



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

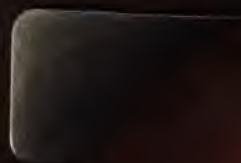
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

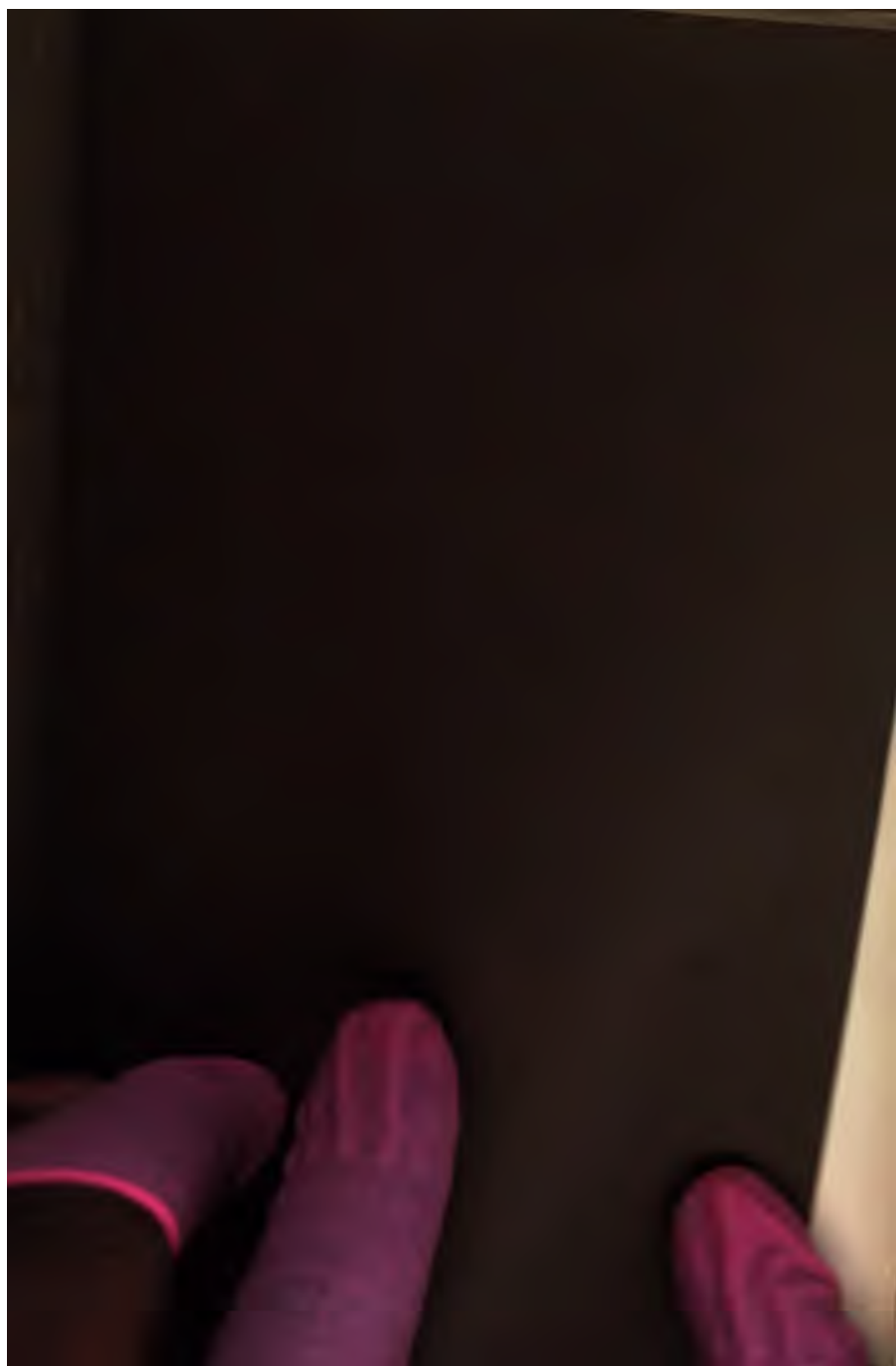
800098838/

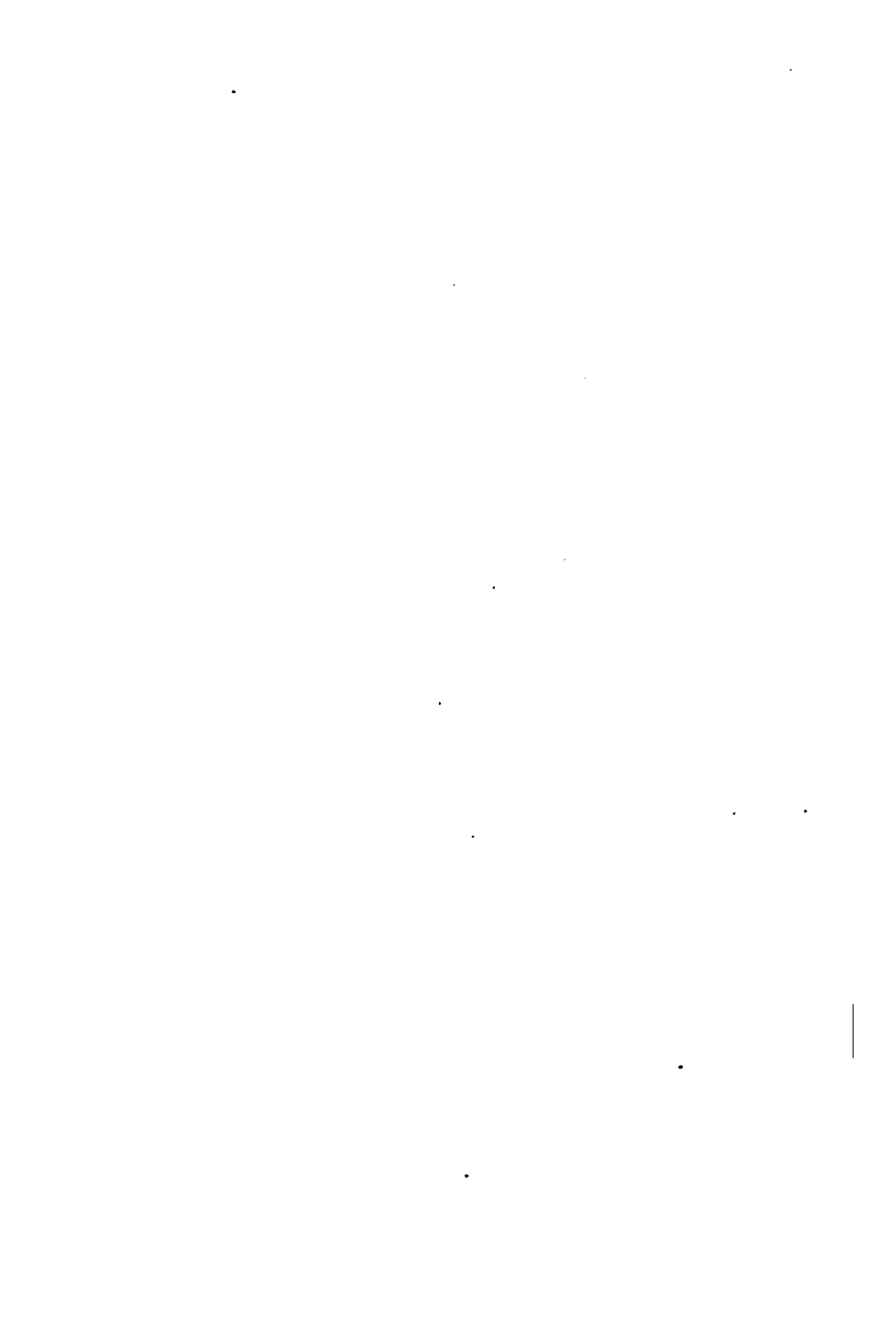


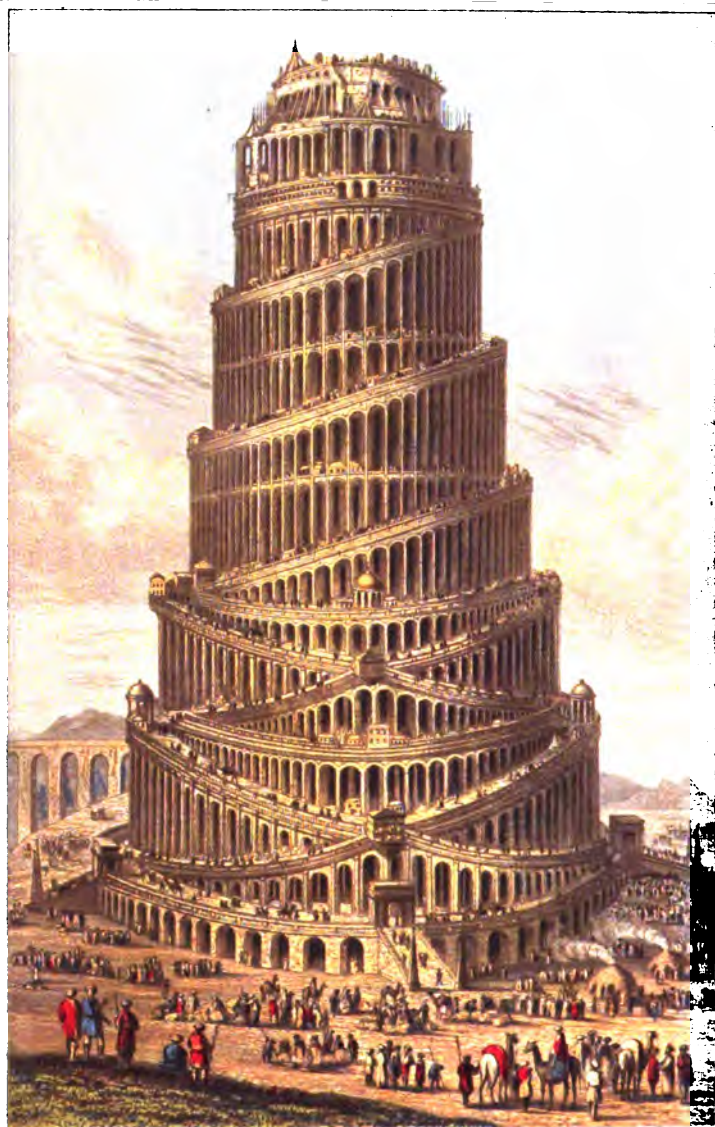


00008838/









Amsterdam 1671

1671

THE TOWER OF BABEL.

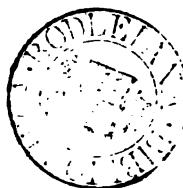
THE
BIBLE EXPLAINER;
OR A
DICTIONARY

OF THE NAMES, COUNTRIES, CITIES, TOWNS, VILLAGES,
SEAS, LAKES, RIVERS, PRODUCTIONS,
EASTERN MANNERS AND CUSTOMS, ANTIQUITIES, AND
NATURAL HISTORY, AS CONTAINED
IN THE OLD AND NEW TESTAMENTS,
ACCORDING TO THE LATEST DISCOVERIES;

AN EXPLANATION
OF MANY DIFFICULT PORTIONS OF THE BIBLE:

ALSO, A COMPREHENSIVE
CONCORDANCE
OF PASSAGES OF SCRIPTURE MOST REFERRED TO:

AND THE
PRONUNCIATION AND MEANINGS OF
SCRIPTURE PROPER NAMES.



BY WILLIAM NICHOLSON,

AUTHOR OF 'HELPS FOR THE PULPIT,' THE 'SACRED GARLAND,' 'SPIRITUAL GARLAND,'
'BIBLE CLASS READER,' 'ENGLISH GRAMMAR AND DERIVATION,' ETC., ETC.

HALIFAX: W. NICHOLSON AND SONS.

LONDON: SIMPKIN, MARSHALL & Co. HAMILTON, ADAMS & Co.
S. D. EWING JR. & Co. MANCHESTER: JOHN HETWOOD, & A. HETWOOD & SON.

1870.

101. f. 269

INTRODUCTORY REMARKS.



IT has long been the wish and purpose of the Author to publish such a Book as the "BIBLE EXPLAINER." He has long regarded it as a desideratum on account of its proposed Comprehensive Exposition, its Usefulness to persons in connection with religious bodies. Such a Book he now presents to the public, and he presumes that it will be appreciated on account of its adaptation for usefulness.

The Author requests the reader to carefully inspect the following pages, and observe the Descriptions of Persons and Places, the Explanations of Difficult Portions of the Word of God; the succinct Elucidation of important subjects in Doctrine, Precept, and Practice, and specially to mark the Comprehensive Concordance, commingled with the whole, and he will find, it is presumed, a vast mass of useful and interesting matter, which probably will induce him to think that the "BIBLE EXPLAINER" is unique in its design, and well calculated to be useful as a Book of Reference.

The Book has been a work of immense labour, requiring great research, frequent consultation of Commentaries, and the Original Languages, and the Works of Antiquaries, Travellers, Ancient and Modern Historians, and persons familiar with Eastern Archæology. In every case he has consulted the best authorities to assist in preparing this important work. In the explication of most subjects he has exercised his own judgment, as influenced by his love of the Scriptures, and his reverence for Evangelical Truth as contained in the Bible.

The advantages of this Bible Dictionary over similar works will be,

1. It contains, for its size, more actual explanation and illustration of the word of God. The Biography of the Scriptures has been treated of in the briefest manner, as it can be read more interestingly in the Bible itself.

2. It quotes more extensively portions of scripture to be explained; thus making it a *Brief Critical Commentary* on the whole Bible.

3. It gives the modern names of places in most cases where there is any certainty.

4. It gives the *Meaning* and the *Pronunciation* of Scripture *Proper Names*. This will be found very valuable by the Biblical student.

5. A considerable portion of the Description of places and countries in the East is new. To obtain such information, recent and eminent travellers and writers have been consulted.

6. The name of each book in the Bible is given, and all that is known of the writer, date, design, and style.

7. It contains a *Concordance* more than twice the size of *Brown's*, all being collated with Cruden's, and the Old and New Testament. Its utility will at once be apparent. This is a new feature in a Bible Dictionary, and it must give the Book great importance and value.

W. NICHOLSON.



RULES FOR PRONUNCIATION.

1. WHEN a vowel ends a syllable, with the accent on it, it must have its long open sound : thus *Na'-bel*, *Je'-hu*, *Si'-mon*, *Tu'-bal*, have the accented vowels sounded as in *pa'-per*, *me'-tre*, *bri'-dal*, *no'-ble*, *bru'-tal*.

2. When a consonant ends a syllable, the preceding vowel is short, thus, in *Sam'-u-el*, *Lem'-u-el*, *Sim'-e-on*, *Sol'-o-mon*, *Sud'-coth*, the vowels in the first syllables are sounded as in *tan'-ner*, *plen'-ty*, *prin'-ter*, *col'-lar*, *sum'-mer*.

3. *I* at the end of a word, though not accented, is long : thus, in *A'-i*, *A'-ris'-a-ri*, the final *i* has its long sound, as in *vi'-al*. When it is combined with a vowel, to prevent mistake, it is expressed in the pronunciation by *y*, as in *Le'-vi*, pronounced *Le'-vy*.

4. *I* unaccented ending a syllable, is pronounced like short *e* : as *A'-ri-el*, *Ab'-di-el*, pronounced, *A'-re-el*, *Ab'-de-el*.

5. When the vowels *ai* are pronounced as a diphthong, they are by some sounded like the *ay* in *day* ; and when they occur in the middle of a word, and are followed by a vowel, the *y* is sounded with the syllable following : thus *Isaiah* is pronounced *Izay'-yah*, and *Benaiah*, *Ben'-a-ya*. It is not unusual, however, to hear this *ai* sounded as a diphthong in Greek ; thus many of the Episcopalian clergy pronounce *Isaiah*, *I-zay'-ah*, which sounds very pedantic. And where they obtain their warrant, it is difficult to tell ; however it is not according to the Hebrew idiom. At the end of a word the sound is exactly like that of the affirmative above-mentioned, the *e* being less prominent than in the middle of the word.

6. *Ch* is pronounced like *k*, as *Chebar*, *Enoch*, &c. *Cherubim* and *Rachel*, seem to be perfectly Anglicised, as the *ch* is always sounded as in *cheer*, *child*, *riches*, &c. The same with *cherub*, except it means a city of the Babylonish empire, when it is pronounced *Ke'-rub*.

It had been better if most of these words had been written with a *K*, instead of a *C*, as it tends to mislead a common English reader, to pronounce the *C* like an *S*.

"Before the Norman conquest, *C* was used to express the power of *K*, as in the Latin language : but after this a change was effected, and the power of *C* was established as an equivalent of *S* before *E*, *T*, and *Y*. This like most innovations, introduced confusion."

The Latins had not a *K*, and they used *S*, which gives a soft sound to words which ought to have a hard one ; as *Cephas*, pronounced *Sefas* ; according to the Greek it ought to be *Kefas*, because it is spelled with a *K* in that language. The same may be said of *C*, or *Caph*, and *Ch* in the Hebrew language, which are always hard. How many words are thus wrongly pronounced, as *Cedron*, *Cenchrea*, &c., &c. Surely the Hebrews and Greeks knew how to pronounce their own language, and we ought to conform to them as far as possible. What right have we to change the pronunciation ? We ought to follow them in such matters, and not the Latins.

7. Gentiles, as they are called, ending in *ites* and *ites*, as *Philistines*, *Amorites*, *Hittites*, &c., being Anglicised in the translation of the Bible, are pronounced like formatives of our own, as *Philistines*, *Whitfieldites*, *Jacobites*.

8. Many names also of persons are spelt differently in the New Testament, as they are taken from the Greek translation of the Old Testament : as Noe for Noah, Elias for Elijah, Osee for Hosea, and Jeremy for Jeremiah. In some of the names also of the New Testament, it will be observed that their Latin form has been retained in several places, by an over-sight in the translators, as Timotheus for Timothy, Silvanus for Silas, and Marcus for Mark.

9. When *a* should have the long open sound, as in *pa'-per*, it has been expressed in the pronunciation by *ay* ; and when it should have the broad sound, as in *ra'-ther*, it is expressed by *ah*.

10. When the letter *g* is used in the pronunciations, it must have its *hard* sound, as in *gold* ; its *soft* sound, as in *ginger*, is expressed by the letter *j*.

Observe.—Many Proper names in the Bible (e. g. *Baal-Hermon*, *Nathan-Melech*) are combinations of two or more names which occur separately in other passages : in these cases, only the simple names have been given, unless there was something significant in their meaning. Thus the words above, and many others similar, must be looked for under their component parts.

OBSERVATIONS ON THE MEANING OF SCRIPTURE PROPER NAMES.

THE scripture names of both persons and things are generally remarkable for their signification. A knowledge of these cannot fail materially to assist the reader in understanding many passages in the Bible. In several instances, names were given immediately by God ; in others they were imposed by a spirit of prophecy ; and many, both persons and things, received their denominations from some particular circumstance in their history.

Thus God called our first parents Adam, which signifies earth, or red-earth, because from the earth man was created, Gen. ii. 7 ; v. 12. He changed the name of Abram, which signifies high-father, to Abraham, the father of a great multitude, or of nations, Gen. xvii. 5, and that of his wife, Sarai, my lady, to Sarah, lady or princess of a multitude, ver. 15, 16, and Jacob, a supplanter, to Israel, a prince with God, xxxiii. 28.

By a prophetic spirit some names were imposed, as Noah, signifying comfort, and Jesus, a Saviour. Many names were given on account of some peculiar circumstance in their history, as Isaac, laughter or gladness, Gen. xvii. 17 ; xviii. 12 ; xxi. 3—6. Bethel, the house of God, Gen. xxxviii. 17—19. Moses, taken from the water, Exod. ii. 10.

It should be observed that those names which begin or terminate with *EL*, or begin with *JR*, or end with *IAH*, were generally designed to express some relation to God :—as Bethel, the house of God ; Israel, a prince with God ; Jeremiah, the exaltation of the Lord.

Some persons and things had two or more names, and they are sometimes called by one and sometimes by the other. For example, Jacob was called Israel ; Jethro, the father-in-law of Moses, was called Ruel, Exod. ii. 18. iii. 1. Uzziah was called Azariah, 2 Kings xvi. 1. 2 Chron. xxvi. 1. Isa. i. 1. Paul was the Roman name of the apostle, while his Jewish name was Saul.



A vertical scale bar labeled "English Miles" with markings at 0, 5, 10, 20, and 30.



THE BIBLE EXPLAINER, AND CONCORDANCE.

EXPLANATION.—THE vowels are first given as they occur in the Bible, then the pronunciation as nearly as possible. The meaning, when given, follows the pronunciation. Every word is divided into syllables by hyphens (-); and all letters not separated by one of these, are to be pronounced as one syllable. The accent (') shows that the syllable over which it is placed, is that on which the greatest stress of the voice is to be laid.

AAR

AAR

AARON, Ay'-ron, (signifies) *lofty, a mountain of strength*.—He was the son of Amram and Jochebed, and of the tribe of Levi. By Divine direction he was consecrated to the office of High-priest by Moses, his brother. He was the first High-priest under the Jewish economy. He was born about the year 2430; B. C. 1574. He was an eloquent man, and on that account was appointed spokesman to Moses, who shrank from that office because of his defection in speech. Aaron married Elisheba, the daughter of Aminadab. He had four sons, Nadab, Abihu, Eleazar, and Ithamar. Aaron and his sons were Divinely appointed priests in the tabernacle, and were anointed with the holy oil, and invested with the sacerdotal garments. During the absence of Moses in the Mount, Aaron was sadly afflicted with the idolatrous disposition of the people. They made a golden calf, and prostrated themselves before it. In such conduct they imitated the idolatrous nations. Their idol for worship was probably designed to represent the idol Apis or Mnevis, as worshipped by the Egyptians. The worship

of the golden calf was exactly the mode of celebration which Herodotus describes as practised by the Egyptians at the feast of Apis:—"Some of the women play on castanets, and the men on the flute; when Apis appears, all the Egyptians manifest their joy by feasting." Thus the poor deluded Israelites forgot God, and before their idol "sat down to eat and drink, and rose up to play." The conduct of Aaron was undecided, and too compliant, and therefore very censurable. Moses justly rebuked him; but averted from him the Divine wrath. This sin was punished by the destruction of 3000 of the Israelites.

During the infliction of the plague on the murmuring Israelites, Aaron, at the command of Moses, took a censer with incense, and amidst the congregation stood between the living and the dead, to make an atonement for them, and the plague was stayed; Num. xvi. After the schism of Korah, the Lord confirmed his appointment to office by the miracle of the budding rod and other signs; See Num. xvi. and xvii. Aaron was forbidden to enter the land of Canaan, because he did

not acknowledge the power of God in the miraculous supply of water in the desert of Zin. In obedience to the Divine command, Aaron, in the last year of the sojourning of Israel in the wilderness, and the 123rd year of his age, ascended Mount Hor, and died, and was probably buried by Moses and Eleazar. On his way to the mount, his official robes were transferred to his son and successor in the priesthood. He died A. M. 2552; B. C. 1451.

AB.—The eleventh month of the Jewish civil year, and the fifth of their sacred. It answered to the moon that begins in July and consisted of thirty days.

ABADDON, A-bad'-don, *the destroyer*.—He is called "the angel of the bottomless pit," whose name in the Hebrew tongue is Abaddon; but in the Greek tongue, Apollyon; Rev. ix. 11. The name is generally applied to Satan. Those who think that the locusts mean the Saracens, consider that the name applies to Mahomet. And those who refer the locusts to the Catholic clergy, apply the name to the Pope.

ABAGTHA, A-bag'-thah, *father of the wine-press*.—Chamberlain to King Ahasuerus, Esther i. 10.

ABANA, Ab'-a-nah, or A-ba'-nah, *stony*.—Abana and Pharpar, the two rivers of Syria, which Naaman the leper thought "better than all the waters of Israel." Abana is probably the Barradi, or Chrysorrhoea, which was at the foot of Lebanon, and runs towards the south. Perhaps the Pharpar is the Orontes, which, rising to the north-east of Damascus, passes Antioch, and after a course of 200 miles to the north-west, loses itself in the Mediterranean Sea. 2 Kings v. 12. These two rivers supplied abundance of water to Damascus, and rendered the country around one of the most beautiful and fertile spots in the world. Most of the rivers of Judea were dry most of the year. Hence the national prejudice of Naaman is not surprising.

ABARIM, Ab'-a-rim, *passages*.—

A range of mountains east of the Jordan, between the river Arnon and the Jordan. It included Mount Nebo, Pisgah, Peor, &c. Num. xxxiii. 48, 49.

ABASE, to make low, to humble, &c.

Job 40. 11. every one proud a. him

Is. 51. 4. lion will not a. himself

Ezek. 21. 26. exalt low and a. high

Dan. 4. 37. walk in pride able to a.

Matt. 23. 12. himself shall be a.

Phil. 4. 12. how to be a. and how to

2 Cor. 11. 7. offence in a. myself.

ABATED, Gen. 8. 2. After 250 days wa-

ters a. : 11.

Lev. 27. 18. shall be a. from estimation

Deut. 24. 7. nor his natural force a.

Judg. 8. 3. then their anger was a.

ABBA, Ab'-bah, *father*.—It is a Syriac word, derived from the Hebrew *Ab*. It signifies *my father*. The word is used by our Lord in his agony, Mark xiv. 36, and by Paul, when he recounts to believers their glorious privileges, foremost of which he places, "the spirit of adoption, by which we cry, Abba, (which means) my Father; Rom. viii. 15. We thus perceive, both in the term itself, and the manner of using it, how endearing and consoling is access to God which the Christian enjoys. Abba was the Oriental term by which children lovingly addressed their parents; it was never used by slaves in a family. The word Abba is the same read either backwards or forwards, and may hint the love of God in eternity past, and in eternity to come. The love of God the Father is the same to his children in every scene and circumstance, in adversity and in prosperity, &c.

ABBA, Mark 14. 36. a. Father, all things are possible to thee

Rom. viii. 15. whereby we cry a. Father

Gal. iv. 6. sent his Spirit into your hearts crying a. Father

ABDA, Ab'-dah, *a servant*.—The father of Adoniram. 1 Kings, iv. 6.

ABDI, Ab'-dy, *my servant*.—The father of Kiah. 2 Chron. xxix. 12.

ABDIEL, Ab'-de-el, *a servant of God*.—The head of a family of the Gadites; 1 Chron. v. 15.

ABDON, Ab'-don, *a servant of Judgment*.—The son of Hillel. He was chief judge or ruler of Israel eight years, Judges xii. 13.—Also a son of

Micah ; 2 Chron. xxxiv. 20.—A city of Asher ; Josh. xxi. 30.

ABEDNEGO, A-bed'-ne-go, *servant of light*.—His Hebrew name was Azariah ; he received his new name from Nebuchadnezzar, when appointed to serve in his palace ; Dan. i. 4, 7. He was one of the three youths ordered by Nebuchadnezzar to be cast into the fiery furnace at Babylon ; Dan. iii. 25.

ABEL, Ay'-bel, *vanity, vapour, mourning*.—The second son of Adam and Eve. He is celebrated for his faith, and as having been the first martyr for the sake of the Messiah, and as the first human being who experienced death, and obtained eternal life with God. God respected Abel's sacrifice, because offered by faith in the Messiah ; Heb. xi. 4. He brought the victim to the altar, confessed that his life was forfeited by his sins, and could only be redeemed by blood, and that blood he believed would be shed by Christ the Seed of the woman, of which his sacrifice was a type. No doubt this doctrine was divinely promulgated, and Abel gladly availed himself of it. To him it was the glad tidings of salvation ! The acceptance of his sacrifice by God, provoked his brother Cain to envy, jealousy, and revenge, and in his wrath he slew Abel ; Gen. iv. 2.—16.

There are several references to Abel in the Scriptures. Our Saviour distinguishes him by the title "*righteous*." He ranks among the illustrious elders mentioned in Heb. xi. and is justly called the "first martyr."

ABEL-BETH-MAACAH, Ay'-bel-beth'-may-a-kah, *the mourning of the house of Maacah*.—A town north-west of Damascus ; 2 Sam. xx. 14—22.

ABEL-MAIM, Ay'-bel-may'-im, *the mourning of the waters*.—A city of Naphtali ; 2 Chron. xvi. 4 ; xxi. 4.

ABEL-MEHOLAH, Ay'-bel-meh'-lah, *mourning of weakness, or sickness*.—A town of Manasseh, the native place of the prophet Elijah ; 1 Kings xix. 16.

ABEL-MIZRAIM, Ay'-bel-miz-ra'-

im, *the mourning of the Egyptians* ; Gen. i. 11.

ABEL-SHITTIM, Ay'-bel-shit-tim, *mourning of the thorns*.—A city in the plains of Moab, beyond Jordan, opposite to Jericho. Num. xxv. 1 ; xxxiii. 49.

ABEG, Ay'-beg, *an egg, muddy*.—A city in the tribe of Issachar. Josh. xix. 20.

ABHOR, greatly hate and loath

Lev. 26. 11. my soul shall not a. you

15. if your soul a. my judgments

20. my soul shall a. you

Job. 30. 10. they a. me, they flee

42. 6. I a. myself and repent in

Ps. 6. 6. Lord will a. bloody men

119. 163. I hate and a. lying

Jer. 14. 21. not a. for thy name's sake

Am. 5. 10. they a. him that speaketh

6. 8. I a. the excellency of Jacob

Mic. 3. 9. ye that a. judgment

Rom. 12. 9. a. that which is evil

Ec. 5. 21. made our savour a.

Lev. 26. 43. their soul a. my stat.

Deut. 32. 19. when the Lord saw it he a.

1 Sam. 2. 17. men a. the offering of the

Lord

Job. 19. 19. all my inward friends a. me

Ps. 22. 24. nor a. affliction of afflicted

78. 59. wroth and greatly a. Israel

89. 33. hast cast off and a. anointed

106. 40. he a. his own inheritance

Prov. 22. 14. a. of the Lord shall fall

Lam. 2. 7. I. hath a. his sanctuary

Ezek. 16. 25. made thy beauty a.

Zech. 11. 8. their soul a. me

Rom. 2. 22. thou that a. idols

Job. 33. 20. his life a. bread

Ps. 10. 8. covetous whom Lord a.

84. 4. he a. not evil

107. 18. soul a. all manner of meat

Is. 49. 7. him whom the nation a.

68. 24. be a. to all flesh

ABI, Ay'-by, *my father*.—The mother of Hezekiah. 2 Kings xviii. 2.

ABIA, Ay'-by-a, *course of*, Luke i. 5. The priests were divided into 24 classes, courses, or orders, and they ministered at the altar in rotation ; 1 Chron. xxiv. These courses or orders were distinguished by the name of the leading member of the family from which the order was taken. The eighth of these courses fell to Abia, and to this course belonged Zacharias, the father of John the Baptist.

ABIAH, A-by'-ah, *the Lord is my Father*.—The second son of the prophet Samuel, and brother of Joel ; 1 Sam. viii. 2.

ABIALBON, A-be-al'-bon, *intelli-*

gent Father.—One of David's worthies.
2 Sam. xxiii. 31.

ABIASAPH, A-by'-a-saf, *a gathering, a consuming father.*—One of the sons of Korah; Exod. vi. 24.

ABIATHAR, A-by'-a-thar, *excellent father.*—The father of Ahimelech, and tenth high-priest among the Jews; 2 Sam. viii. 17. He was a faithful high-priest during the reign of David, and especially during the rebellion of Absalom. There were two high-priests in Israel at the same time.—Abiathar in the party of David, and Zadock in the party of Saul; 2 Sam. viii. 17. But in consequence of his supporting Adonijah in his pretensions to the throne of David, Solomon, upon becoming king, expelled Abiathar from the priesthood; 1 Kings ii. 27, and conferred the office upon Zadock. Thus was fulfilled the word of God to Eli; 1 Sam. ii. 31; for Abiathar was the last of the priests of the house of Thamar, to which Eli belonged; and Zadock was of the house of Eleazar; and in this way the priesthood reverted to its former course. The Abiathar in Mark ii. 26, has been thought to be the same with Ahimelech. Probably both officiated at the same time, and both received the title, the name of either was used to designate that period.

ABIB, Ay'-bib, *green fruits, ears of corn.*—The first sacred, and seventh civil month of the Jewish year. It answered to our March. It is also called *Nisan*. In the middle of this month the Jews began their harvest. On the 14th day the Passover was eaten. See Lev. xxv. 8, 9, 10. This change of beginning, as to the sacred year, took place at the redemption of Israel from Egypt; Exod. xii. 2.

ABIDAH, A-by'-dah, *father of knowledge.*—One of the sons of Midian; Gen. xxv. 4.

ABIDAN, Ab'-e-dan, *father of judgment.*—A son of one Gideon; Num. vii. 60.

ABIDE, continue, bear

Gen. 29 19. give her thee, a. with me

44. 33. let servant a. instead of lad

Ex. 16. 29. a. every man in place

Num. 31. 19. a. without camp seven days

Num. 35. 25. a. in it unto the death

2 Sam. 11. 11. ark and Israel a. in tents

Ps. 15. 1. who shall a. in thy tabernacle

61. 4. I will a. in thy tabernacle

7. he shall a. before G. for ever

91. 1. a. under shadow of Almighty

Prov. 7. 11. her feet a. not in her house

19. 23. that hath it shall a. satisfied

Hos. 3. 3. shall a. for me many days

4. Israel shall a. without a king

Joel 2. 11. day is terrible who can a. it

Mal. 3. 2. who may a. day of his coming

Matt. 10. 11. there a. till ye go thence

Mark 6. 10. there a. till ye depart

Luke 9. 4. there a. and thence depart

Luke 19. 5. to-day I must a. at thy house

John 12. 46. should not a. in darkness

14. 16. comforter, that he may a.

15. 4. a. in me and I in you, ver. 7.

10. ye shall a. in my love

Acts 20. 23. afflictions a. me

1 Cor. 3. 14. if any man's work a.

7. 8. it is good if they a. even as I

20. man a. in the same calling

24. is called, therein a. with G.

Phil. 1. 24. to a. in the flesh is need

25. know I shall a. with you

1 John 2. 24. let that therefore a. in you

27. 28. ye shall a. in him

Pa. 49. 12. man in honour a. not

55. 19. even be that a. of old

195. 1. like mount Zion which a.

Ecol. 1. 4. the earth a. for ever

John 8. 28. wrath of God a. on him

8. 35. servant a. not, but the son a.

12. 24. except it die it a. alone

34. Christ a. for ever

15. 6. a. in me brings forth fruit

1 Cor. 13. 13. now a. faith, hope, &c

2 Tim. 2. 18. yet he a. faithful

1 Pet. 1. 23. word of G. a. for ever

1 John 2. 17. doth will of God a. ever

1 John 3. 6. whosoever a. in him sin-

neth not

24. hereby we know he a. in us

John 5. 38. not his word a. in you

1 John 3. 15. no murderer hath eternal

life a.

John 14. 23. make our abode with him

ABIEL, Ay'-be-el, *God my Father.*

—The father of Kish and Ner, and grandfather of King Saul, 1 Sam. ix. 1.—Also a distinguished man in David's army; 1 Chron. xi. 32.

ABIEZER, Ay-be'-e-zer, *father of help.*—A Benjamite of the town of Anathoth, one of David's worthies, 1 Chron. xi. 28.

ABIEZRITE, Ay-be-ez'-rite.—Josiah, the father of Gideon, was one; Judges vi. 11.

ABIGAIL, Ab'-e-gale, *joy of the father.*—The sister of David, 1 Chron. ii. 16. The wife of Nabal, a prosper-

our shepherd, who lived near the Dead Sea. She manifested great prudence and promptitude in trying to avert the wrath of David, caused by the insulting treatment which his messengers had received from her husband, 1 Sam. xxv. 3, 14—22. David, eventually on account of her beauty and prudence, became enamoured of her, and when Nabal died, he married her. David had a sister of the same name: 1 Chron. ii. 16.

ABIHAIL, Ab-e-hay'-il, *the father of strength*.—The name of several eminent men among the Hebrews. 1 Chron. v. 14; Num. iii. 35; Esther ii. 15.—Also the name of some women. 2 Chron. xi. 18, 19.

ABIHU, A-by'-hu, *he is my father*.—The son of Aaron the high-priest, destroyed with his brother Nadab, by fire sent from God, Lev. x. 1, 2. They used strange fire instead of that upon the altar of burnt offering. Some suppose that they were beguiled into this sin by the use of wine. Such a supposition is authorized by the solemn prohibition, given in connection with their sin and fate, viz., that the officiating priest was to drink neither wine nor strong drink. Lev. x. 1—11.

ABIHUD, A-by'-hud, *the father of praise or confession*, 1 Chron. viii. 3.

ABIJAH, A'-bi-jah, *the will of the Lord*.—The son of Rehoboam, 2 Chron. xii. 16. He succeeded his father on the throne of Judah, and, like him, observed not the laws of God. He reigned three years.—Also a son of Jeroboam, the first king of Israel, a youth who feared God, and on that account, was early removed from the evil about to come on his father's house; 1 Kings xiv. 1—18.—“In him was found some good thing towards the Lord God of Israel.” O what a glorious trait! Had he lived to wear the crown, he would have destroyed the idol-calves which his father had set up, and permitted his subjects to go to Jerusalem to worship. We see what is of greatest value in God's esteem; and that which is truly good in a person is only that which is good towards God. The piety of Abi-

jah flourished amid uncongenial circumstances. His father was extremely wicked; and had cast God and his worship behind his back; 1 Kings xix. Probably he would try to corrupt his son also; but this prince adhered closely to the pure religion of Israel; and he was the only person in the family who manifested his hatred to idolatrous worship. What a loss was the death of such a prince to his nation!—Also the wife of Ahas, and mother of King Hezekiah; 2 Chron. xxxix. 1.

ABIJAM, A-by'-jam, *father of the sea*.—Same as Abijah, 1 Kings xiv. 31.

ABILENE, Ab-e-le'-ne, *father of the apartment, or mourning*.—A small canton in Syria, between Libanus and Antilibanus. Lysanias was governor here in the fifteenth of Tiberias; Luke iii. 1.

ABILITY, in strength, wealth, &c., Lev. 27. & Exo 2. 69. Neh. 8. 9. Dan. 1. 4.

Matt. 25. 16. to every man according to his a. Acts 11. 29.

1 Pet. 4. 11. as of the a. G. giveth

ABIMAEEL, A-bim'-a-el, *a father sent from God*.—Gen. x. 28.

ABIMELECH, A-bim'-e-lech, *father of the king*.—A name of Philistine kings, as Caesar was of the Roman Emperors. It was a name of office or dignity. The king of Gerar; Gen. xx. 1, &c. B. C. 1899. Being deceived by Abraham, he took Sarah to be his wife; but warned in a dream of her relation to Abraham, he was restrained from sin.—Also another king of Gerar, in the time of Isaac, B. C. 1804. He was deceived also by Isaac respecting his wife Rebekah, while they dwelt in Gerar, in consequence of a famine in Canaan. Also the name of a judge in Israel, Judges ix. 18. He put to death 70 of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest, alive. The subjects of Abimelech at last revolted, and he met with many defeats. He was afterwards mortally wounded by part of a millstone hurled upon his head by a woman from the top of a tower

in Thebez. In order that his death might not be attributed to a woman, he commanded his armour-bearer to stab him with his sword, Judges ix. 54—57.

ABINADAB, A-bin'-a-dab, *father of willingness*.—The son of Jesse, 1 Sam. xvi. 8.—The son of Saul, 1 Sam. xxxi. 2.—The son-in-law of Solomon, 1 Kings iv. 11.

ABINOAM, A-bin'-o-am, *father of beauty or comeliness*.—The father of Barak, Judges iv. 6.

ABIRAM, A-by'-ram, *father of altitude*.—Son of Hiel, the Bethelite, Josh. vi. 26; 1 Kings xvi. 34.—The son of Eliab; one that conspired with Korah and Dathan, and was destroyed with them; Num. xvi. 1.

ABISHAG, Ab'-e-shag, *error of my father*.—A young female, native of Shunem, married to David in his old age, 1 Kings i. 3. When David died, Adonijah desired Abishag in marriage; but Solomon perceiving his policy, put him to death; 1 Kings ii. 13—25.

ABISHAI, A-biah'-a-i, *the present of my father*.—The son of Zeruah, David's sister, and one of David's generals, 2 Sam. xxi. 17.

ABISHALOM, A-biah'-a-lom, *the father of peace*.—The father of Maachah, mother of Abijah, king of Judah, 1 Kings xv. 2.

ABISHUA, A-biah'-u-ah, *father of salvation or magnificence*.—The son of Phineas, 1 Chron. vi. 4.

ABISHUR, Ab'-e-shur, *the father of the wall, or my father is upright*.—The son of Shammai, of the posterity of Judah, 1 Chron. ii. 28.

ABITAL, Ab'-e-tal, *father of the dew*.—One of David's wives, and mother of Shephatiah, 1 Chron. iii. 3.

ABITUB, Ab'-e-tub, *father of goodness*.—The son of Hushim, 1 Chron. viii. 11.

ABIUD, A-by'-ud, *father of praise*.—The son of Bela, 1 Chron. viii. 3; Matt. i. 13.

ABJECTS, base men, Ps. 35. 15. Low base persons, and probably hired assassins.

ABLE, when applied to God, denotes his gracious power, and includes

his love, faithfulness, and grace. It is necessary to remember this, in order to perceive the force of such declarations as *Rom.* 4. 21; 2 *Cor.* 9. 8; *Eph.* 3. 20.—*Able*.

Ex. 18. 21. a. men, such as fear God
Lev. 14. 22. such as he is a. to get
Deut. 10. 17. every man give as he is a.
2 Chr. 20. 6. none is a. to withstand
1 Sam. 6. 20. who is a. to stand before holy God

1 Kings 3. 9. who is a. to judge so great a people

2 Chr. 2. 6. who is a. to build house
Job. 41. 10. who is a. to stand before me

Prov. 27. 4. but who is a. to stand before envy

Ezek. 46. 11. the offering as he is a. to give

Dan. 3. 17. God whom we serve is a. to deliver

4. 37. walk in pride he is a. to abase
Matt. 3. 9. God is a. of these stones to raise up children, Luke 3. 8.

Matt. 9. 28. believe ye I am a. to do this

10. 28. are not a. to kill the soul
19. 12. a. to receive it let him

20. 22. are ye a. to drink of cup
Mark 4. 33. as they were a. to hear

John 10. 29. no man a. to pluck
Rom. 4. 21. promised a. to perform

14. 4. G. is a. to make him stand
1 Cor. 3. 2. neither yet now are ye a.

10. 12. tempted above that ye are a.
2 Cor. 3. 6. made us a. ministers of N. Testament

2 Cor. 9. 8. a. to make all grace abound
Eph. 3. 20. a. to do exceeding abundantly

Phil. 3. 21. a. to subdue all to himself
2 Tim. 1. 12. a. to keep that committed

3. 7. never a. to come to the knowledge of truth

3. 15. Scripture a. to make wise
Heb. 2. 18. a. to succour tempted

5. 7. a. to save him from death
7. 25. a. to save to the uttermost

11. 19. a. to raise him from the dead
James 1. 21. a. to save your souls

4. 12. a. to save and to destroy
Jude 24. a. to keep from falling

ABNER, Ab'-ner, *my father's lamp*

—The son of Ner, uncle of king Saul, and a distinguished general of his army, 1 Sam. xiv. 50. After Saul's death, he made Ishbosheth, son of that prince, king, and supported Saul's family seven years, in opposition to David, 1 Sam. xiv. 50; xvii. 55—58. xxvi. 5—14; 2 Sam. ii. Ishbosheth being disgusted at an imaginary crime of Abner's, declared he would betray the kingdom into David's hands, and accordingly commenced a correspondence with him, appointing an inter-

view at Hebron for that purpose. Abner was treacherously murdered by Joab, 2 Sam. iii. This happened A. M. 2956. David manifested his detestation of such conduct by honouring Abner with a public funeral; he followed the bier as chief mourner, and composed an elegy on his death; 2 Sam. iii.

ABOARD, Acts 21. 2. we went *a.* and set forth

ABODE, (noun) 2 Kings 19. 27: Isa. 37.

23. I know thy *a.*

John 14. 23. make our *a.* with him

ABODE, (verb) Gen. 49. 24. but his bow *a.* in strength

Judg. 21. 2. people *a.* there till even

1 Sam. 13. 16. Saul and Jona. *a.* in Gibeath

23. 2. David *a.* in wilderness

Esra 8. 32. came to Jerusalem and *a.*

Luke 1. 56. Mary *a.* with Eliza. 3 months

John 1. 32. they *a.* with him that day

7. 9. said these words, he *a.* in Galilee

11. 6. he *a.* two days where he was

Acts 14. 23. there they *a.* long time

17. 14. Silas and Timotheus *a.* there still

ABOLISH.—To make void or destroy. Christ abolished the Mosaic ritual, when he died upon the cross, and rent the vail of the temple. He abolished death; 2 Cor. iii. 13; 2 Tim. i. 10.

ABOLISH, Isa. 2. 18. idols he shall utterly *a.*

51. 6. righteousness not be *a.*

Ezek. 6. 6. your works may be *a.*

2 Cor. 3. 15. to the end of that *a.*

Rph. 2. 15. having *a.* in his flesh

2 Tim. 1. 10. J. O. who hath *a.* death

ABOMINATION, a thing hateful. Idolatrous worship is an abomination, and all unnatural practices, which were customary among the heathen, and formed a part of their devotions; Lev. xi. 43; xviii. 30; xx. 25. Sin is called an abomination, because detestable to God and good beings. Various gross practices are so called. Wearing the dress of the opposite sex. Deut. xxii. 5. Lying, Prov. xii. 22. False weights, Isa. lxvi. 3. False doctrines, Rev. xvii. 4. Idols, Deut. vii. 26. Proud persons, Prov. xvi. 5. The "sacrifices of the wicked," that is, hypocritical services, are an abomination. Prov. xv. 8. Anti-Christ,

or the false church, is termed the "mother of abominations," and is represented as "holding in her hand a cup full of abominations;" Rev. xvii. 4, 5.

Abomination of Desolation, Dan. ix. 27, or "the abomination of the desolator," referring to a prediction of the pollution of the temple by Antiochus Epiphanes, who erected an idolatrous altar on the altar of burnt-offerings, and unclean things to be there offered to Jupiter Olympius, to whom the temple itself was dedicated.—The phrase also denotes the Roman army, under the command of Titus. The images of the gods and emperors were engraved on their ensigns or standards, and these, and the eagles carried at the head of the legions, the people worshipped; Matt. xxiv. 15, 16; Mark xiii. 14.

ABOMINABLE, very hateful, Lev. 7. 21.

& 11. 43. & 18. 30. Isa. 14. 19. & 65.

4. Jer. 16. 18.

1 Chr. 21. 6. king's word *a.* to Joab

Job. 15. 16. how much more *a.* is man

Ps. 14. 1. have done *a.* works, 53. 1.

Jer. 44. 4. do not this *a.* thing I hate

Ezek. 16. 52. thy sins more *a.* than

Nah. 3. 6. I will cast *a.* filth on thee

Th. 1. 16. in works deny him being *a.*

1 Pet. 4. 8. walked in *a.* idolatries

Rev. 21. 8. unbelieving and *a.*

ABOMINATION, what is very filthy,

hateful, & loathsome, as sin, Isa.

66. 3. idols, Ec. 8. 23.

Prov. 6. 16. seven things *a.* to the Lord

11. 1. false balance is *a.* to the L.

20. they of froward heart are *a.*

12. 22. lying lips are *a.* to the L.

15. 8. sacrifice of wicked an *a.*

26. thoughts of wicked are *a.*

16. 5. proud is *a.* to the L. 8. 32.

23. 9. his prayer shall be *a.*

20. 23. divers weights are *a.* to the

Lord

29. 27. unjust is *a.* to just, &c.

Is. 1. 13. incense is an *a.* to me

Dan. 11. 51. *a.* that maketh desolate,

12. 11. Matt. 24. 15. Mark 13. 14.

Luke 16. 15. is *a.* in sight of God

Rev. 21. 27. whatsoever worketh *a.*

2 Kings 21. 2. *a.* of heathen

Esra 9. 14. join with people of these *a.*

Prov. 25. 26. seven *a.* in his heart

Jer. 7. 10. delivered to do all these *a.*

Ezek. 16. 2. cause Jerusalem to know

her *a.* 20. 4. & 23. 36.

13. 13. done all these *a.* shall die

Dan. 9. 27. for overspreading of *a.*

Rev. 17. 6. mother of harlots is *a.*

ABOUND, to have plenty, Prov. 28. 20.

Grace abounds, 2 Cor. 9. 8. Good

men abound in the work of the Lord; 1 Cor. 15. 58. Bad men abound in transgression; Prov. 29. 22. To become very full, large; Prov. 8. 24.; Rom. 3. 7. Prov. 28. 20. faithful shall a. blessings Matt. 24. 12. because iniquity shall a. Rom. 6. 20. offence might a., sin a., grace much more a.
 6. 1. continue in sin that grace may a.
 2 Cor. 6. 8. able to make all grace a. may a. in every good work
 Phil. 1. 9. that your love may a.
 4. 12. I know how to a. and how
 17. fruit that may a. to your account
 18. I have all and a.
 1 Thes. 3. 12. Lord make you a. in love
 2 Pet. 1. 8. these things be in you and a.
 Eph. 1. 8. he hath a. towards us
 1 Cor. 15. 58. always a. in the work
 Col. 2. 7. a. therein with thanksgiving
 ABOVE, high, Gen. 4. 16; beyond, 2 Cor. 1. 8.; also higher, heaven.
 John 8. 51. cometh from a. is a. all
 8. 23. I am from a. ye from beneath
 19. 11. power given thee from a.
 Gal. 4. 26. Jerusalem which is a.
 Eph. 4. 6. one God who is a. all
 Col. 3. 1. seek things which are a.
 2. set your affections on things a.
 James 1. 17. every perfect gift from a.
 3. 15. 17. wisdom from a. is pure

ABRAM, } Ay'-bram, father of elevation.

ABRAHAM, } Ay'-brah-ham, father of a great multitude. The son of Terah, born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large part of the book of Genesis, and is intimately connected with both the Jewish and Christian dispensations. It was common for a prince, or other superior to bestow a new name, commonly taken from some remarkable point in the life of the person receiving it, Gen. xvii. 5. See such changes, Gen. xli. 45; 2 Kings xxiv. 17. The extended name was given him as indicative of the promise of a numerous posterity which was made to him.

Abram is called "*The Friend of God*." He was the founder of the Jewish nation, God's peculiar people, termed Israel after the flesh. He was "*the father of the faithful*," or head of the true Israel, that innumerable company, of both Jews and Gentiles, who imitate his faith, and become partakers of his blessedness; Rom. ii. 28, 29; ix. 4-8.

Little is said of Abram till he had

arrived at years of maturity. His parents were strangers to the true God, and idolaters; Josh. xxiv. 2. When 75 years of age, the Lord appeared to him, and commanded him to quit the place of his abode, and migrate into a strange land, where he should sojourn, till, under the Divine direction, he should come to a country which should be given him to possess. Promises were made that from him should spring a numerous and powerful people, that his name should be great, and that he should become a blessing to the human race. So deep was his conviction of the Divine call, and so firm his faith in the providence and care of God, that although uninformed of the nature of the country, and the character of the inhabitants, yet he promptly obeyed, and "went out, not knowing whither he went." He took with him his aged parent Terah, his brother Nahor, his wife Sarai, and his nephew Lot, with all his possessions. They first settled in Haran, or Charran, in Mesopotamia; but after the death of Terah, Abram, under Divine direction, went to Canaan. He left Nahor in Haran; Gen. xi. 31; xii. 1. 5; Acts vii. 2.

In Canaan God again appeared to him, to confirm all his former promises, and to assure him that he would give the whole of that country to his posterity; a promise which must have appeared very extraordinary to one who was hitherto childless and far advanced in life. But a famine compelled him to leave Canaan, and go down into Egypt where corn abounded. Sarai was at this time 65 years of age, and probably very beautiful. Abram, aware of the character of the Egyptians, directed Sarai to call herself his sister, fearing that if they knew her to be his wife, they would take her and kill him. Sarai acquiesced in this act of dissimulation. At length her beauty captivated the king of Egypt, who, for her sake, showed extraordinary kindness to her supposed brother. Favours were conferred on Abram in great abundance, and in a little time he saw himself

possessed of vast numbers of sheep, oxen, camels, asses, men and maid-servants, besides gold, silver, and other valuable articles, which Pharaoh lavished upon him—a paltry recompense after all for the loss of an amiable wife! The conduct of Abram, on this occasion, is one of those circumstances in the life of this illustrious man over which one would gladly throw a veil. It was an action very unworthy of so eminent a character; but there are spots in the sun; and it is an evidence of the truth of Scripture history, that the writers never disguise the failings of the best of men, but relate with scrupulous impartiality their vices as well as their virtues.

Pharaoh and his house became afflicted with the most awful plagues, which convinced them on whose account they were suffering, and Abraham was sent for, and severely censured by the king of Egypt for deceiving him in a matter so important. His wife was restored to him unstained in her conjugal fidelity, and Abram was commanded instantly to depart from his dominions with all the wealth he had obtained.

As the famine was over in the land of Canaan, Abram returned, and upon the altar which he had formerly built, near Bethel, he offered a sacrifice of thanksgiving for his great deliverance. In process of time, the flocks of Abraham and Lot greatly increasing, and disputes respecting the watering and pasturing arising among the shepherds, Abraham resolved amicably to separate from his nephew. This separation secured the unmingled descent of the Abrahamic race. Then the Lord appeared again, and renewed his promise to give all that land to him and his posterity. Leaving Bethel, he went to the land of Mamre, in Hebron, where he built an altar to God. There he contracted a friendship with three influential men, brothers, viz., Mamre, who gave the name to the country, Aner, and Eahcol. About this time, Lot was taken prisoner by Chedorlao-mer and his allies; a disaster which had no sooner reached the ears of

Abram, than he communicated the intelligence to his three friends, Mamre, Aner, and Eahcol, who cheerfully granted him their assistance, and joining three hundred of his own men to their respective forces, they marched in pursuit of the conquerors, surprised them during the night at Dan, pursued them as far as Hoba, on the left of Damascus, and having rescued Lot out of their hands, with his family, servants, and cattle, brought him back to his former habitation. The king of Sodom, on this occasion, came out to meet Abram, and congratulated him on his success, offering him all the booty which he had retaken, except the men and women; but, with that generosity which is always characteristic of an independent mind, the patriarch nobly refused to accept any share whatever of it, "lest the king of Sodom should have it to say, I have made Abram rich." Here Melchisedec met and blessed him; and to that high priest of the true God, and King of Salem, he presented the tithes of all the spoil. Gen. xii. xiii. xiv. Heb. vii.

For the fifth time the Lord appeared in vision to the patriarch, saying, "Fear not, Abram, I am thy shield, and thy exceeding great reward; Gen. xv. 1. Hitherto he had silently acquiesced in the Divine promises; but now he presumes to put the question to the Most High, how these things could be fulfilled, while he was childless, and would soon have to bequeath all his property to Eliezer, his steward. The Lord condescended to assure him that not Eliezer, but a son of his own should be his heir. Then commanding him to lift up his eyes towards heaven, and survey the innumerable stars, the Lord promised to make him the father of a still more numerous offspring. Abraham was then 85 years old, and Sarai, who was considered past child-bearing, was turned 74. These things were sufficient to "stagger" his faith; but "Abram believed God, and it was accounted to him for righteousness. But the faith of Sarai was put severely to the test. The de-

lay of the promise, and her age being that of sterility, made her resolve to be a mother, at least, by adoption, according to the custom of that age and country. She therefore gave to her husband one of her handmaids, an Egyptian, to be his secondry wife, who bore Ishmael. Children so born have the privilege of legitimacy. When Abraham was 100 years old, and his wife 90, the Lord appeared to him again, ratified his former covenant with him, changed his name from *Abram* to *Abraham*, re-assuring him that he would make him the father of many nations, that kings should descend from him, and his posterity should possess the land of Canaan. At this time circumcision was instituted, as a sign of the covenant. Abraham was again assured that Sarai should bear him a son, and that in future she should not be called *SARAI*, my lady, but *SARAH*, a princess. Abraham hastened to obey the Divine command, and with Ishmael, and all the men of his house, was circumcised.

He was one day sitting at the door of his tent, when three mysterious strangers appeared. The promise of a son, to be born from Sarah, was renewed by the principal visitant, a promise which Sarah received with a laugh of unbelief. Abraham courteously accompanied them towards the vale of Jordan, and the angel who had made the promise, announced the awful ruin impending over the wicked cities of the plain. Abraham, influenced by pity, interceded on their behalf; nor did he cease expostulating, until he had obtained a promise, that if only ten righteous persons were found there, the Lord would spare them for their sakes. When he had ceased to intercede further on their behalf, the Lord departed from him, and he returned to his own house, full of anxiety, we may be certain, for the issue of this impending catastrophe: "And Abraham gat up early in the morning, to the place where he stood (interceding) before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain,

and beheld, and lo, the smoke of the country went up as the smoke of a furnace. But God remembered Abraham, and sent Lot out of the midst of the overthrow." Gen. xix. 27.

At length the appointed time arrived—the promise was fulfilled—Isaac was born, and on the eighth day his father circumcised him. The birth of Isaac changed the circumstances of Ishmael; and as Sarah saw him mocking her son, she said to Abraham, "Cast out this bondwoman and her son, for Ishmael shall not be heir with Isaac." Abraham ultimately complied, God giving his sanction, promising to protect Ishmael, and to make him a powerful nation. See Gal. iv. 29.

Twenty-five years after this event, B. C. 1872., the severe trial of Abraham's faith occurred. He was required to offer his son Isaac for a burnt-offering on Mount Moriah. Without questioning the severity of the Divine command, Abraham resolved to obey, and ascended the Mount for that purpose. The altar is erected—the fire kindled. It was a solemn, an awful occasion.

The awful silence is at length interrupted by the voice of Isaac. "And Isaac spake unto Abraham his father, and said, My father? And he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?" Oh! what an eloquent appeal was that! how powerfully calculated to rouse all the sensibilities of the soul of Abraham, and to overturn all his resolutions! But his faith nobly triumphed over all that reason could oppose, or nature suggest; for, "being fully persuaded that what God had promised he was every way able to perform, he staggered not at the divine promise through unbelief, but was strong in faith, giving glory to God." By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, accounting that God was able to raise him up even from the dead; from whence also he

received him in a figure. Heb. xi. 17—19. Abraham calmly replied to his son's question, that God would provide himself with a lamb for a burnt-offering. Little did he apprehend how prophetically he uttered these words; for no sooner had Abraham bound his son upon the wood, and stretched out his hand to give the fatal blow, than a voice from heaven addressed him:—"Abraham, Abraham! Lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The sincerity of his faith was now fully attested by his works. "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness, and he was called THE FRIEND OF GOD," James ii. 22, 23. And now Abraham, casting his eyes around him, discovered a ram, the victim which God was to provide, caught by the horns in an adjoining thicket; and, assisted by his son, he offered it up instead of the latter. At this time God renewed all his promises, and ratified them by his oath. "By myself have I sworn," was the solemn asseveration, "that because thou hast done this thing, and hast not withheld thy son, thy only son from me, that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and, in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice," Gen. xxii. 1—19.

The offering up of Isaac was designed to show to Abraham the day of Christ, which he clearly saw, and was glad. He received him from the dead "in a figure," a type, which truly pointed to the resurrection of Christ.

Twelve years after this event, his

domestic happiness was interrupted by the death of Sarah, aged 127 years. Having purchased the field of Machpelah, with the cave and sepulchre in it, he there buried his wife with due solemnities. His next care was to marry his son Isaac to Rebekah, a distant relative, daughter of Bethuel, grand-daughter of Nahor, Gen. xxvi. Abraham afterwards married Keturah, by whom he had six sons, who became heads of six different Arabian tribes. He lived to the age of 175. He died B. C. 1822, and was interred by his sons Isaac and Ishmael, in the cave of Machpelah, along with Sarah his wife; Gen. xxv. 10.

From Abraham sprang the Jewish nation. It was their constant boast that Abraham was their father. All their civil and religious privileges originated with him; their conservation as a distinct people was promised; Gen. xxii. To them as Israelites, belonged the typical adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; and of them, as pertaining to the flesh, Christ came. But the highest honour conferred upon Abraham is with relation to his spiritual seed, and considered as "the father of the faithful." The apostle Paul, Rom. iv. 11, expressly calls him "*the father of all them that believe*," whether Jew or Gentile; and again in the same chapter, ver. 16, "*the father of us all*." He also terms him, "*the heir of the world*," ver. 13. This has an evident reference to the covenant which God made with him, Gen. xvii., in which he not only promised to make him "a father of many nations," but that in him "all nations of the earth shall be blessed."

Abraham affords us a pattern of faith and patience. The Apostle says, "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went;" Heb. xi. 8. So every believer must submit to the will of God.—must sacrifice

whatever competes with his duty to God, and, self-denyingly, "seek for glory, honour, and immortality, even eternal life in the heavenly Paradise. By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God;" Heb. xi. 9, 10. All Christians should follow his example, and "pass the time of their sojourning here in fear," remembering that "if the earthly house of their tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens;" 2 Cor. v. 1. Abraham was truly a stranger and a pilgrim; the only land he possessed in Canaan was the grave he had purchased. Great was the simplicity of his faith; a faith that obeyed without reluctance, and followed with the utmost promptitude; that shrunk from no duty, however arduous, and recoiled not from the most fiery trial. "They which be of faith are blessed with faithful Abraham."

ABRAHAM, a high father; *Gen.* 12. 1, 4; 13. 1, 14; 14. 14; 15. 1; 16. 1

ABRAHAM, father of a great multitude; *Gen.* 17. 6; 18. 1, &c. 20. 1; 21. 2; 22. 1; *Rom.* 4. 1-22; *Gal.* 3. 7; 4. 22; *Jas.* 2. 21.

ABRAHAM said unto his young men, *Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you;* *Gen.* xxii. 5. How could he return with Isaac, when he was going to make him a burnt-offering? The Apostle answers, "By faith Abraham when he was tried, offered up Isaac, accounting that God was able to raise him up even from the dead, from whence he also received him in a figure;" *Heb.* xi. 17, 19. He knew that at the birth of Isaac, both he and his wife were dead to the purposes of pro-creation; that his birth was a kind of life from the dead; that the promise of God was most positive, — *In Isaac shall thy seed be called;* *Gen.* xxi. 12; that

this promise could not fail; that it was his duty to obey the command of his Maker; and as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully-purposed to offer his son, and yet confidently expecting to have him restored to life again. *We will go yonder and worship* — perform a solemn act of devotion which God requires, and come again to you.

Abraham's bosom. — This is figuratively spoken of as the resting-place of Lazarus; *Luke* xvi. 22, 23. The words suggest the idea of a banquet in an Eastern hall, and the custom of reclining at meals, on their left elbows, on a couch. By this arrangement, the head of one person was brought nearly into the bosom of the person who reclined above him, and the guests were so arranged that the most favoured was nearest the host; *John* xiii. 23; xxi. 20. **Abraham's bosom** was a phrase used by the Jews to signify the rest of the heavenly paradise. As Abraham was exalted to the highest state of happiness in heaven, so, to be in his bosom, denoted the greatest heavenly felicity.

ABSALOM, Ab'-sa-lom, *father of peace.* — The son of David, by Maacah, the daughter of Talmi, king of Geshur. He was distinguished for his fine form and beautiful countenance; *2 Sam.* xiv. 25, 26. He was the delight of his father, admired by the court, and almost idolized by the people. Tamar, his sister, was violated by Ammon, a son of David by another wife. Absalom was determined to revenge, and for two years he cherished that spirit. Then he invited all the royal family to his house, to celebrate the feast of sheep-shearing, and when Ammon was exhilarated with wine, he caused him to be assassinated. Fearing the displeasure of his father, he fled and took refuge in Geshur with his grandfather, king Talmi. He was eventually admitted to his father's presence by his strategy, and by the influence of his uncle Joab, *2 Sam.*

19. Absalom was characterized by notorious vices, and by unnatural rebellion. He was assiduous in trying to alienate the minds of his father's subjects, and attaching them to his own interests; 2 Sam. xiv.

Accompanied by two hundred men, who, entirely unacquainted with his rebellious projects, seem to have followed him in the simplicity of their hearts. Absalom proceeded to Hebron, at the same time sending his emissaries through all the tribes of Israel, with orders to proclaim by sound of trumpet, that Absalom was king at Hebron. The effect clearly showed how successful this unnatural young man had been in stealing to himself the hearts of the people. For no sooner was his standard erected at Hebron, than it was resorted to by such a concourse of men, that David was compelled to flee from Jerusalem, whither Absalom now proceeded without hesitation, and where he was received by the populace with joyful acclamation. 2 Sam. xv. 1—12.

How affecting was the unnatural conduct to the mind of David! "What a scene," says a late traveller in the Holy Land, when describing the Mount of Olives, which the royal Psalmist ascended on this occasion to offer his sacrifice to God, before he took his last farewell of Jerusalem; "what a scene does the sublime, though simple description given by the inspired writer, 2 Sam. xv. 30, present to the imagination of every one who has felt the influence of filial piety, and especially of the traveller, standing upon the very spot where the aged monarch presented to heaven the offering of his wounded spirit! "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that were with him covered every man his head; and they went up weeping."

Absalom's triumph was of short duration. The royal army, under Joab, routed the rebels, put 20,000 of them to death, and compelled the usurper to seek his safety in flight.

Mounted on a mule, he fled into the forest of Ephraim, where, passing under an oak, his head became entangled in its branches, and his mule proceeding rapidly at the moment, left him suspended by his hair, unable to extricate himself. His pursuers found him in this state, and killed him with darts. The affection which the kind man had for him, induced him to give strict orders to his troops to spare his life, if he should fall into their hands; and when he heard of his death, he mourned over it in most plaintive and affecting strains. "O my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!" 2 Sam. xviii. 33.

ABSENCE, *Luke 22. 6.* to betray him in
a. of multitude

Phil. 2. 12. much more in my a. work
out

ABSENT, one from another, *Gen. 31. 49. 2 Cor. 10. 1.*

1 *Cor. 5. 3.* as a. in body, but present

2 *Cor. 5. 6.* in body a. from the L.

8. rather to be a. from the body

9. that whether present or a.

Col. 2. 5. though I be a. in the flesh

ABSTAIN from, *Acts 15. 20.*

1 *Thes. 4. 3. a.* from fornication

5. 22. a. from all appearance of evil

1 *Tim. 4. 3.* command, to a. from meats

1 *Pet. 2. 11. a.* from fleshly lusts

Abstinence from meat, *Acts 27. 21.*

ABSTINENCE. Among the Jews, various kinds of abstinence were ordained by their law. Among the primitive Christians, some denied themselves the use of such meats as were prohibited by that law; others looked upon this abstinence with contempt; as to which Paul gives his opinion, *Romans xiv. 1, 3.* The council of Jerusalem, which was held by the apostles, enjoined the Christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry, *Acts xv.* Upon this passage, Dr. Doddridge observes, "that though neither things sacrificed to idols, nor the flesh of strangled animals, nor blood, have or can have any moral evil in them, which should make the eating of them absolutely and universally unlawful; yet they were forbidden to the Gentile com-

verts, because the Jews had such an aversion to them, that they could not converse freely with any who used them. This is the reason which James assigns in the 21st verse, and it is abundantly sufficient. This reason is now ceased, and the obligation to abstain from eating these things ceases with it. But were we in like circumstances again, Christian charity would surely require us to lay ourselves under the same restraint."

ABUNDANCE, great fulness and plenty

Job. 22. 11. & 28. 24. Deut. 33. 19.

1 Chr. 22. 2. 4. 14. 15.

Deut. 28. 47. for a. of all things

Ecc. 6. 10. loveth a. with increase

12. a. of the rich will not suffer

Is. 66. 11. delighted with a. of her glory

Matt. 12. 34. out of a. of the heart the

mouth speaketh, Luke 6. 45.

Matt. 12. 12. shall have more a. 28. 29.

Mark 12. 44. have cast in of their a.

Luke 12. 15. life consisteth not in a.

2 Cor. 8. 2. a. of their joy abounded

12. 7. through a. of revelations

ABUNDANT, L.Y. a. in goodness, and

in truth, Eccl. 34. 6. 2 Cor. 4. 15. &

9. 12.

2 Cr. 11. 25. in labours more a.

1 Tim. 1. 14. and the grace of our Lord

exceeding a.

1 Pet. 1. 8. his a. mercy hath begotten

Job. 12. 6. God bringeth a.

Ps. 36. 8. shall be a. satisfied with

Songs 5. 1. yea drink a. O beloved

Is. 55. 7. he will a. pardon

John 10. 10. might have life more a.

1 Cor. 15. 10. laboured more a. than all

Eph. 3. 20. able to do exceeding a.

Tit. 2. 6. shed on us a. through J. C.

2 Pet. 1. 11. entrance ministered more a.

ABUSE, Judg. 19. 25. a. her all night till

morning

1 Cor. 9. 18. a. not my power in gospel

7. 31. they that use this world as

not a.

ABYSS, *without bottom*—a deep mass or fund of waters—refers to the water which God created with the earth, which our translators render by *deep*. Darkness is said to have been on the face of the *deep*, or *abyss*; Gen. i. 2. Sometimes it means the *deep sea*; sometimes the *grave*, Rom. x. 7; also hell, or the bottomless pit; Luke viii. 31; Rev. ix. 1; xi. 7. The ancient Hebrews, (and the Easterns now) thought that the abyss, the sea and waters, encompassed the whole earth; that the earth was immersed, and floating upon the abyss, like a

water-melon, swimming in and upon the water, which covers a small moiety of it. They believed that the earth was founded upon the waters, or at least that it had its foundation on the abyss. Under these waters, and at the bottom of this abyss, are confined the Rephaim, or wicked giants, who, while on earth, caused the nations to tremble. Prov. ix. 18; xxi. 16. In these prisons the kings of Tyre, Babylon, and Egypt, are described as suffering punishment for their pride and cruelty. The abyss is represented as the abode of evil spirits, and of powers opposed to Christ and his church; Rev. ix. 1, 2; xi. 1; xiii. 1—3.

ACCAD, Ak'-kad, a *pitcher*, a *spark*.—One of the four cities built by Nimrod in the land of Shinar, and said to have been the "beginning of his kingdom;" Gen. x. 10. Modern travellers have stated that the ruins of this city are to be seen about nine miles from the present Bagdad.

ACCEPT, to take pleasure in. To meet a favourable reception, Malachi i. 10. Believers are made accepted in the beloved, Eph. i. 6. This is the prayer of the church; the Lord accept thy burnt-offerings, Psalm xx. 3. No prophet is accepted in his own country. His countrymen do not value or honour him, as they ought. "An acceptable time," is the time while God waits to be gracious to men, Psalm lxxix. 13. He who seeks salvation from sin and ruin should notice, that now is the accepted time, and now is the day of salvation. There is a sinful acceptance of persons in showing partial respect in judgment or otherwise, Prov. xviii. 5.

ACCEPT, Gen. 4. 7. If well, shalt thou not be a?

2 Sam. 24. 23. the Lord thy God a. thee

Ecc. 10. 8. a. of multitude of his brethren

Job 13. 8. will ye a. his person?

32. 21. let not a. any man's person

34. 19. a. not persons of princes

42. 9. Lord also a. Job

Prov. 18. 5. not good to a. person of wicked

Jer. 14. 13: Amos 5. 22. I will not a. them

Ezek. 45. 27. I will a. you, saith the Lord

Hosea 8. 13. sacrifice, but Lord a. them

Luke 4. 24. no prophet a. in own country
20. 21. neither a. person of any
Acts 10. 25. worketh righteousness is a.
Rom. 15. 31. service may be a. of saints
2 Cor. 6. 9. present or absent may be a.
8. 12. a. according to that a man hath
Eph. 1. 6. hath made us a. in Beloved
ACCEPTABLE, *Ps. 19. 14. meditation of my heart be a.*
69. 13. my prayer to thee in a. time
Prov. 10. 22. lips of righteous know what is a.
21. 3. to do justice is more a.
Ecc. 12. 10. preacher sought a. words
Isa. 49. 8. in a. time heard thee: 2 Cor. 6. 2.
61. 2. to proclaim a. year of L.: Luke 4. 19.
Dem. 4. 27. let my counsel be a. to thee
Rom. 14. 12. a. to God and approved of men
Eph. 5. 10. proving what is a. to Lord
1 Tim. 2. 3. this is a. in sight of G.: 1 Pet. 2. 20.
Heb. 12. 28. whereby we may serve God a.

ACCESS to God, to his grace, and church, is one of the most important and valuable privileges of believers; *Rom. v. 2; Eph. ii. 28; iii. 12.* Christ suffered to bring us to God; *1 Pet. iii. 18.* This great privilege consists in complete liberty for sinners to worship God by faith in Christ, without terror, and with the assurance of his love to them. The word alludes to the worship of the temple, which consisted of an outer and inner court, and the most holy place. The last was regarded as the peculiar residence of Deity, and symbolized the heaven of heavens. Entrance into it was permitted by no one except the high-priest, once a year. All others worshipped with their eyes fixed on the sacred spot, concealed from all by a veil. Christ, by his fulfilment of the law, and the endurance of its penalty, has removed all hinderances to fellowship with God.—The term may also be borrowed from the usage of Eastern courts, where an official person conducted the stranger into the presence of the king. Our Conductor, is Jesus our Saviour.

ACCESS, *Rom. 5. 2* by whom we have a. by faith

Eph. 2. 18. we both have a. to Father

ACCHO, Ak'-ko, *sand heated by the sun, close pressed.*—A sea-port of Ca-

naan, belonging to the tribe of Asher, but not conquered by them; *Judges i. 31.* It first became an important city in the reign of Ptolemy Philadelphus, by whom it was enlarged and beautified, and from whom it was long called *Ptolemaia*. During the Crusades it was called *Acon*; but after its occupation by the knights of St. John of Jerusalem, it was called *St. Jean d'Acre*, or *Acre*. The neighbourhood was famed for sand of a vitreous nature, which the Sidonians used in making glass. The Christian religion was early established here, and here Paul visited the saints, in his way to Jerusalem; *Acts xxi. 7.* It had bishops from the second to the third century. It became famous during the Crusades. Modern travellers describe remains and fragments of buildings, which, no doubt, belonged to the earliest ages, such as pillars for galleries, and slabs of fine marble &c. The modern town is large; it assumed greater importance about the middle of the last century, when it was taken by the Arab Sheik, Daher. Djæzer Pasha, who succeeded him, strengthened the fortifications, and improved the town. This place has become familiar to the minds of Britons, as the scene of much valour shown by Sir Sydney Smith, in 1799, against the arms of Napoleon I. In 1832, Ibrahim Pasha besieged it for nearly six months, and threw into it 35,000 shells. It was then considered impregnable. It was eventually taken by Admiral Stopford, under whom Sir Charles Napier was most conspicuous and heroic. By the explosion of a powder-magazine, the garrison and town were reduced to ruins.

ACCOMPLISH, to perform fully, to finish, *Lev. 22. 21; Job 14. 6.*

Ps. 64. 6. a. a diligent search

Is. 55. 11. it shall be a. that I please

Ezek. 6. 12. thus will I a. my fury

Dem. 9. 2. would a. seventy years

Luke 9. 31. decease would a. at Jerusa.

2 Chr. 36. 22. word of the Lord be a.

Prov. 13. 19. desire a. is sweet to soul

Is. 40. 2. her warfare is a. her sin is

Luke 12. 50. am I straitened till it be a.

John 19. 28. all things were now a.

1 Pet. 5. 9. same affliction a. in brethren

Heb. 9. 6. a. service of God

ACCORD, hearty agreement, Acts 1. 14. continued with one *a.* in prayer
Acts 2. 1. with one *a.* in one place
46. daily with one *a.* in the temple;
4. 24; 15. 25.

PHIL. 1. 2. of one *a.* of one mind
ACCOUNT, reckoning, esteem
Job 33. 18. giveth not *a.* of his matters
Ps. 144. 3. that makest *a.* of him
Eccl. 7. 27. to find out the *a.*
Matt. 12. 36. give *a.* in day of judgment
18. 23. would take *a.* of his servants
Luke 16. 2. give *a.* of thy stewardship
Rom. 14. 12. give *a.* of himself to G.
Phil. 4. 17. fruit may abound to your *a.*
Heb. 13. 17. watch for souls as give *a.*
1 Pet. 4. 5. shall give *a.* to him that
Ps. 22. 30. *a.* to Lord for generation
Is. 3. 23. wherein is he to be *a.* of
Luke 20. 25. *a.* worthy to obtain world
21. 34. *a.* worthy to escape
22. 24. which should be *a.* greatest
Gal. 3. 6. *a.* to him for righteousness
Heb. 11. 19. *a.* God was able to raise

ACCURSED, devoted to destruction, Deut. xxi. 23; Josh. vi. 17, 18. "Calling Jesus accursed," speaking contemptibly of Christ, 1 Cor. xii. 3. Something that lies under a curse, or sentence of excommunication. In the Jewish idiom, accursed and crucified were synonymous: among them, every one was accounted accursed who died on a tree. This will explain Rom. ix. 2, where the apostle wishes himself accursed after the manner of Christ, (i. e.) crucified, if happily he might by such a death, save his countrymen.

Dr. Bandinel renders the passage with a parenthesis, as a very natural and forcible aggravation of the poignancy of Paul's feelings for his brethren; namely, *that he himself had once been all that they now were*, and which he now perceived to be nothing short of being *an accursed out-cast from Christ*, their long-expected Redeemer, and from all the blessings of his salvation, though he too, like them, had been so blinded, as even to glory in that awful state.

Then the passage will read: "I have great heaviness and continual sorrow in my heart (for I myself, once was, and even gloried in being an accursed out-cast from Christ) on account of my brethren, my kinsmen according to the flesh."

ACCURSED, devoted to ruin
Deut. 21. 23. hanged is *a.* of God

Josh. 6. 18. keep yourself from *a.* thing
Is. 65. 20. sinner 100 years shall be *a.*
Rom. 9. 3. wish myself *a.* from G.
1 Cor. 12. 3. no man by Spirit calls Jesus *a.*

Gal. 1. 8. 9. preach other gospel be *a.*

ACCUSATION, written; Matt. xxvii. 37.—It was a common custom to affix a label, in black letters on a white ground, to the cross, briefly stating the crime for which the criminal suffered. This is still the case in China, when a person is crucified. Sometimes a person was employed to carry this before the criminal, while going to the place of punishment. Matthew calls it an *accusation*; for it was false that ever Christ pretended to be KING OF THE JEWS, in the sense of the inscription. He was *accused* of this; but there was no proof of the accusation. From John xix. 1, we find that the Jews wanted the accusation to be altered: "Write," said they, "*that he said, I am king of the Jews*"; thus trying, by a vile falsehood, to justify their conduct in putting him to death. Pilate rejected their request. Both Luke ch. 23. 38, and John, ch. 19. 20, say that this accusation was written in Hebrew, Greek, and Latin.

ACCUSATION, Ezra 4. 6. wrote *a.* against Judah

Matt. 27. 37. set over his head his *a.*
Luke 6. 7. might find *a.* against him
John 18. 29. what *a.* bring ye against this man?

Acts 25. 18. brought no *a.* as I supposed
2 Pet. 2. 11. not railing *a.* against them:
Jude 9.

ACCUSE, charge with crimes

Prov. 30. 10. *a.* not servant to master
Luke 3. 14. neither *a.* any falsely
John 5. 45. that I will *a.* you to father
1 Pet. 3. 16. falsely *a.* good converse
Tit. 1. 6. not *a.* of riot
Rev. 12. 10. *a.* them before our God
Acts 25. 16. have *a.* face to face
2 Tim. 3. 3. false *a.* Tit. 2. 3.
John 5. 46. one that *a.* you
Rom. 2. 15. thoughts *a.* or excusing
ACCUSERS, John 8. 10. where are those
thine *a.*

Rev. 12. 10. *a.* of brethren is cast down
ACUSTOMED, Jer. 13. 23.

ACELDAMA, A-ke'l'-da-mah, the field of blood.—A piece of ground without the south wall of Jerusalem, on the other side of the brook Siloam.

Called the Potter's field, because pottery was made from its clay; Fuller's field, because cloth was dried in it; and Aeldama, because purchased with the money for which Christ was betrayed; Zech. xi. 12. 13. Matt. xxvii. 8. Acts i. 19. Maundrel was shown this spot, as still used by the Armenians, for a grave-yard. It is now about 100 feet long, and 40 broad, and is called *Campa Sancta*, on account of the veneration in which it is held by Christians.

ACHAIA, A-kay'-yah, *grief, trouble*—Denotes the whole of Greece, as it existed in a Roman province; or Achaia Proper, a district in the northern part of the Peloponnesus, on the bay of Corinth, and in which the city of that name stood. Used in the former sense, 2 Cor. xi. 10, and in the latter, Acts xviii. 1, 12; xix. 21; Josh. vii. 1; 1 Chron. ii. 7.

ACHAICUS, A-kay'-e-kus.—A native of Achaia; 1 Cor. xvi. 17.

ACHAN or **ACHAR**, Ay'-kan, Ay'-kar, *he that troubles*. Joshua vii. 1; 1 Chron. ii. 7.—A son of Carmi, and descendant of Judah. At the taking of Jericho, contrary to the command of Joshua, Achan secreted in his tent a wedge of gold, and other valuables; Joshua vi. 17; vii. 1. He was detected by the employment of the lot. The treasure was found secreted in his camp. As a punishment, he and his family were stoned to death, the latter probably having been partakers of the crime.—Also one of Esau's descendants; Gen. xxxvi. 27.

ACHAN. "*And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones. And they raised over him a great heap of stones, &c.*" Josh. vii. 24—26. Were the family and the cattle stoned—were they burned with fire? Dr. Adam Clarke is of opinion that Achan only was stoned, and that his substance was burned with fire; or that even if his oxen, &c., were destroyed, yet his sons and daughters were left unharmed, and became witnesses that they might be deterred from imitating their father's conduct. The reason for this

opinion is, that the children of Achan could not justly suffer with him because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt, of which there is no evidence. Had his family been stoned, the heap of stones would have included them also; whereas, it is "*raised over him.*"

ACHAZ, Ay'-kaz.—Matt. i. 9.

ACHBOR, Ak'-bor, *a rat, bruising*.—Gen. xxxvi. 38. An officer of king Josiah, 2 Kings xxii. 12.

ACHIM, Ay'-kim, *confirming, revenging*, Matt. i. 14.

ACHISH, Ay'-kish, *thus it is, how is this?*—The Philistine king of Gath, to whom David fled for shelter from Saul, and with whom he afterwards formed an alliance through fear of Saul. Achish treated him with great kindness and confidence, 1 Sam. xxi. 10. Also the name of a king of Gath in Solomon's time, 1 Kings ii. 39, 40.

ACHITOPHEL, A-ki'-to-fel, *brother of ruin or folly*; 2 Sam. xv. 12.

ACHMETHA, Ak'-me-thah, or Eobatana, a city of Media. Ezra vi. 2. It is now called Hamadan. Remnants of towers and sun-dried bricks indicate a more ancient city than the present one. The ancient city was surrounded by seven walls, and ranked among the most celebrated and beautiful cities of the East.

ACHOR, Ay'-kor, *trouble*.—A valley between Jericho and Ai, where the Israelites were distressed by the sin which Achan committed. Josh. vii. 24. As Achor signifies trouble, it is predicted that to the Israelites it would become a place of hope and joy when they should return from captivity.

ACHSAH, Ak'-sah, *adorned*.—Daughter of Caleb, and wife of Othniel; Josh. xv. 16; Judges i. 12.

ACHSHAF, Ak'-shaf, *poison, tricks, one that breaks, &c.*—A city of Palestine near Mount Tabor, in the tribe of Asher; Josh. xii. 20.

ACKNOWLEDGE, ING. Deut. 21. 17. he shall a. son of hatred

33. 9. nor did he a. brethren nor children

Ps. 82. 5. I a. my sin

51. 3. a. my transgressions

Prov. 3. 6. in all thy ways a. him.

Is. 53. 12. ye near a. my might

61. 9. all that see shall a. them

Jer. 2. 13. only a. thine iniquity

14. 30. we a. O Lord our wickedness

24. 5. a. them that are carried

Dan. 11. 39. strange God whom he shall a.

1 Cor. 14. 37. a. things that I write

2 Cor. 1. 13. you a. and I trust shall a.

Tit. 1. 1. a. truth which is after godli-
ness

Phil. 6. a. every good thing in Christ

ACQUAINT thyself with him, Job 22. 21.

Ps. 139. 3. a. with my ways

Is. 53. 2. a. with grief

ACQUAINTANCE, familiar friends or

companions, Job 19. 13. & 42. 11.

Ps. 51. 11. & 55. 13. & 83. 3. 13.

ACQUIT, hold innocent, Job 10. 14.

Nah. 1. 3. will not at all a. the wicked

ACRE, The English acre is 4840 square yards; the Roman, 3,200; and the Egyptian, 3,698; but the Hebrew acre appears to mean as much as one yoke of oxen could plough in one day. "*Ten acres of vineyard yielding one bath, and the seed of an homer producing an ephah*," Isa. v. 10, means that the land should be afflicted with a dreadful sterility; for such a crop is scarcely a tenth part of the seed sown.

ACTS of the APOSTLES.—This book records the labours, trials, and transactions of the Apostles, particularly of the Apostle Paul, for a period of about thirty years after our Lord's ascension. That it was written by Luke is affirmed by the voice of antiquity, and is proved by its dedication to Theophilus, the same as his Gospel is dedicated. See Luke i. 1—4; Acts i. 1. He went with Paul to Rome when he went to that city as a prisoner. That Luke was at home is evident from Col. iv. 14; Philemon 24. Hence he was the writer of the narrative of the journey to that city. He was a constant witness of occurring events. Luke does not furnish a general account of the first Christian churches, and he is silent concerning labours of most of the Apostles; nor does he notice the propagation of Christianity in Egypt, or in the countries bordering on the Euphrates and the Tigris, &c. The principal design of this book is, first, to show the miraculous establishment of Christianity, by the Holy Spirit, upon the Apostles

and the churches, according to the promise of Jesus Christ; and, secondly, to unfold the gracious purposes of God, in admitting the Gentiles into his church, according to the prediction of the Old Testament. The Acts were written, it is supposed, about the 64th or 65th year of our Lord. The style is purer Greek than the other books of the New Testament; it is simple, vigorous and graphic. By some writers the Acts of the Apostles has been called "the Gospel of the Holy Ghost," and the "Gospel of our Saviour's resurrection."

ACTS of the Lord, Deut. 11. 3. 7.

Is. 23. 21. a. his strange act

John 8. 4. taken in adultery, very a.

Judg. 5. 11. rehearse the righteous a. of the Lord

1 Sam. 12. 7. reason of all righteous a. of the Lord

Ps. 106. 2. utter mighty a. of the Lord

145. 6. speak of thy mighty a.

150. 2. praise him for his mighty a.

ACTIONS weighed, 1 Sam. 2. 3.

ACTIVITY, men of, Gen. 47. 6.

ADA, ADAH, *Ad'-dah*, an assembly, ornament.—One of Lamech's wives, Gen. iv. 19. Also the name of Esau's wife, Gen. xxxvi. 4.

ADALAH, *Ad-a-i'-ah*, the witness of the Lord.—Name of several Hebrews. 1 Chron. vi. 41; viii. 21; ix. 12; 2 Kings xxii. 1; Neh. xi. 12.

ADALIA, *Ad-a-ly'-ah*, one that draws water, poverty, cloud, death.—The fifth son of Haman, Esther ix. 8.

ADAM, *Ad'-am*, earthy, taken out of red earth.—The first man, and father of the human race; Gen. i. 26. The name given to man in general; Gen. v. 1, 2. The second Adam, the Lord Jesus Christ; Rom. v. 14; 1 Cor. xv. 22, 45; 1 Tim. ii. 13.—Name of a city; Josh. iii. 16.

With regard to the creation of man, we are taught by the Mosaic narrative, to follow the Divine Artist, first in the production of the inanimate elements, next of vegetable, and then of animal life, till we come to the masterpiece of the creation, *man* endued with reason and intellect. The house being built, its inhabitant appeared; the feast being prepared, the guest

was introduced; the theatre being decorated and lighted up, the spectator was admitted to behold the magnificent scenery in the heavens above and the earth beneath—that seeing he might understand, and understanding adore the Divine Architect and Creator. The account of Adam's creation is given in Gen. ch. 1 & 2; "Let us make man" (Adam) "in our own image;" "God created the man" (the Adam) "in his own image." "The Lord God formed man out of the dust of the ground," a beautiful form, reflecting the wisdom, power, and benevolence of the great Creator.

They whose profession has led them to examine the structure of this astonishing piece of mechanism, contemplate the works of the Lord, and his wonders in the formation of the human body. An examination of its parts, and the admirable skill with which they are disposed, brought Galen upon his knees, in adoration of the wisdom with which the whole is contrived, and incited him to challenge any one, upon a hundred years' study, to show how the least fibre or particle could have been more commodiously placed, either for use or beauty. And while the world shall last, genius and diligence will be producing fresh proofs that we are "fearfully and wonderfully made;" that "marvellous are the works;" and, above all, this capital work of the Almighty, demonstrating that the hand which made it must indeed be divine.

The *living soul* was breathed into man by the inspiration of the Almighty. He was made "in the image and likeness of God." As God is a Spirit, the similitude must necessarily be a spiritual one, and the reference must be to the *rational and immortal soul*. That image was lost and defaced by sin; but we see its nature when restored by Jesus Christ, the second Adam. The image restored was the image lost, and that in which Adam was created. Hence we read of "the new man, which after God is created," and also of man being "renewed after the image of him that created him;

Eph. iv. 24; Col. iii. 10. He was created sinless. In his understanding there was no error, and no obliquity in his will. He was created holy, "upright," and happy. His Creator invested him with lordship over the works of his hands, giving him dominion over "the fowls of the air, and the fishes of the sea; over the cattle, and over all the earth." Eden was the place of his abode, a garden of fertility and beauty, of grandeur and magnificence, unscathed by sin. To Adam thus profusely crowned with blessings, one thing was wanting—a partner to share his bliss, and this was given. "I will make him a helpmeet for him," said the Almighty: and "he made the woman, and brought her unto Adam." We are not informed how long they continued in a state of innocence; but the Scriptures assure us that they lost it. In Gen. ii. 9, we read of "the Tree of Life, in the midst of the garden," and "the Tree of Knowledge of good and evil." They were material trees, yielding material fruit, and adapted for the nourishment of the body. To the first Adam might have free access, and eat of the fruit without reserve. It is also plain from the narrative, that it had a symbolical signification; and that it was intended to be to him a pledge of the happiness which he should continue to possess so long as he remained innocent; and accordingly when he had sinned, and forfeited the happy life which was originally conferred upon him, he forfeited also all right to the pledge, and was debarred every access to it. Gen. iii. 22-24.

But the Tree of the Knowledge of good and evil was given as a test of Adam's obedience, and was accompanied with an express, positive prohibition, "thou shalt not eat of it," sanctioned by an awful threatening, "for in the day thou eatest thereof thou shalt surely die." Gen. ii. 17. The prohibition of the fruit of this tree then, was the touchstone of his obedience; and the threatening of death in case he did eat of it, plainly

implied a continuance of the happy life of which he was possessed, so long as he continued obedient. But reasonable as was this command, and however easy of observance, Adam fell before it. His wife, beguiled by the tempter, "that old serpent the devil," ate of the fruit of "the Tree of the Knowledge of good and evil;" "she also gave unto her husband, and he did eat," ch. iii. 6. It would appear from what the apostle says relative to this subject 1, Tim. ii. 14, that "Adam was not deceived;" he seems to have sinned with his eyes open; and, probably, overcome by his affection for his wife, he "hearkened to her voice," and plunged headlong into her sin.

Of the awful effects of their transgression, they soon began to be sensible. Deprived of their innocence, shame, remorse, and a consciousness of guilt, took possession of their minds. Their eyes were now opened, as indeed the tempter had said they would be; but it was only to discover "nights of woe."

"Earth felt the wound, and Nature from
her seat,
Sighing through all her works, gave signs
of woe,
That all was lost."

The first indication of their guilt was a consciousness of shame, and the next an attempt to hide themselves from God. Punishment was denounced against each party. The serpent was punished by degradation; the woman by painful childbearing and subjection; and the man by toil, labour, and anxiety; and that such has been the lot of his posterity, the uniform experience of every age attests the melancholy fact. The earth, which at first was the garden of the Lord, now began to bring forth thorns and thistles; and, in the sweat of his face, man was sentenced to eat bread, until he returned to the dust. Yet mercy was mingled with judgment. Their incensed Creator and Judge did not exclude his sinful creatures from his care; he provided for them coats of skins, with which he clothed them

instead of the fig leaves which they had formerly put upon themselves; perhaps also to intimate that, henceforth, they could only have access to the divine presence by the medium of sacrifices, or that the latter were then instituted to prefigure the way of salvation through the great sacrifice which was once to be offered in the end of the world. But Adam, as now fallen, could no longer remain an inhabitant of the earthly Paradise. That he might not put forth his hand, and take also of the Tree of Life, and live for ever, the Lord sent him forth from the garden of Eden, to till the ground from which he was taken; an expressive declaration of the important change in the condition of our first parents. "The Lord," it is said, "drove out the man."

"The world was all before them, where
to choose
Their place of rest and Providence their
guide:
They hand in hand with wandering steps
and slow
Through Eden took their solitary way."

The remaining portion of Adam's history well corresponds with the change in his condition! The corruption of his nature was early evinced by the conduct of the offspring which he begat in *his own likeness*; when, of his first two sons, one of them fell by the murderous hands of the other. Concerning his other children, the Scripture history only records the name of Seth, probably because it was through the line of the latter that the knowledge and worship of God were preserved; for it is noticed on the birth of his son Enos, that *then* men began to call upon the name of the Lord. The life of Adam was extended to 930 years. (See under the word *Fruit*.)

ADAMAH, Ad'-a-mah, *red earth*.—The name of a city in the tribe of Naphtali. Josh. xix. 36.

ADAMI, Ad'-a-my, *my man, red, earthy*.—A city of Palestine. Josh. xix. 33.

ADAMANT. A beautiful stone, of the hardest kind, generally called diamond. Diamonds are chiefly ob-

tained in India, from the mines in Golconda, Visapoor, Borneo, and Brazil. Its great hardness makes it cut glass, resist an intense fire, &c. The hearts of sinners are compared to adamant. Zech. vii. 12.

ADAMANT, Ezek. 3. 9.; Zech. 7. 12.
ADD 6th part, Lev. 5. 18. & 6. 5. & 27.
12. 15. 19. 27. 31.

Deut. 4. 2. shall not a. the word
29. 19. a. drunkenness to thirst
1 *Kings* 12. 11. I will a. to your yoke
Ps. 69. 27. a. iniquity to their iniquity
Prov. 30. 6. a. not to his words
Isa. 39. 1. may a. sin to sin
Matt. 6. 27. can a. one cubit, Luke 12.
25.

Phil. 1. 14. to a. affliction to my bonds
3 *Pet.* 1. 4. a. to your faith virtue
Ecc. 12. 18. If any man a. G. shall a.
Deut. 5. 22. he a. no more
1 *Sam.* 12. 19. a. to all our sins this
Jer. 30. 32. were a. many like words
45. 3. a. grief to my sorrow
Matt. 6. 23. all these things shall be a.
Luke 12. 31. be a. to you
Acts 2. 41. same day were a. 3000
47. 1. a. to church as shall
5. 14. believers were more a. to L.
11. 24. much people was a. to the
Lord

Gal. 3. 19. law was a. because of transgressions
Proc. 10. 22. a. no sorrow with it

ADAR, Ay'-dar, *high, eminent*.—The 12th month of the Jewish ecclesiastical year, and the 6th of their civil, answering to our February, and sometimes to March. As the Jews calculated by the lunar year, they added every third year a month, which they name a second Adar. The 14th and 15th were devoted to the feast of Purim.—Also the son of Ishmael, Gen. xxv. 15.—A king of Edom; Gen. xxxvi. 39.—The name of a place; Josh. xv. 3.

ADBEEL, Ad'-be-al, *vapour, a cloud of God*.—The third son of Ishmael. Gen. xxv. 13.

ADDAN, Ad'-dan, *lord, foundation*.—A city in the empire of Babylon. Ezra ii. 59.

ADDAR, Ad'-dar, *one that commands*.—A son of Bela. 1 Chron. viii. 3.

ADDER, a venomous reptile, brought forth alive, and not hatched from eggs, as are most serpents. It is often called a viper. In our trans-

lation of the Bible, we find the word *Adder* five times. *Shephiphon*, Gen. xlix. 17, is probably the *Cerastes*; a serpent of the viper kind, of a light brown colour, which lurks in the sand and the tracks of wheels in the road, and suddenly bites the unwary traveller, and the legs of horses, &c. By comparing the Danites to this artful reptile, the patriarch intimated by stratagem more than by open bravery, they should avenge themselves of their enemies, and extend their conquests.—*Pethur* in Pa. lxxviii. 4; xci. 13, signifies an *Asp*. We may perhaps trace to this the *Python* of the Greeks. In Pa. cxliiii. the word *Achshub* occurs, derived from a word which signifies *to bend back on itself*, supposed to be the tarantula or Eastern spider. There is also the *Tziphoni*, or *Basilisk*, which is said to kill with its breath; Prov. xxiii. 32; Isa. xi. 8; xiv. 29; lxix. 5, &c.

In Pa. lviii. 5. the effect of music upon serpents is stated. That they might be rendered tame and harmless by soft musical sounds, was an opinion which prevailed early and universally. Many ancient authors mention this effect, Virgil especially. It is mentioned in Sir H. Blount's Voyage into the Levant, by Shaw, Bruce, and all travellers who have been in the Levant. It is impossible to charm some adders and serpents. Avicenna mentions some that are deaf, or some may be deaf by accident; or they may appear to be so. It appears from the Scripture that the adder takes precaution to avoid the fascination: "The deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never (ever) so wisely;" Pa. lviii. 4, 5. "I will send serpents among you, which will not be charmed, and they shall bite you;" Jer. viii. 17.

ADDER, poisonous serpent, Gen. 49. 17.
Ps. 58. 4. & 91. 13. & 140. 3. Prov.
23. 32. Is. 14. 29.

ADDI, Ad'-dy, *my witness*.—The father of Melchi. Luke iii. 28.

ADDITIONED, gave up, 1 Cor. 16. 15.

ADDON, Ad'-don, *basis, founda-*

tion, lord.—Name of a place. Neh. vii. 61.

ADER, Ay'-der, *high*.—1 Chron. viii. 15.

ADIEL, Ay'-de-el, *the witness of the Lord*.—1 Chron. iv. 36.

ADIN, Ay'-din, *adorned, dainty*.—One who returned from the captivity in Babylon. Ezra ii. 15.

ADINA, A-dy'-nah, or Ad'-e-nah, *adorned*.—The son of Shiza. 1 Chron. xi. 42.

ADINO, Ad-dy'-no, or Ad'-e-no, *dainty*. 2 Sam. xxiii. 8.

ADITHAIM, Ad-e-thay'-im, *assemblies, testimonies*.—A city belonging to the tribe of Judah. Josh. xv. 36.

ADJURE. It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now; so that though Christ held his peace when merely interrogated, he acknowledged when *adjured*, or put on oath, that he was the son of God. Matt. xxvi. 63.

ADJURE, charge under pain of God's curse, 1 Kings 22. 16. 2 Chr. 18. 15. Matt. 26. 68. Mark 5. 7. Acts 19. 13. Josh. 6. 26. 1 Sam. 14. 24.

ADLAI, Ad'-la-i, *my witness, my ornament*.—Principal herdsman to king David. 1 Chron. xxvii. 29.

ADMAH, Ad'-mah, *earthy, red earth*.—One of the five cities destroyed by fire from heaven and buried under the waters of the dead sea. Gen. x. 19; Hosea xi. 8.

ADMATHA, Ad'-ma-tha, *a cloud of death*.—An officer in the court of Ahasuerus. Esther i. 14.

ADMINISTRATION, 1 Cor. 12. 5. 2 Cor. 9. 12. & 8. 19, 20. administered

ADMIRATION, high esteem, Jude 16. or, wonder and amazement, Rev. 17. 6.

2 The. 1. 10. a. in them that believe

ADMONISH, warn, reprove

Rom. 15. 14. able to a. one another

1 The. 5. 12. over you and a. you

2 The. 3. 15. a. him as a brother

Ecc. 12. 12. by these be a.

4. 13. foolish king will no more be a.

Jer. 42. 19. know that I have a. you

Acts 27. 9. Paul a. them

Ex. 3. 6. as Moses was a. of God

Col. 3. 16. a. one another

1 Cor. 10. 11. written for our a.

Eph. 6. 4. bring them in the a. of the

Lord

Ty. 3. 10. after 1st & 2nd a. reject

ADNA, Ad'-na, } *rest, testimony,*

ADNAH, Ad'-nah, } *eternal.* A

Levite, Ezra x. 30.—Also, a valiant man of the tribe of Manasseh, who left his party to follow David. 1 Chron. xii. 20. Name of Jehoahaphat's general. 2 Chron. xvii. 4.

ADONIBEZEK, Ad'-o-ne-be-zek, *the lightning of the Lord, the Lord of Bezek*.—The king of the city of Bezek, about 17 miles from Shechem. Judges i. 5. A bloody and oppressive tyrant, subdued by the Israelites, who disabled him by cutting off his thumbs and great toes, so that he could neither fight nor fly. He regarded the punishment as just.

ADONIJAH, Ad-o-ny'-jah, *Jehovah is my Lord*.—The fourth son of David, by Haggith. His name forms a wonderful compound of two glorious names of the Lord; *Adoni*; *Lord, Master*, and *Jah*, meaning Jehovah. After the death of Amnon and Absalom, he aimed at the throne; but was prevented by the interposition of Bathsheba, the mother of Solomon; 1 Kings i. 1—5, &c. For his attempting to usurp the throne, he was put to death; 1 Kings ii. 13—25. Name of two Levites. 2 Chron. xvii. 8; and Neh. x. 16.

ADONIKAM, A-don'-e-kam, *my Lord hath raised me*. He returned from Babylon with 666 of his family. Ezra ii. 13.

ADONIRAM, Ad-o-ny'-ram, *my Lord is most high*.—Son of the king of Hamath; 1 Chron. xviii. 10. Also, The principal receiver of Solomon's tribute. 1 Kings v. 14. He was sometimes called Adoram. He was the agent of oppression, and the people stoned him to death; 1 Kings xii. 18.

ADONIZEDEC, A-don-e-se'-dek, *justice of the Lord*.—A Canaanite; and King of Zedek or Jerusalem, when the Israelites invaded the land of Canaan; Josh. x. 1—27. A. M. 2553.

ADOPTION. An act by which a

person takes a stranger into his family, and treats him as his own child. The practice was not an Hebrew one. (*Calmet.*) The word *adoption* comes from the Greek word *uiothesia*, which means, *placing as a son*. Adoption is common among the Turks, the Greeks, and Armenians. The child so adopted is carried with its parents before the Cadi, and declared heir, the parents renouncing all future claim to it, by a writing which is witnessed; and a child thus adopted, cannot be disinherited. Pharaoh's daughter adopted Moses, Ex. ii. 10. Mordecai adopted Esther, Esther ii. 7.—Spiritual adoption is God's receiving sinners into his family of grace, and constituting them his sons and daughters. Civil adoption was allowed of and provided for the relief and comfort of those who had no children; but in spiritual adoption, this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the divine nature, who was the object of his delight, and who is styled the heir of all things, Heb. i. 3. When men adopt, it is on account of some excellency in the persons who are adopted: thus Pharaoh's daughter adopted Moses because he was beautiful and fair, Acts vii. 20, 21; and Mordecai adopted Esther because she was his uncle's daughter, and exceeding fair, See Esther ii. 7; but man has nothing in him that merits this divine act, Ezek. xvi. 5. In civil adoption, though the name of a son be given, the nature of a son may not: this relation may not necessarily be attended with any change of disposition or temper. But in spiritual adoption we are made part-takers of the divine nature, and a temper or disposition given us becoming the relationship we bear, Jer. iii. 19.

There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation: the privilege and the image of the sons of God go

together. A state of adoption is never without a separation from defilement," 2 Cor. vi. 17, 18. The new name in adoption is never given till the new creature is formed. "As many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14. Yet these are to be distinguished. Regeneration, as a Divine act, gives us a likeness to God in our nature; adoption, as a legal act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, 1 Pet. i. 23; adoption makes us *relatively* his sons, by conveying a power, John i. 12. "By the one we are instated in the divine affection; by the other we are part-takers of the divine nature."

The privileges of adoption are every way great and extensive. 1. *It implies great honour.* They have God's name put upon them, and are described as "his people, called by his name," Eph. iii. 15. They are no longer slaves to sin and the world; but, emancipated from its dreadful bondage, are raised to dignity and honour. Gal. iv. 7. 1 John iii. 1, 2. —2. *Inexhaustible provision and riches.* They inherit all things. Rev. xxi. 7. All the blessings of a temporal kind that are for their good shall be given them! Ps. lxxxiv. 11. All the blessings of grace are treasured up in Jesus Christ for them. Eph. i. 3. All the blessings of glory shall be enjoyed by them. Col. i. 27. "All things are yours," says the apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." 1 Cor. iii. 22.—3. *Divine protection.* "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. xiv. 26. As the master of a family is engaged to defend and secure all under his roof, and committed to his care, so Jesus Christ is engaged to protect and defend his people. "They shall dwell in a peaceable habitation, and in sure dwellings and quiet resting-places." Isa. xxxii. 18. Heb. i. 14.—

4. *Unspeakable felicity.* They enjoy the most intimate communion with the Father, and with his Son Jesus Christ. They have excess to his throne at all times, and under all circumstances. They see divine wisdom regulating every affair, and rendering every thing subservient to their good. Heb. xii. 6—11. The laws, the liberties, the privileges, the relations, the provisions, and the security of this family are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the Governor thereof, afford joy unspeakable and full of glory. 1 Pet. i. 8; Prov. iii. 17; Heb. iv. 16.—5. *Eternal glory.* "The inheritance of the saints is incorruptible, undefiled, and never fadeth away." 1 Pet. i. 4. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 2. In the present state we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, for ever celebrating his praises, admiring his perfections, and enjoying his presence. "So shall we ever be with the Lord." 1 Thess. iv. 17.

ADOPTION, putting among God's children, Jer. 3. 19. 2 Cor. 6. 18.
Rom. 8. 15. receive spirit of a.
23. a. redemption of our body
9. 4. to whom pertaineth the a.
Gal. 4. 5. might receive a. of sons
Eph. 1. 5. predestined to a. of children

ADORAIM, Ad-o-ray'im, *strength of the sea*, A city of Palestine, built and fortified by Rehoboam. 2 Chron. 11. 9.

ADORAM, A-do'-ram, *their beauty, their power, &c.*—Rehoboam's treasurer, 1 Kings 12. 18. Also David's principal treasurer, 2 Sam. 20. 24.

ADORATION, signifies the homage paid to a superior being. The word occurs not in our version; but it is synonymous with kissing the hand, a common Eastern custom, mentioned in the Scriptures. It is com-

pounded of the Latin *ad*, to and *os*, *oris*, mouth, Job xxxi. 26, 27. Kissing the hand was a part of idolatrous worship, Job xxxi. 26, 27. It was also a mark of respect used to kings, &c. Judges xviii. 19.—Adoration, or worship, is due only to God. It consists not in mere form, but in the sincere homage of the heart.

ADORN, deck out, Is. 61. 10.; Jer. 31. 4.; Luke 21. 5.

1 Tim. 2. 9. women a. themselves in modest apparel, 1 Pet. 3. 6.

1 Pet. 3. 3. whose a. let it not

Tyt. 2. 10. a. doctrine of God Saviour

Rev. 21. 2. as a bride a. for her husband

ADRAM-MELECH, A-dram'-mek, *the cloak or glory of the king*.—A deity of the Sepharvaites, who seems to have been worshipped as the God of flocks and herds.—2 Kings xix. 37. Also the name of a son of Sennacherib, who, with his brother Sharezer, slew their father in the temple of Nisroch. Isa. xxxvii. 38.

ADRAMYTUM, Ad-ra-mit'-tum, *the court of death*.—It is by some geographers affirmed to be the same with *Thebes* in Egypt. Others maintain, with more probability, that this city was in *Mysia*, opposite Lesbos. The latter was situated at the foot of Mount Ida, and was founded by a colony from Athens. It was a place of much commerce, Acts xxvii. 2; but it is now a poor fishing village and is called *Cramati*.

ADRIA, Ay'-dre-a.—A sea, now called the *Gulf of Venice*, on the coast of Italy. Paul, in going to Rome, suffered an extreme tempest in this sea. Acts xxvii. 27.

ADRIEL, Ay'-dre-el, *the flock of God*.—The son of Barzillai; he married Saul's daughter. 1 Sam. xviii. 19.

ADULLAM, A-dul'-lam, *their testimony, their prey*.—A beautiful city in the southern territories of the tribe of Judah, near the Dead Sea, Josh. xv. 35. Memorable from the cave in the neighbourhood, where David concealed himself from Saul, and Achish king of Gath. 1 Sam. xxii. 1; Gen. xxxviii. 1.

ADULTERER, put to death, Lev. 20. 10. Job. 24. 15. eye of a. waits for twilight

Is. 57. 3. seed of *a.* and whore
 Jer. 23. 10. land is full of *a.*
 9. 2. Hos. 7. 4. be all *a.*
 Mal. 2. 5. I will be swift witness against
a.
 1 Cor. 6. 9. neither *a.* shall inherit king-
 dom
 Heb. 13. 4. whoremongers and *a.* God
 will judge
 James 4. 4. ye *a.* and *a.*
 Prov. 6. 26. *a.* will hunt for life
 32. commits *a.* lacks understanding
 Matt. 5. 28. committeth *a.* in his heart
 2 Pet. 2. 14. having eyes full of *a.*
 Matt. 15. 19. out of the heart pro-
 ceed *a.* fornications, Mark 7. 21.
 Prov. 30. 20. way of *a.* woman
 Matt. 12. 30. *a.* generation seeketh *a.*
 sign, 16. 4. Mark 8. 38.

ADULTERESS, or Harlot. An
 apostate city or church. Isa. i. 21;
 Rev. xvii. 5.

ADULTERY. Conjugal infidelity,
 Mark x. 11. This crime is destruc-
 tive of personal, domestic, and nation-
 al happiness. It denotes the greatest
 depravity of heart, and the absence of
 all social affections. It is hateful to
 all the right feelings of humanity, and
 has been reckoned the blackest crime,
 next to murder, and deserves the
 severest punishment. The law of
 Athens authorised the husband to kill
 the man whom he detected in the act
 of dishonouring him. The Roman
 laws were very severe against it.
 From the earliest ages, God expressed
 his indignation against it; Gen. xx.
 3, 7; xxxix. 9. Read the Seventh
 Commandment. See Matt. v. 28;
 Job. xxxi. 1, 9—11. By the law of
 Moses, the adulterer and the adulter-
 ess were stoned to death, Lev. xx.
 10; Deut. xxii. 22—24. The mys-
 terious mode of detecting and punish-
 ing sin among the Jews is detailed in
 Num. v. 11—31. This test was or-
 dained by God, and was miraculous.
 —Adultery also means idolatry, it
 being a breach of the covenant of
 fidelity towards God, which he con-
 descends to represent as a marriage
 contract. Jer. iii. 8, 9; v. 7, and
 Rev. ii. 22.

ADULTERY, woman taken in;
 John viii. 3—9. The law was, that
 both the culprits should be brought be-
 fore the council, where, if condemned,
 the whole audience, COUNCIL INCLUDED,

were to stone them. By bringing this
 woman only to Jesus, the Jews were
 guilty, 1. Of great partiality, as they
 ought to have brought the adulterer
 also; 2. They desired Jesus to take
 on himself the office of the council,
 which would have been assuming
 political power, and would have en-
 dangered his life: this plot he retorts
 on themselves by saying; "Do you,
 on your own proposals, assume that
 conduct which you well know the
 council would pursue in such a case;
 consider this prisoner as *ipso facto*
 condemned by the circumstances in
 which she was apprehended; there-
 fore, do you cast stones at her, as the
 council would cast stones at a person
 so condemned." This they declined,
 being aware of its tendency; and
 they shrank from that action to which
 they had urged Jesus. To this his
 words seem more particularly to
 allude, "Let him, who is without sin
 —not moral guilt, merely, but *political*
offence—he who can be innocent
 in assuming that power of life and
 death, which is legally lodged else-
 where, let him act the judge, and
 stone her." And so speaking to the
 woman, "Has nobody *officially* con-
 demned thee—executed the condemna-
 tion of the law on thee, by stoning
 thee? neither do I *officially* condemn
 thee;—I do not execute condemna-
 tion on thee by stoning thee: remem-
 ber the narrow escape thou hast now
 experienced: go, and sin no more."

**ADUMMIM, A-dum'-mim, earth-
 ly or bloody things.** A mountain and
 city. Josh. xv. 7; xviii. 17. Jerome
 says it was called the *place of blood* on
 account of the frequent shedding of
 blood by robbers who infested that
 part. The road was very rugged,
 solitary and mountainous. Here
 Christ laid the scene of the parable of
 the good Samaritan; Luke x. 30—36.
 The road at the present day is infested
 with robbers.

ADVANTAGE, ED, ETE, Job 35. 3. what
a. will it be to thee?
 Luke 9. 25. what is a man *a.* if he gain
 Bom. 8. 1. what *a.* then hath Jews?
 1 Cor. 15. 32. what *a.* me if the dead
 rise not; let us eat and drink

2 Cor. 2. 11. Satan got an a. over us
 Jude 16. having men's persons in admiration, because of a.

ADVENTURE, ED. *Deut.* 28. 56. not a. to set sole of foot

Judg. 9. 17. my father a. his life far
Acts 19. 31. not a. into theatre

ADVERSARY. One who sets himself in opposition to another. Satan is distinguished by this name; 1 Peter v. 8. "Agree with thine adversary quickly, whiles thou art in the way with him;" *Matt.* v. 25. An *adversary* means a plaintiff, or a person to whom money is owing.

A Roman who had a law-suit with another person, first tried to arrange the matter amicably. If not successful, he called on his adversary to go with him before the prætor. If he refused, he called a person as a witness, saying, May I take you as a witness? If the person consented, he presented the tip of his ear, which the complainant touched. After this he could force the defendant to go before the magistrate with him, and even lay hands on him for the purpose; this explains *Matt.* xviii. 28, where one servant laid hands on the other, and took him by the throat, saying, *Pay me that thou owest*. If he agreed with the complainant on the way, the affair was at an end, which explains the sentence, *whilst thou art in the way with him*.

ADVERSARY, *Ec.* 23. 22. I will be a. to thine a.

Num. 22. 22. angel stood for an a.

1 *Sam.* 1. 6. her a. provoked her sore

1 *Kings* 5. 4. neither a. nor evil occurred

11. 14. stirred up an a. to Solomon: v. 23.

Ps. 74. 10. how long shall a. reproach?

Lam. 1. 10. a. hath spread his hand

Amos 9. 11. a. round about the land

Matt. 5. 25. agree with a. quickly lest a.

Luke 12. 58. when goest with thine a.

1 *Tim.* 5. 14. give none occasion to a.

ADVERSARIES, *Deut.* 32. 27. lest a. behave strangely

Josh. 5. 13. art thou for us or our a.?

1 *Sam.* 2. 10. a. of Lord be broken

2 *Sam.* 19. 22. that ye should this day be a. to me

Ezra 4. 1. when a. of Judah and Benjamin heard

Neh. 4. 11. our a. said. shall not know

Ps. 38. 30. render evil for good, my a.

69. 19. mine a. are all before thee

89. 42. set up right hand of his a.

Ps. 109. 4. for my love they are my a.

20. let this be reward of my a.

29. let a. be clothed with shame

Is. 1. 24. I will ease me of my a.

9. 11. Lord shall set up a. of Rabin

63. 18. a. have trodden sanctuary

Lam. 1. 5. her a. are chief

17. that his a. should be round

about

Mic. 6. 9. hand lifted up upon thy a.

Luke 13. 17. all his a. were ashamed

21. 15. a. not able to gainsay

Heb. 10. 27. indignation devour a.

Phil. 1. 28. nothing terrified by a.

ADVERSITY, affliction, misery: it

stands opposed to prosperity,

2 *Sam.* 4. 9. redeem my soul from a.

Ps. 10. 6. I shall never be in a.

31. 7. hast known my soul in a.

35. 15. in my a. they rejoiced

94. 13. give rest from days of a.

Prov. 17. 17. brother is born for a.

24. 10. if thou faint in day of a.

Ecc. 7. 14. in day of a. consider

Is. 30. 20. give you the bread of a.

1 *Sam.* 10. 13. saved you out of all a.

2 *Chr.* 15. 6. God did vex with all a.

ADVICE, counsel given, *Judg.* 19. 30. 1

Sam. 25. 33. 2 *Sam.* 19. 43. *Prov.*

20. 18.

ADVOCATE. One who pleads the cause of another. The original word, *paracletos* occurs in 1 John ii. 1; John xiv. 6; xv. 26; xvi. 17. The title of Christ and the Holy Spirit. Christ is at the right hand of God as the Intercessor of his people. He pleads their cause; for he died for them; for the fulfilment of the promises made to the church; for the extension of his kingdom, and for the utter subversion of all his foes. "He must reign till he has put all enemies under his feet." Then he *feels* for his people, sympathizes, being "*touched*" with a feeling of their infirmities;" *Heb.* iv. 15. He is therefore a *comforting Advocate*. Not all the *Hallelujahs* of heaven can cause him for a moment to intermit his advocacy for his church. For it is not their deservings, but his love, not what they have done, nor can do, for themselves, but what he can do for them, that becomes the standard of his grace. What they are, and what they merit, is not taken into the account. They reckon themselves and all their deeds as nothing. But they are his, for he has redeemed them with his precious blood; and he must, and will lovingly,

old art thou?" It is well sometimes seriously to reflect on our age and condition in life. Our days are but few, and they are rapidly hasting away. But should we be spared to extreme old age, to what purpose shall we live, if we live not to the glory of him who is our kind Benefactor and best Friend? Our real life should be reckoned from the time of our devotedness to him, rather than from the time of our natural birth; for it may be truly said, if we live not to him, we are dead while we live.

AGE, is as nothing before thee, Ps. 39. 5.

Job. 5. 23. come to grave in full a.

John 9. 21. he is of a. ask him

Heb. 5. 14. strong meat to those of full a.

11. 11. Sarah when she was past a.

Tu. 2. 2. a. men be sober

AGES, Eph. 2. 7. & 2. 5. & 3. 21.

Col. 1. 26. mystery hid from a.

AGEE, Ag'-e-e, a valley, deepness.

—A Hararite, one of David's worthies. 2 Sam. xxiii. 11.

AGONY. The word refers to the contests in the Olympic Games; also painful conflict, bodily pain, anguish of soul. In the Gospels, the word is used to describe the dreadful struggle which the Redeemer experienced in Gethsemane; See Matt. xxvi. 36—46; Mark xiv. 32; Luke xxii. 44. "He began to be sorrowful," says Matthew; "he began to be sore amazed," says Mark; "he began to be very heavy," say both these evangelists. These expressive terms are explained by one who well knew their force, as representing him as "on a sudden possessed with horror and amazement; encompassed with grief, and overwhelmed with sorrow; pressed down with consternation and dejection of mind; tormented with anxiety and disquietude of spirit." Matt. xxvi. 37; Mark xiv. 33.

If the language of the evangelist be expressive, still more fearfully significant are the words of our Lord himself: "My soul is exceedingly sorrowful, even unto death." What dreadful emphasis is here! I am sorrowful—my soul is sorrowful—my soul is exceedingly sorrowful—my soul is exceedingly sorrowful, even

unto death. And let it not be forgotten, that he who thus heaps superlative upon superlative in expressing his own anguish, was as all his history proves, distinguished not less by magnanimity than by mildness,—not more by activity in duty, than by patience in suffering. Again and again, "with strong crying and tears, he made supplication to him who was able to save him," for deliverance, if it was possible, from the sorrows of that hour. And as if his cries and tears were not sufficient evidence of his inward sufferings, all the pores of his body pour forth a still more lively representation of the bitter anguish of his soul. "Being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." The heart of our Saviour was as, it were, "melted like wax in the midst of his bowels," and all the parts of his body inflamed with anguish and agony. But who can tell what he suffered from his infernal and human foes; what he suffered from his friends; and, severest of all his agonies? what he suffered from his Father. O that loud and exceeding bitter cry, "My God, my God! why hast thou forsaken me!"

AGREE, Acts 5. 9.

Matt. 5. 25. a. with adversary quickly

18. 19. if two shall a. on earth

1 John 5. 8. these three a. in one

Amos 3. 3. walk together except a.

Is. 28. 15. with hell are we at a.

2 Cor. 6. 16. what a. has temple of God

AGRIPPA, A-grip'-pa, causing pain at his birth.—Surnamed Herod, was the son of Aristobulus and Mariamne, and grandson to Herod the Great, born A. M. 3997, received part of the kingdom of Judea from Caius Caligula, A. D. 37; and four years after, from Claudius, the remaining part. After having reigned seven years, he was for his impious pride punished by God with a dreadful disease, which put a period to his life in the space of five days. See Acts xii. 23. On the death of this prince, Judea again returned to the Romans, and was placed under the administration of governors,

till its ruin, A. D. 70.—2. Agrippa, II. son of the preceding Agrippa, obtained from Claudius some authority over the temple and sacred treasury, and power of appointing or deposing the high priest; which he enjoyed till the destruction of Jerusalem and the temple. Before this prince, and his sister Bernice, it was that Paul reasoned so powerfully and eloquently, as to make Agrippa himself confess, that he was almost persuaded to become a Christian. Acts xxvi. 1, &c.

AGUR, Ay'-gur, *a stranger, gathering*. Prov. xxx. begins, "The words of Agur, the son of Jakeh." Some suppose that Solomon describes himself by this appellation. Agur, it appears, had seen much of the world, and had learned wisdom by what he had seen. He had seen the evils connected with wealth, and also with poverty, and therefore he uttered his very important prayer; Prov. xxx. 8, 9.

AHA, Ay'-hah a term of contempt and triumph. Ps. lxx. 3; Ezek. xxv. 3.

AHAB, Ay'-hab, *the brother of the father*.—A king of Israel, the son and successor of Omri. A wicked king, who, in crime, exceeded all his predecessors. 1 Kings xvi. 29. He married Jezebel, daughter of Ethbaal, king of Sidon, who introduced the idolatries of her country. He became a worshipper of Baal and Ashtaroath. He died of wounds which he received in battle with the Syrians, according to the prophecy of Micaiah; 1 Kings xvi. 29; xxii. 40. Also the name of Kolaiah. See Jer. xxix. 21, 22.

AHARAH, A-har'-ah, *a sweet brother*. 1 Chron. viii. 1.

AHARHEL, A-har'-el, *another host*. 1 Chron. iv. 8.

AHASAI, A-has'-ai. Neh. xi. 13.

AHASBAI, A-has'-ba-i, *trusting in me, brother of age*. 2 Sam. xxiii. 34.

AHASUERUS, A-has-u-e'-rus, *prince, chief*.—The king of Persia, who advanced Esther to be queen, and at her request delivered the Jews from the destruction plotted by Haman, Esther i. 1. Also the name

given in Scripture to Cambyses, the son of Cyrus, Ezra iv. 6; though Kitto, Scaliger, Jahn, and others, think that he was Xerxes, the son of Cambyses, and successor to Darius. Also the name given to Astyages, king of the Medes. Dan. ix. 1.

AHAVAH, A-hay'-vah, *essence, generation*. A river of Assyria, where Ezra assembled the captives who returned to Judah. Ezra viii. 15.

AHAZ, Ay'-haz, *one who takes or seizes*.—The son of king Jotham, and twelfth king of Judah, and the most wicked. He made his children pass through the fire, shut up the temple, and destroyed its sacred vessels. His people abominated his conduct, and gave him a dishonourable burial. 2 Kings xvi.; 2 Chron. xxviii. Also the father of Jehoadah; 1 Chron. viii. 36.

AHAZ, *Sun-dial of*.—"And Isaiah cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz;" 2 Kings xx. 11. These *ten degrees* did not mean ten hours; they were ten divisions of time on this dial; nor did the sun go ten degrees back in the heavens; nor the earth turn back upon its axis from east to west, contrary to its natural course.

This miracle may have consisted in a *supernatural refraction of light*. By horizontal refraction, the sun appears above the horizon when he is actually below it. By imparting supernaturally increased powers of refraction of light to the atmosphere, the rays go back to an equal extent to the new power given. This miracle was known at Babylon; probably the going back of the shadow was visible there, and in all the world; 2 Chron. xxxii. 31. The historians of Egypt speak of the sun as having appeared four times in an unusual manner, twice when he set, and twice when he rose, which perhaps may allude to the miracles of Joshua and Isaiah; ch. xxxviii. 8.

AHAZIAH, A-ha-zy'-ah, *possession, vision of the Lord*.—Son of Ahab, king of Israel, and imitated him in his idolatrous practices; 1 Kings xxii.

51. &c. In the second year of his reign, the Moabites revolted against him, and refused the tribute, which they had paid to Ahab. Having received a dangerous hurt by a fall from the terrace of his house, he sent messengers to consult Beelzebub, the god of Ekron, about his recovery. These were met by the prophet Elijah, reproved for their reverence for idols, and sent back to Ahaziah with the assurance, that he should die of his illness. The words of the prophet were verified by the death of Ahaziah, after a reign of two years. He died, before Christ 886; and, as he left no children, he was succeeded by his brother Jehoram, or Joram. See 2 Kings i.—Also the king of Judah, son of Jehoram. At the age of 22 he succeeded his father. He was related to the house of Ahab, and he was characterized by the same vices. He was slain by a party of Jehu's army. See 2 Kings ch. viii. 9; and 2 Chron. ch. x. 12, 22.

AHAZIAH. Forty and two years old was Ahaziah when he began to reign, 2 Chron. xxii. 2.—In 2 Kings viii. 26, it is said he was *twenty-two* years old. Lightfoot suggests that the author of Chronicles computed from the accession of the house of Omri; his mother's name being Amaliah, the daughter of Omri. The original properly signifies, "Ahaziah was the son of the two and forty years," viz. of the house of Omri. The same mode of reckoning is adopted 2 Kings xxiv. 8, compared with 2 Chron. xxxvi. 9.

He could not have been *forty-two* years old without being two years older than his father. The *Syriac* and *Arabic* versions read *twenty-two*. And it is probable, says Dr. A. Clarke that the Hebrew text read so originally, for when numbers were expressed by *single letters* it was easy to mistake *mem* or *m*, FORTY, for *caph*, or *c*, TWENTY, the Hebrew letters are so much alike, and still more similar in the ancient Hebrew, or Samaritan.

AHBAH, Ah'-ban. The son of Abiahur. 1 Chron. ii. 29.

AHER, Ay'-her. 1 Chron. vii. 12.

AHI, Ay'-hy, my brother.—A descendant of Gad, 1 Chron. v. 15. Also of Asher. 1 Chron. vii. 34.

AHIAH, Ay'-hy'-ah, brother of the Lord.—Secretary to king Solomon, 1 Kings iv. 3. Also the son of Ahitub, the high-priest. 1 Sam. xiv. 3.

AHIAM, A-hy'-ham, brother of the nation. 2 Sam. xxiii. 33.

AHIAN, A-hy'-an, brother of wine. 1 Chron. vii. 19.

AHIEZER, A-hy'-e'-zer, brother of help.—Num. i. 12.

AHIHUD, A-hy'-hud, brother of vanity.—1 Chron. viii. 7.

AHIJAH, A-hy'-jah, brother of the Lord.—The prophet of the Lord, who dwelt at Shiloh, and foretold the death of Abijah, son of Jeroboam, when his wife came to inquire whether the child should survive; 1 Kings xxiv. 2, &c.—2. Ahijah, son of Baasha, king of Israel; 1 Kings xv. 27.—3. The son of Felon, one of David's officers. The keeper of the temple treasury; 1 Chron. xxvi. 20.—4. Son of Eerom, of the tribe of Judah; 2 Chron. ii. 25.

AHIKAM, A-hy'-kam, a brother that raises up.—The son of Shappan, and father of Gedaliah; 2 Kings xxii. 12.

AHILUD, A-hy'-lud, a brother born.—The father of Jehoshaphat, David's Secretary; 2 Sam. viii. 16.

AHIMAAZ, A-him'-a'-az, brother of the council.—Son and successor of Zadok the high-priest. He resembled his father in his fidelity to David, and hazarded his life in his service, during the conspiracy of Absalom; 2 Sam. xv. 27, 36; xvii. 15—21. Ahimaaz was very swift-footed, and in consequence selected to be the messenger of Absalom's defeat and death to his father David; 2 Sam. xviii. 19—33.

AHIMAN, A-hy'-man, a brother prepared.—A giant of the race of Anak, who dwelt at Hebron, Num. xiii. 22.

AHIMELECH, A-him'-me-lek, brother of the king.—He was the son of Ahitub, and brother of Ahia, whom he succeeded in the high-priesthood.

He is called Abiathar, Mark ii. 26 ; 1 Sam. xxii. 29. ; of the character of Ahimelech, and his associates in the priest's office, we know little.

AHIMOTH, A-hy'-moth, *brother of death*.—A son of Elkanah, a descendant of Levi ; 1 Chron. vi. 25.

AHINADAB, A-hin'-a-dab, *a willing brother, a brother of a vow*.—The son of Iddo ; 1 Kings iv. 14.

AHINOAM, A-hin'-o-am, *the beauty and comeliness of the brother*.—The wife of King Saul ; 1 Sam. xiv. 50. Wife of David ; 1 Sam. xxx. 5, and 17—20.

AHIO, A-hy'-o, *his brother, his brethren*.—Son of Abinadab, and Beiah ; 2 Sam. vi. 3. ; 1 Chron. viii. 14.

AHIRAH, A-hy'-rah, *brother of iniquity*.—The son of Enan, chief ruler of the tribe of Naphthali ; Num. i. 15 ; vii. 78.

AHIRAM, A-hy'-ram, *brother of craft or protection*.—A son of Benjamin ; Num. xxvi. 38.

AHISAMACH, A-his'-a-mack, *a brother of strength*.—The father of Aholiab, the famous artificer, employed by Moses in building the tabernacle ; Exod. xxxi. 6.

AHISHAHAR, A-hish'-a-har, *brother of the morning*.—Son of Bilhan, descendant of Benjamin ; 1 Chron. vii. 10.

AHISHAR, A-hy'-ahar, *brother of the prince*.—High steward of Solomon's household ; 1 Kings iv. 6.

AHITHOPHEL, A-hit'-o-phel, *brother of foolishness, ruin*.—A native of Gillo, he was David's counsellor, but joined in the rebellion of Absalom, and assisted him with his advice. His artful schemes were defeated by the counsel of Hushai. Because his counsel was refused, or because he foresaw the defeat of Absalom, and his own death as a traitor, he hanged himself ; 2 Sam. xvi. & xvii. A. M. 2981 ; B. C. 1023.

AHITUB, A-hy'-tub, *brother of goodness*.—The son of Phineas, and grandson of the high-priest Eli. His father was slain in an engagement with the Philistines, and he succeeded Eli ; 1 Sam. iv. 11. xxii. 11. A. M.

2888. Also the son of Amariah, and father of Zadok, 2 Sam. viii. 17 ; 1 Chron. vi. 8.

AHLAB, Ah'-lab, *which is of milk*.—A city of Palestine, in the tribe of Asher ; Judges i. 31.

AHLAI, Ah'-lay, *beseeching, sorrowing*.—1 Chron. ii. 31 ; xi. 41.

AHOAH, A-ho'-ah, *a thistle, a thorn, a fish-hook, brotherhood*.—Third son of Bela, and grandson of Benjamin ; 1 Chron. viii. 4.

AHOLAH, A-ho'-lah, *his tabernacle, his tent*.—This word and Aholibah are two fictitious names adopted by the prophet Ezekiel, to represent the idolaters of the kingdoms of Judah and Samaria. Their sin and punishment are represented in Ezekiel 23.

AHOLIAB, A-ho'-li-ab, *the tent of the father*.—An individual of the tribe of Dan, who assisted in building the tabernacle, Exod. xxxv. 34.

AHOLIBAH, A-ho'-le-bah, *my tent or my tabernacle is in her*. See *Aholah*.

AHOLIBAMAH, A-ho-lib'-a-mah, *my tabernacle is exalted*.—The wife of Esau, Gen. xxxvi. 2.—Also a descendant of Esau, name of a duke, 1 Chron. i. 52.

AHUMAI, A-hew'-ma-i, *a meadow of waters, a brother of waters*.—A descendant of Judah, a Zorathite, 1 Chron. iv. 2.

AHUZAM, A-hew'-zam, *their taking possession*.—The son of Naarah, a descendant of Judah, 1 Chron. iv. 6.

AHUZZATH, A-huz'-zath, *possession, apprehension*.—The friend of Abimelech, king of Gerar ; Gen. xxvi. 26.

AI, Ay'-i, *mass heap*.—A city of Palestine, situate west of Bethel, and at a small distance north-west of Jericho. It is called by the LXX, Gai, and by Josephus, Ajath, Gen. xii. 8 ; Josh. vii. 2, &c.—It was the name of one of the chief cities of Moab, Jer. xlix. 3.

AIAH, A-i'-ah, *a raven ; alas, where is it ?*—The mother of Rizpah, Saul's concubine ; 2 Sam. xxi. 8.

AIATH, A-i'-ath, *an hour*.—A city of Palestine ; Isa. x. 28.

AIJELETH SHAHAR, A-i'-ja-leth Sha'-har, rendered variously. Eastern songs bear such titles as this, which some translate, 'Hind of the Morning,' alluding to the persecuted Messiah; Pa. xxii.; *title*.

AJALON, or **AJALON**, Ad'-ja-lon, *a chain, strength, a stag*.—A city of the Canaanites: the valley adjoining to which is memorable in sacred history from the miracle of Joshua in arresting the course of the sun and moon; Josh. x. 12, 13. Ajalon was afterwards a Levitical city; Judges i. 35. There were several other cities of this name.

AIN, Ay'-in, *a fountain*.—A city of Judah; one of those granted to Simeon, deriving its name, perhaps, from being well supplied with springs; Josh. xv. 32; 1 Chron. iv. 32. *Ain* is found in combination with other words, as *En-gedi, the fountain of kids; En-she-mesh, fountain of the sun, &c.*

AIR. One of the elements of nature. (1.) *To beat the air*, is to labour in vain, 1 Cor. ix. 26.—(2.) *To speak to the air*, is to speak unprofitably, 1 Cor. xiv. 9.—(3.) The word is used to point out the nature of Satan's power, as "prince of the power of the air," Eph. ii. 2—1 Thess. iv. 17. caught up in the air.—Rev. ix. 2, air darkened.—xvi. 17, vial into the air.

The air or atmosphere surrounds the earth to the height of about 50 miles from its surface. Air has a considerable weight. About 2,160 pounds weight of it presses on every square foot; and allowing the surface of a human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. But this pressure is not felt, because our bodies contain such a portion as serves to buoy them up. Its principal components are oxygen and nitrogen gases, with a small variable proportion of carbonic acid and water. Air is necessary to the existence of man, animals, and plants. The winds keep it pure. Creatures living in water also need air. Some of these often come to the surface to breathe, and those which

have gills make air for themselves out of water. If there were no air, we could neither see, hear, nor speak; there could be neither clouds nor rain. If the air were to be destroyed, the whole world would cease to exist. The air is the medium through which the Deity communicates to man the most valuable favours, *light, heat, rain, and snow*; and through it we look with wonder and delight on the splendid luminaries which dispel the gloom of night, &c.

AIR, 2 Sam. 21. 10. nor birds of the a. to rest on

Job 41. 16. that no a. can come between them

Prov. 30. 19. the way of a eagle in the a.

Ecc. 10. 20. a bird of the a. shall carry the voice

Matt. 8. 20. and the birds of a. have nests

Is. 32. the birds of the a. come and lodge

1 Cor. 9. 26. so fight I, not as one that beateth the a.

Eph. 2. 2. the prince of the power of the a.

Rev. 16. 17. angel poured out his vial into the a.

AKKUB, Ak'-kub, *supplanter*.—The son of Elioenai, 1 Chron. iii. 24.—A porter of the temple, 1 Chron. ix. 17.—A teacher of the law, Neh. viii. 7.
AKRABBIM, Ak-rab'-bim, *scorpions*; Num. xxxiv. 4.

ALABASTER. A white stone used for ornamental purposes, and said to have derived its name from Alabastron, a town of Egypt. It is now applied to a white species of marble, or sulphate of lime, called gypsum. It was used in the making of small vessels or urns, which were large at the bottom, and narrow at the top, so as to be easily stopped, and thus made them fit for containing ointments and perfumes. Sometimes they were made of Onyx Alabaster, or carbonate of lime, on account of its colour resembling that of the fingernails. These boxes or vessels were also made of glass, silver, or gold. It was customary at feasts among the great, to anoint the hair of the guests with costly perfume. To this custom Horace often alludes. A brother of Aschines the orator was a painter of

alabaster boxes; Ps. xxiii. 5; xlv. 7: Matt. xxvi. 7: Mark xiv. 3: Luke vii. 37.

ALABASTER BOX, "*breaking of*:" knocking off the seal, *not breaking the vessel*; Mark xiv. 3.

ALAMETH and ALEMETH, Al'-a-meth and Al'-e-meth, *hiding, youth*.—A city pertaining to the tribe of Benjamin, and given to the priests; 1 Chron. vi. 60. A son of Becher; 1 Chron. vii. 8. A son of Jehoadah, of the tribe of Benjamin; 1 Chron. viii. 36.

ALAMMELECH, A-lam'-me-lek, *God is King*.—A city of Palestine, in the tribe of Asher; Josh. xix. 26.

ALAMOTH, '*virgins*'; the word may signify, concerning the virgins; possibly, meaning a choir of singing girls. Ps. 46; *title*.

ALEXANDER, Al-ex-an'-der, *the helper of men*.—Alexander the Great was the son of Philip, king of Macedonia, and his successor. By Daniel he is symbolised by a leopard with four wings, and by a one-horned he-goat, running over the earth so swiftly as not to touch it; Dan vii. 6; viii. 4—7. In the image which Nebuchadnezzar saw in his dream, Dan. ii. 39, the belly of frogs symbolized Alexander and the Greeks. He was divinely appointed to destroy the Persian empire, and to set up in its place the Grecian monarchy. He began to reign B. C. 336. The son of Simon, the Cyrenean, who assisted Christ in bearing his cross; Mark xv. 21.—Alexander Lysimachus, brother of the famed Philo, and reckoned the richest Jew of his time. He was in the council which imprisoned the apostles for healing the impotent man; Acts iv. 6.—Also a Jew of Ephesus, who addressed the rabble; Acts xix. 33.—And an artificer in copper, a public teacher in the Christian church, who had corrupted the faith, not from ignorance, but deliberately in opposition to his judgment, influenced by his love of the word; 1 Tim. i. 20.

ALEXANDRIA, Al-ex-an'-dre-a.—A famous city of Egypt, built by Alexander the Great, named after its found-

der, who peopled it with colonies of Greeks and Jews; it is situated between the Mediterranean Sea and the Lake Mæris; Acts xviii. 24; xxvii. 6. After the destruction of Carthage, it was, for ages, the chief city in the world, next to Rome. Its commerce extended to every part of the then known world. The Ptolemies made it their royal residence, and each successive monarch laboured to embellish it. When the Romans, in their vast conquests, annexed Egypt to their empire, they respected and preserved the beauties of this city, and it continued to flourish. Its ancient glory is proved by the spacious ruins, and fragments of obelisks, and colonnades, and temples. Traces are seen of streets in straight lines, and other ruins indicate the most magnificent palaces. One of the obeliaks, called *Cleopatra's needle*, yet stands. The Pharos, erected on an islet at the entrance of the harbour, was reckoned one of the wonders of the world. It cost 800 talents. "On the outside of the southern gate, a detached column eighty-eight feet high, forms the most commanding object connected with the city and its environs. It has been erroneously called "*Pompey's Pillar*," and "*the Pillar of Severus*." It is the great column which served as the principal ornament of the famous Serapeum, a vast building consecrated to the worship of an Egyptian divinity, and which, after the destruction of the Museum of the Ptolemies, became the receptacle of the Alexandrine library, and the resort of men of letters. Here, as in a place of safety, Caracalla feasted his eyes with the massacre of the people of Alexandria. Under the Saracens it soon began to decay. They madly burnt its famous library of 700,000 volumes, A. D. 642. Numerous Jews resided here, engaged in trade and commerce; 50,000 of whom were murdered under the Emperor Nero. When the Arabs took it as above, they found 40,000 Jews who paid tribute. It was in a ship belonging to Alexandria that Paul sailed for Rome; Acts xxvii. 6. Chris-

tianity was early planted in this place. Mark the Evangelist is said to have first preached here. Here *Apollo* was born, Acts xviii. 24. It has now dwindled to a village, with nothing remarkable but the ruins of its ancient grandeur.

ALLAH and **ALIAN**, A-ly'-ah, A-ly'-an, *high*.—Descendants of Esau; 1 Chron. i. 40. 51.

ALIEN, stranger, or a person born in another country, and not admitted to the privileges of the citizens of the country in which he resides. Ex. 18. 3.; Job 19. 15.; Ps. 69. 8.; heathens, *Deut.* 14. 21.; *Is.* 61. 5.; *Lam.* 5. 2.; *Heb.* 11. 34.

ALIMATED, Ezek. 23. 17. my mind was a from her, 18.

Eph. 2. 12. a. from commonwealth of Israel

4. 18. a. from life of God

Col. 1. 21. were sometime a.

ALIVE, Gen 12. 12.; *Num.* 22. 33.

Rom. 6. 11. a. to God through J. C.

1 Sam. 2. 6. kills and makes a.

15. 8. he took Agag a.

Luke 15. 24. son was dead and is a.

Rom. 6. 13. as those a. from dead

7. 9. I was a. without the law once

1 Cor. 15. 22. C. shall all be made a.

1 Thess. 4. 15. 17. we who are a. and remain

Rev. 1. 18. I am a. for evermore

2. 8. was dead and is a.

ALL. A great number only, as Ex. ix. 6, 19.; Matt. iii. 5.; Luke xv. 1.; Acts i. 1, &c.

All men; that is, all kinds of men, Matt. x. 22.

All the world. This meant the Roman empire; a frequent expression in classical writers; Luke ii. 1.

ALLEGING, affirming, proving, Acts 17. 8.

ALLEGORY. A symbolical discourse, nearly resembling a parable or fable, generally used in the East to teach or illustrate some principle or doctrine. Thus by this figure, Hagar and Sarah are said to represent the two covenants, "which things," or events in the history of Isaac and Ishmael "are an allegory," or have been *allegorised*. The Greek word is a verb, and not a noun; Gal. iv. 24—31. An allegory is a continued metaphor. Thus the prophets represented the Jews under the allegory of a vine, planted, nurtured, and watered by

the hand of God, but which instead of producing good fruits, brought forth sour grapes; Isa. v. 4. The *parable of the sower*, may be regarded as an allegory. There we have statements respecting the sower, the seed, and the results of sowing the seed—that is the *parable*. Next we have the explanation and application by the Great Teacher. "The seed is the word of God," &c., Luke viii. 5—15; the latter makes it an *allegory*.

ALLELUIA, or **HALLELUJAH**,

Al-le-lu'-yah, *praise ye the Lord*.—

An expression always used in public praise, especially at the great festivals and on solemn days. A similar term begins and ends the Greek hymns to Apollo, and from which probably is derived "Alla, Alla," the Mahometan call upon God. The word is found in the beginning of many of the Psalms, particularly Ps. xlv., and all those which follow. Some Psalms were called "*Hallel*." It is a word used by the heavenly worshippers, Rev. xix. 1—6.

ALLON, Al'lon, *an oak, strong*.—The name of a man; 1 Chron. iv. 37: The name of a city; Josh. xix. 33.

ALLON-BACHUTH, Al'-lon-bak'-kuth, *the oak of weeping*.—The place where Deborah was buried; Gen. xxxv. 8.

ALLOW, deeds of fathers, Luke 11. 48.

Acts 24. 15. which themselves a.

Rom. 7. 15. what I do I a. not

14. 22. in that which he a.

1 Thess. 2. 4. as we are a. of God

ALLURE, Hos. 2. 14.; 2 Pet. 2. 18.

ALMIGHTY. The attribute of Jehovah, which belongs to him alone, as the Creator and Upholder of all things. By this attribute used as an appellation, he is known and addressed. The original word is very expressive, denoting his all-sufficiency, and was understood by the sacred writers as implying not only Almighty power, but all possible excellence, boundless knowledge, infinite wisdom, goodness, justice, and truth.—See *All-sufficiency*.

ALMIGHTY, Gen. 17. 1. I am the A. God

Gen. 43. 14. God A. give you mercy

Job 18. 3. I would speak to A.

21. 15. what is A. we should serve

22. 8. pleasure to A. art righteous

27. 10. will he delight in A.

29. 5. when A. was yet with me

31. 35. desire A. would answer

37. 23. touching A. we cannot find

Ezek. 1. 24. heard as voice of A. : 10. 5.

Joel 1. 15. as destruction from A.

ALMODAD, Al-mo'-dad, *the measure of God*.—The son of Joktan, a descendant of Shem ; Gen. x. 26.

ALMON, Al'-mon, *hidden*. — A city ; Josh. xxi. 18.

ALMON-DIBLATHAIM, Al'-mon-dib-la-thay'-im, *a hiding in a heap of figs*.—The fortieth encampment of the Israelites in the wilderness ; Num. xxxiii. 46.

ALMOND. A tree resembling the peach in its leaves and blossoms, but the fruit is larger and more compressed, the external green coat of which is thinner and drier when ripe, and the shell not so rough. In Judea it blossoms in January, and bears fruit early in April. It blossoms earlier than any other tree ; hence its Hebrew name, *SHAKAD*, *to make haste, to be in a hurry, or to wake early*. See Jer. i. 11, 12. The white hair of old age is represented by the blossoming of the Almond-tree, on account of its snowy whiteness, and its appearance in winter ; Eccles. xii. 5.

ALMOND, S. Ez. 25. 53, 54 : 27. 19, 20. bows like A.

Ezek. 12. 5. when A.-tree shall flourish

Jer. 1. 11. I see rod of A.-tree

ALMOST all things, Heb. 9. 22.

Ez. 17. 4. A. ready to stone me

Ps. 73. 2. my feet were A. gone

94. 17. soul had A. dwelt in silence

Prov. 5. 14. was A. in all evil in congregation

Acts 26. 28. A. persuaded me to be a Christian

ALMS, bounty to the poor, Acts 3. 2. 3. & 24. 17.

Matt. 6. 1. do not your A. before men

Luke 11. 41. gives A. of such things

12. 33. sell that ye have give A.

Acts 10. 2. give much A. to people

4. thy A. are come up for memorial

9. 36. Dorcas full of A. deeds

ALMUG-TREE. Some suppose it to be *coral*, which grows in the shape of a tree. More probably the *ebony*. It is thought to be the tree which Solomon ordered from Tyre, of

which he made pillars for the temple, and for his own palace. Musical instruments were made of this wood. It is supposed to have been a kind of *sandal-wood*, valued for its fineness, fragrance, durability, and susceptibility of a beautiful polish ; 1 Kings x. 11.

ALOEES. Tournefort reckons fourteen kinds of the aloe-tree. The American aloe is famous for its fine flowers, which are of the lily kind ; the Asian for the useful drug prepared from it. The drug called aloe, famed for its purgative qualities, is formed of the juice of the leaves, hardened in the sun. That which is most nicely prepared is called the *socotrine*, the next is called *hepatic*, and the coarsest is the *horse aloe*. Aloes were anciently used for the embalming of dead bodies, and as a perfume ; John xix. 39 ; Prov. vii. 17. The *Lign Aloe* differs from the above, Num. xxiv. 6 ; Ps. xlv. 8. It is very fragrant and valuable, on account of its adaptation for the finest cabinet and ornamental work. A rich perfume is extracted from it by the people of India.

ALONE, Gen. 32. 24.

Deut. 32. 12. Lord A. did lead him

Gen. 2. 18. not good for man to be A.

Num. 23. 9. people dwell A. Deut. 32.

28. Ps. 136. 4. A. doeth great wonders

Ezek. 4. 10. woe to him that is A.

Is. 5. 8. that they may be placed A.

63. 8. trodden wine-press A.

John 8. 16. I am not A. 18. 32.

17. 20. neither pray I for these A.

Gal. 6. 4. rejoicing in himself A.

Ez. 32. 10. let me A. that my wrath

Hos. 4. 17. Ephraim idols let him A.

Matt. 15. 14. let them A. they be blind

ALL-SUFFICIENCY of God, is that power or attribute of his nature by which he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his self-sufficiency is that whereby he has enough in himself to constitute him completely blessed, as a God of infinite perfection ; so his all-sufficiency is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this per-

fection, 1. When we are discontented with our present condition, and desire more than God has allotted for us; Gen. iii. 5; Prov. xix. 3.—2. When we seek blessings of what kind soever in an indirect way, as though God were not able to bestow them upon us in his own way, or in the use of lawful means, Gen. xxvii. 35.—3. When we use unlawful means to escape imminent dangers, 1 Sam. xxi. 13; Gen. xx. and xxvi.—4. When we distrust his providence, though we have had large experience of his appearing for us in many instances, 1 Sam. xxvii. 1; Psalm lxxviii. 19; 2 Chron. xvi. 2; 1 Chron. xiv. 9, 13; Josh. vii. 7, 9.—5. When we doubt of the truth or certain accomplishment of the promises, Gen. xviii. 12; Psalm lxxvii. 74; Isa. xlix. 14.—6. When we decline great services, though called to them by God, under a pretence of our unfitness for them, Jer. i. 6, 8.

The consideration of this doctrine should lead us—1. To seek happiness in God alone, and not in human things, Jer. ii. 13.—2. To commit all our wants and trials to him, 1 Sam. xxx. 6; Heb. xi. 19; 2 Cor. xii. 8, 9.—3. To be courageous in the midst of danger and opposition, Psalm xxvii. 1.—4. to be satisfied with his dispensations, Rom. viii. 28.—5. To persevere in the path of duty, however difficult, Gen. xvii. 1.

ALOTH, Ay'-loth.—A place in Palestine; 1 Kings iv. 16.

ALPHA, Al'-fah, the first letter in the Greek alphabet, Omega is the last.—Alpha corresponds to the Hebrew *Alph*. Both are applied to Christ, Rev. i. 8.; xxi. 6.; to signify his eternal existence, and that he is the Author and Finisher of our faith, and the Perfecter of it in heavenly glory; Rev. xxii. 13, compare with Isa. xli. 4; xliiii. 10; xlv. 6; xlviii. 12.

ALPHEUS, Al'-fe'-us, thousand, chief.—The father of James and Jude; Matt. x. 3.; Luke vi. 15; xxiv. 18, supposed to be Cleophas.—The husband of Mary, supposed to have been the sister of the holy virgin, hence James is called the brother of our

Lord.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR. A kind of table, or elevated place, or platform, on which the ancient sacrifices were offered. The offering of sacrifices prevailed before the flood; instance, Cain and Abel; Gen. iv. 3, 4. The first altar of which we read, is that which was erected by Noah; Gen. viii. 20. The patriarchs offered sacrifices on altars. They were built of earth or unhewn stone, as that built by Jacob at Bethel; Gen. xxviii. 18; and another by Moses; Ex. xx. 24. This altar was to be made of earth. If made of stone, it was to be rough, and not ornamented, without the use of an iron tool! There was to be nothing elaborate or in figure, lest the people should become idolaters. The short time required for erecting such altars elucidates 1 Kings xviii. 21—40, the contest between Elijah and the prophets of Baal. The altars of the tabernacle and temple were two.

1. *The Altar of burnt offerings*.—It was a kind of square chest, made of shittim wood, about seven feet six inches square, and four feet six inches high. It was hollow, and overlaid with plates of brass. On the top was a brazen grate through which the ashes of the offering fell into a pan below. In the middle there was a projection on which the priest stood while officiating. The altar had four rings, or staples, into which poles, covered with brass, were placed, when it was moved from place to place by the Levites; Ex. xxvii. 1—8. The furniture of the altar was made of brass. The fire used on this altar was perpetually maintained. It was kindled miraculously, and it was fed with the utmost care. In Solomon's temple, the altar was much larger, being thirty feet square, and fifteen feet high, and made of brass. In the second temple, it occupied the same position; but it was much larger, and more beautiful.

2 *The Altar of Incense*, sometimes called the golden altar. It stood within the holy place, and near to the

inmost veil; Ex. xxx. 1—6. It was made of shittim wood, overlaid with gold, and was three feet high, and eighteen inches square. It had horns made of gold, and round the flat surface was a border of gold, underneath which were rings, to receive the staves, made of shittim wood, and also overlaid with pure gold. In Solomon's temple, the Altar of Incense was made of cedar; 1 Kings vi. 20. The Altar in the second temple was removed by Antiochus Epiphanes, and restored by Judas Maccabæus; but in the arch of Titus it does not appear among the representations of the spoils of the temple. Upon this Altar incense was burnt every morning and every evening, so that it was literally perpetual; Ex. xx; xxvii. Neither burnt-offering, nor meat-offering, nor drink-offering, was permitted upon this Altar. It was stained with blood only once a year, when the priest made atonement; Lev. xvi. 18, 19.

ALTAR, Ex. 20. 24. *a.* of earth shalt make

Ex. 27. 1. make *a.* of shittim wood
30. 28. anoint *a.* of burnt-offering
40. 5. set *a.* of gold before ark
Lev. 9. 7. go to *a.* and offer sin-offering
16. 18. make atonement for *a.*
Num. 18. 7. priests' office for everything of *a.*

Deut. 12. 27. offer burnt offering on *a.* of Lord

26. 4. set basket down before *a.*

1 Kings 1. 63. brought Adonijah from *a.*
18. 1. Jeroboam stood by *a.*

2 Kings 18. 10. Ahaz saw *a.* at Damascus
15. on great *a.* burn burnt-offering
23. 9. priests came not up to *a.*

1 Chro. 22. 1. this is *a.* of burnt-offering for Israel

2 Chro. 1. 5. brazen *a.* Bezaleel made
4. 1. he made *a.* of brass
6. 12. Solomon stood before *a.* of Lord
Ps. 43. 4. then will I go to *a.* of God
Is. 19. 19. *a.* to Lord in midst of Egypt
Ezek. 41. 22. *a.* of wood 3 cubits high
48. 15. *a.* 4 cubits and upwards,
4 horns

Matt. 23. 18. swear by *a.* it is nothing

Heb. 13. 10. we have *a.* whereof

Rev. 6. 9. under *a.* souls of slain

9. 13. voice from horns of golden *a.*

ALTARS, "that were on the top of the upper chamber." 2 Kings xxiii. 12. Where no mountains were near, idolaters often built their altars on

the tops of their houses, to be nearer their gods when they sacrificed.

ALTARS, Ex. 24. 13: Deut. 7. 5. shall destroy their *a.*

Num. 23. 1. build me here seven *a.*

2 Kings 18. 22: Is. 36. 7. whose *a.* Hezekiah hath taken away; 2 Chro. 32. 12.

23. 12. *a.* did king beat down

2 Chro. 30. 14. took away *a.* that were

Jer. 17. 2. children remember their *a.*

Hos. 11. 11. made *a.* to sin, *a.* to him

10. 1. he hath increased *a.*

Amos 3. 14. I will visit *a.* of Bethel

ALTER, ED, ETE, Lev. 27. 10. not *a.* it good for bad

Exra 6. 11. whose shall *a.* this word.

Ps. 89. 34. not *a.* thing gone out of lips

Dan. 6. 8. according to law which *a.* not

Luke 9. 29. his countenance was *a.*

ALVAH, Al'-vah, *his rising higher.*

—A duke of Edom; Gen. xxxvi. 40.

ALVAN, Al'-van.—Son of Shobal; Gen. xxxvi. 23.

ALWAYS, Deut. 5. 29: Job 27. 16.

Gen. 6. 8. my spirit not *a.* strive

Deut. 14. 23. learn to fear Lord *a.*

1 Chro. 16. 15. be mindful *a.* of covenant

Job 27. 10. will he *a.* call on God

32. 9. great men are not *a.* wise

Ps. 9. 18. needy not *a.* be forgotten

18. 8. I set the Lord *a.* before me

103. 9. he will not *a.* chide

Prov. 5. 19. ravished *a.* with her love

28. 14. happy man that feareth *a.*

Is. 67. 16. neither will I be *a.* wroth

Matt. 26. 11. have poor *a.* with you

28. 20. I am with you *a.* to end

Luke 18. 1. men ought *a.* to pray

John 8. 29. I do *a.* things that please

him

11. 43. I know thou hearest me *a.*

Acts 10. 2. Cornelius prayed to God *a.*

2 Cor. 6. 10. yet *a.* rejoicing

Eph. 6. 18. pray *a.* with all prayer

Phil. 4. 4. rejoice in the Lord *a.*

Col. 4. 6. speech be *a.* with grace

AM, *I am that I am.* One of the distinguishing names and characters of Jehovah; Ex. iii. 14. It declares a right and power of existence, exclusive of every other being. The Septuagint gives the phrase, *I am he who exists*, that is self-existent. The Arabic paraphrases them, *The Eternal, who passes not away.* The Jerusalem Targum, "He who spake and the world was; who spake, and all things existed." As the words signify, *I will be what I will be*, some have supposed that God simply informed Moses, that what he had been to

Abraham, Isaac, and Jacob, he would be to him and the Israelites, and perform the promises made to them respecting the promised land. The words certainly denote the *eternity* and *self-existence* of God. Plato in his *Parmenides*, treating sublimely of the nature of God, says, "nothing can express his nature; therefore no (earthly) name can be attributed to him." But He that is *I am*, is, and must be, always, and eternally the same. His existence is a self-existence, undervived, independent, subject to no change and impossible to be any other; *the same yesterday, and to-day and for ever*; Heb. xiii. 8. *I am* gives vitality and veracity to that he has spoken, and is an absolute, infallible pledge for the fulfilment of all his promises.

AMAD, Ay'-mad, *a people of witness, people everlasting*.—A city of Palestine; Josh. xix. 28.

AMAL, Ay'-mal, *labour, iniquity*.—1 Chron. vii. 35.

AMALEK, Am'-a-lek, *a people that licks up or uses ill*. The grandson of Esau; Gen. xxxvi. 12. The Arabians have a tradition respecting an Amalek, who they say was the son of Ham, and grandson of Noah. Moses speaks of the Amalekites long before the son of Eliphaz was born, viz., in the days of Abraham, when Chedorlaomer king of Elam, devastated their country; Gen. xiv. 7.

AMALEKITES, A-mal'-e-kites.—The Amalekites, according to the Arabian historians, descended from a grandson of Noah, named Amalek; hence the parable of Balaam; Num. xxiv. 20. Some tribes inhabited the country that lies near the Red Sea, and between Havilah and Shur; 1 Sam. xv. 1–7. One of these sadly annoyed the Israelites after they had emerged from the Red Sea; in the deserts of Rephidim they attacked them in the most barbarous manner, killing all the Israelites who through weakness, were not able to keep up with the main body. But these attacks were repelled; for Joshua headed the

warriors of Israel, gave them battle, and defeated them; Ex. xvii. 8–14. They were afterwards conquered by Gideon; Judges iii. 13; and then by Saul; 1 Sam. xv; and by David; 1 Sam. xxx. 1, 2.

AMAM, Ay'-mam, *mother, fear of them, people*.—A city belonging to the tribe of Judah; Josh. xv. 26.

AMANA, Am'-a-nah, *integrity and truth*.—A mountain beyond the Jordan; Song. iv. 8. This passage may allude to this mountain, although some refer it to Amanus, a chain which separates Syria from Cilicia, to which Solomon's dominions extended.

AMARIAH, Am-a-ry'-ah, *the Lord says, excellency of the Lord*.—1 Chron. vi. 7, 11. The father of the high priest Abitub.—One who returned from Babylon; Ezra. x. 42.—The grandfather of the prophet Zephaniah; Zeph. i. 1.

AMASA, A-may'-sah, *a forgiving people*.—The son of Ithra and Abigail, David's sister, whom Absalom, at his rebellion, appointed general of his army. He probably was esteemed by the soldiers, for notwithstanding his treachery, David, to free him from the thralldom of Joab, appointed him to command the army designed to put down the last insurrection raised by the adherents of Saul. He was so inactive that Abishai was ordered to occupy his place; and he had so little vigilance, that Joab, under the impulse of envy or revenge, found it easy to assassinate him; 2 Sam. xvii. 25; xix. 13; xx. 4–12.—The son of Hadlai; 2 Chron. xxviii. 12.

AMASAI, A-mas'-a-i, *strong*.—The son of Elkanah; 1 Chron. vi. 25; xii. 16–18.

AMASHAI, A-mash'-a-i, *the gift of the people*.—One who returned from Babylon; Neh. xi. 13.

AMAZED, Ez. 15. 15. *dukes of Edom shall be a*.

Judg. 20. 41. *men of Benjamin were a*.

Job 32. 15. *they were a left off speaking*.

Ezek. 32. 10. *make many people a*.

Matt. 19. 25. *disciples exceedingly a*.

Mark 14. 33. *Christ began to be sore a*.

Luke 9. 43. *all a at mighty power*.

AMAZEMENT, 1 Pet. 3. 6. *not afraid with any a*.

AMAZIAH, *Am-a-zy'-ah, the strength of the Lord*.—One of the kings of Judah, the son of Joash, whom he succeeded, A. M. 3165. 2 Chron. xxiv. 27. He acted wisely in the beginning of his reign, but after conquering the Edomites; 2 Kings xiv. he carried off their gods, and acknowledged them for his own, by adoration and offering incense. He then proclaimed war against Joash, king of Israel, who defeated his army, and took him prisoner. After this he reigned fifteen years at Jerusalem, but turned not to the Lord. A conspiracy was formed against him, the leaders of which assassinated him, as he fled to Lachish.—2. Priest to the golden calves set up at Bethel; Amos vii.

AMBASSADOR, A person sent as the representative of a sovereign prince or state, on any public business to a foreign country; 2 Chron. xxxii. 31. Eliakim, Shebna, and Joah, the servants of king Hezekiah, are probably alluded to by the prophet Isaiah under the title, "Ambassadors of Peace." Compare 2 Kings xviii. with Isaiah xxxiii. 7. In the name of their master they earnestly solicited a peace from the Assyrian monarch, but were made to "weep most bitterly" with the disappointment and refusal. Paul styles himself and fellow-apostles the ambassadors of Christ, commissioned by him, not only to proclaim pardon to guilty rebels, but to "beseech men, in Christ's name, to be reconciled to God," 2 Cor. v. 20. They were put in trust with the gospel; were sent forth to bear witness to the truth among the nations, to persuade men by every motive of terror and of love, calculated to influence the human heart, to receive the divine testimony; and to invite, exhort, and entreat men to believe in Christ, that they might be saved.

AMBASSADOR, 2, 2 Chr. 32. 31. business of a. of Babylon
2 Chr. 35. 21. Necho sent a. to Josiah
Prov. 13. 17. a faithful a. is health
Is. 18. 2. sendeth a. by sea
30. 4. his a. came to Hanes
33. 7. a. of peace shall weep

Jer. 49. 14. a. is sent to heathen
Ezek. 17. 15. rebelled in sending a.
2 Cor. 5. 20. we are a. for Christ
Eph. 6. 20. for which I am a. in bonds
AMBASSAGE, Luke 14. 32. sendeth a.
and desireth

AMBER. A yellow inflammable substance, transparent. It is remarkably endowed with electricity. It is obtained from Germany, Poland, &c. but chiefly from Prussia. It was formerly cut into various ornaments, and ranked in value among the precious stones; Ezek. i. 4; viii. 2.

AMBUK, Josh. 8. 2. lay thee a. for city; ver. 12. 19. a. rose quickly
AMBUSSMENT, 2 Chr. 13. 18. Jeroboam caused a.

AMEN. A Hebrew word which signifies true, faithful, certain, so to be, in a solemn assent. Sometimes rendered in our translation, verily; Num. 5. 22; 1 Kings 1. 36; Ps. 72. 19; 89. 52; Matt. 6. 13.

Deut. 27. 15. all the people shall say a.

1 Kings 1. 36. Benaiah answered a.

1 Cor. 14. 16. how unlearned say a.?

2 Cor. 1. 20. promises in him a.

Rev. 8. 14. these things saith the a.

22. 20. a. even so, come, Lord Jesus

AMEND your ways, to make better, to

grow better to make restitution;

Jer. 7. 3, & 26. 13; your doings, 36.

15; John 4. 52; Lev. 5. 16.

John 4. 52. hour when he began to a.

AMENDE, Lev. 5. 16. make a. for harm

done

AMERCE, Deut. 22. 19. shall a. him in

AMETHYST. A gem of a rosy purple colour, in the breast-plate of the high-priest; Ex. xxviii. 19, and in the foundation of the New Jerusalem; Rev. xxi. 20. It exhibits a variety of colours, of which the prevailing one is composed of blue and deep red.

AMI, *Ay'-my, mother, fear*.—The head of a great family which returned from Babylon; Ezra. ii. 57, 58.

AMIALE thy tabernacles, Ps. 84. 1.

AMISS, 2 Chr. 6. 37; Luke 23. 41; James

4. 3; Dan. 3. 29.

Luke 23. 41. this man hath done nothing

a.

James 4. 3. receive not because ask a.

AMITTAL, *A-mit'-tay, true fearing*.

—The father of the prophet Jonah. Chap. i. 1; 2 Kings xiv. 25.

AMINADAB, *A-min'-a-dab, prince of the people*.—The son of Aram, the

father of Naashon and Elisheba; Ex. vi. 23.—The brother of Korah; 1 Chron. vi. 22.—A Levite, and inhabitant of Kirjathjearim; 1 Sam. vii. 1. The chariots of Aminadab are mentioned, Song vi. 12, as being extremely light. Perhaps referring to some skilful charioteer, whose horses were remarkably swift.

AMMAH, AMMI, Am'-mah, Am'-my, *my people*.—A hill where Asahel, brother of Joab, was slain by Abner, near Gibeon; 2 Sam. ii. 24.—Name of the ten tribes; Hosea ii. 1.

AMMIEL, Am'-me-el, *God with me*.—One deputed to view the land of Canaan; Num. xiii. 12.—The father of Bathshua; 1 Chron. iii. 5.—The father of Machir; 2 Sam. ix. 4.—The son of Obed-edom; 1 Chron. xxvi. 5.

AMMIHUD, Am'-my'-hud, *people of praise*.—Father of Eliahama; Num. i. 10.—The father of Shemuel; Num. xxiv. 20.—The father of Pedahel; Num. xxxiv. 28. The father of Talmi, king of Geshur; 2 Sam. xiii. 37.

AMMISHADDAI, Am'-me-ahad'-day-i, *the people of the Almighty*.—The father of Abieser, a prince of the tribe of Dan; Num. i. 12.

AMMIZABAD, Am'-miz'-a-bad, *the dowry of the people*. The son of Benaiah, an officer in David's army; 1 Chron. xxvii. 6.

AMMON, Am'-mon, *a people*.—The son of Lot; Gen. xix. 38, and the father of the Ammonites. In 1 Chron. xix. 7, (which see) the children of Ammon are said to have hired 32,000 chariots, which appears an incredible number. The original word is a collective noun, signifying *cavalry* or *riders*. Then the meaning is, they hired 32,000 auxiliaries, who were usually mounted on chariots or horses, but who occasionally served as foot-soldiers, which agrees with 2 Sam. x. 6, where the Syrian auxiliaries amount exactly to 32,000, besides 1000 men whom they hired of the king of Maachah, and who, probably, were infantry.

AMMONITES, Am'-mo-nites.—The descendants of Ammon, the son of Lot. They took possession of a country called by their name after

having driven out the Zamzummims, its ancient inhabitants. They had kings, were uncircumcised, and were employed in husbandry. They were implacable enemies to the Israelites. Jer. ix. 25, 26; Deut. ii. 19, &c.

The conduct of David in *putting the Ammonites under saws, and harrows of iron*, &c. on the capture of Rabbah, has been spoken of as *extreme cruelty*.

—But the cavils of objectors are unfounded. The Hebrew prefix, (Beth) used throughout the verse, signifies to as well as *under*; and to put the people to saws, harrows, axes, and brick-kilns, means only to employ them as slaves, in sawing, making iron harrows, hewing wood and making bricks. Hence in English we say, *put a person to the plough, or to the anvil*, &c. The erroneous interpretation has been taken from 1 Chron. xx. 3, where David is said to have *cut them with saws, &c. &c.*, on which place it is to be observed that instead of *he saved or cut with saws*, seven of the manuscripts, collated by Dr. Kennicott, have, *he put them to*, &c. There is no real discrepancy between the two passages, even according to the present reading. The verbs *sher* and *yesher* signify to *regulate*, to *rule to order*, &c. Therefore the obvious meaning of the passage in 1 Chron. xx. 3, is that David subjected the Ammonites to the arduous employments specified, which is also the idea conveyed by the author of Samuel.

AMNON, Am'-non, *faithful and true*.—The eldest son of David. His history is recorded 2 Sam. xiii. 1, &c. Also the son of Shimon; 1 Chron. iv. 20.

AMOK, Ay'-mok, *a valley*.—A priest; Neh. xii. 7.

AMON, Ay'-mon, *faithful, true*.—The governor of Samaria, who kept the prophet Michaiah in custody; 1 Kings xxii. 26.—The fourteenth king of Judah; 2 Kings xxi. 19.—One of the Nethinims; Neh. vii. 59.

AMORITES, Am'-o-rites, *bitter, rebels, babblers*.—The descendants of Hamer. The fourth son of Canaan; Gen. x. 16. They occupied that por-

tion which afterward constituted the lots of Reuben, Gad, Manasseh, Dan, Judah, Simeon, and Benjamin. As they were the most powerful of the devoted tribes, all the Canaanites sometimes went under their name. *Judg. vi. 10; 2 Kings xxi. 11.*

AMOS, *Ay'mos, loading, weighty.*—The fourth of the minor prophets, who had been a herdsman in Tekoa. He lived in the times of Uzziah; and was contemporary with Isaiah, Hosea, and Joel. He prophesied to reclaim the Israelites from idolatry. Also father of the prophet Isaiah; *Chap. i. 1.*—The son of Nahum, and father of Mattathias, mentioned in the genealogy of our Saviour; *Luke iii. 25.*

AMOS, *Book of.*—Amos followed Joel in his prophecies, and being a herdsman, and a dresser and grower of the sycamore fruit, many of his figures are drawn from the scenes in which he was engaged. He prophesied during the early part of Isaiah's ministry. His prophecy relates chiefly to the ruin and restoration of the Jews. As a writer, his eloquence and taste are remarkable. He equals any of the prophets, not only in splendour and variety of imagery, but also in beauty and elegance of diction. Hence Bp. Lowth says, "Our shepherd is not a whit behind the chief of the prophets." The strophes in *ch. ii. & iii.* are beautiful, and prove his literary skill and taste.

AMPHIPOLIS, *Am-fip'-o-lis, a city surrounded.*—A city of Turkey in Europe, formerly the capital of Macedonia, surrounded by the river Strymon. It was built about 470 years B. C., by Cymon, the Athenian. Paul and Silas passed through it in their way from Philippi to Thessalonica. It has long been in ruins; an obscure village now stands on part of its site. It is now called Emboli by the Turks. (*Acts xvii.*)

AMPLIAS, *Am'-ple-as, large, extensive.*—An individual highly esteemed by Paul; *Rom. xvi. 8.*

AMRAM, *Am'-ram, an exalted people.*—The son of Kohath, the father of Aaron, Miriam, and Moses;

Exod. vi. 18.—Also the son of Bani; *Ezra x. 34.*

AMRAMITES, *Am'-ram-ites.* *Num. iii. 27.*

AMRAPHEL, *Am'-ra-fel, one that speaks of hidden things or of ruin.*—The king of Shinar, one of the confederated monarchs, who warred against the kings of Sodom, and captivated Lot; *Gen. xiv. 1, &c.*

AMZI, *Am'-zy, strong, mighty.*—A Levite, who served in the temple; *1 Chron. vi. 46.*

ANAB, *Ay'-nab, a grape, a knot.*—A city in the mountain of Judah, from which Joshua expelled the Anakims; *Josh. xi. 21.*

ANAH, *Ay'-nah, one who answers or sings.*—The son of Zibeon, and father of Esau's wife; *Gen. xxxvi. 24.*

ANAHARATH, *An-a-hay'-rath, dryness, burning.*—A city belonging to the tribe of Issachar; *Josh. xix. 19.*

ANANIAH, *An-a-i'-ah.*—Assistant of Ezra; *Neh. viii. 4.*

ANAK, *Ay'-nak, a collar, an ornament.* The son of Arba, who gave his name to Kirjath-Arba, or Hebron; he had three sons, whose descendants were fierce giants; *Num. xiii.*

ANAKIMS, *An'-a-kims.*—The descendants of Anak.—They were so gigantic in stature, that the spies sent out by Moses considered themselves, and were considered by them, as mere grasshoppers; *Num. xiii. 33;* they were so tall, strong, and fierce. The Israelites, under Joshua, destroyed many of this gigantic race, and their strong holds, and caused the remnant to take refuge in the cities of the Philistines. Some of their posterity remained, till David and his warriors destroyed the whole race, when they slew Goliath, of Gath, &c.

Recent travellers report;—We see on both sides enormous masses of rock very peculiar in form. Some are relics of vast terraces of vast size. Some appear like doors of houses—stone doors—or temples, &c. We seem to be looking on the remains of some Cyclopean city. It is not their size that strikes us, but their curiously mingled order and confusion, as they

lie down in the ravine at our right, or rise above each other on the hill-slope at our left. We see no pillars, no ornaments, no inscriptions. This city must have belonged to a far antiquity, a time of rude, unadorned, but massive architecture, when men unable to apply any great amount of power, took advantage of natural peculiarities, such as the withdrawing cave, or the outstanding boulder, and instead of shaping their materials to their plan, shaped their plan to their materials. Yet the scene is not a bare one; There is no stream below, no rill trickling down the cliffs, no moss vivifying the dead stone; but there is quite a wilderness of rich brushwood overspreading the whole. Not shrubs merely, but trees, have taken possession of every free inch of soil; the ballut, the privet, and the fir rooting themselves in each crevice, and forming an exquisite network of green, through whose interminable meshes the grey patches of the old rock came up like the tombstones of some primal cemetery.

'What city has this been? What relics are these? They are not Roman, nor Jewish, nor patriarchal. They belong to an antiquity beyond these. Had we been in Sicily, we should have said, The Cyclops have been here; this is their workmanship. Had we been in the Hauran, we should have concluded that we had stumbled into some of the cities of Og, king of Bashan, which Mr. Porter has so well described.

"This region was occupied at a very early period by the *Anakims* who were of the *Rephaim* nations. Their chief city, Hebron, which we are just approaching, was one of the oldest cities of history, having been built seven years before Zoan, in Egypt (Numb. xiii. 22,) the chief city of the Delta. Moses explicitly says:—'The *Emims* dwelt therein in times past, a people great and many, and tall as the *Anakims*, which also were accounted *Rephaim*, (in our translation, *giants*.) 'as the *Anakims*' (Deut. ii. 10, 11.) Thus the *Anakim* branch of

the *Rephaim* were the original occupiers of Southern Judea. They were the first that took possession of its mountains, building cities, and swaying no feeble sceptre over a large region around. They were evidently a warlike and formidable tribe. It was not of hordes of savage wanderers or herdsmen that Moses made mention; Deut. ix. 1, 2. And even though we may admit that the report of the spies was greatly coloured by their fears, yet their language indicates the character of the *Rephaim* tribe.—*Bonar*.

ANAMMELECH, A-nam'-me-lek, *answer, song of the king*.—An idol, in honour of which, the Sepharvites burned their children; 2 Kings xvii. 31.

ANAN, Ay'-nan, *a cloud, prophecy*.—Neh. x. 26.

ANANI, An-ay'-ny.—The son of Elioenai; 1 Chron. iii. 24.

ANANIAH, An-a-ny'-ah, *the cloud or deliverance of the Lord*.—A city of Palestine; Neh. iii. 23.—A Jew employed in building the walls of Jerusalem; Neh. xi. 32.

ANANIAS, An-a-ny'-as, *the cloud of the Lord*.—A high priest of the Jews. Acts xxii. 12. It was he before whom Paul was summoned; Acts xxiii. When the Apostle began his defence, Ananias ordered him to be struck on the mouth. Feeling the injustice of such treatment, the Apostle rebuked the high priest, and uttered a prophetic judgment against him. "And they that stood by said, 'Revilest thou God's high-priest?' Then Paul said, 'I wist not, brethren that he was the high-priest,' &c. The infidel says, 'How could he be ignorant of that fact?' Ans. For some reason Ananias had been a few years before deposed from office, and as a prisoner sent to Rome. Jonathan succeeded him as high-priest, but having been murdered by Felix, an interval occurred in which the office was vacant. During this interval Paul appeared before Ananias, who had assumed the office of President of the Sanhedrim without any authority. Hence Paul's answer was true. This base man suf-

ferred the judgment denounced by the Apostle. In the beginning of the Jewish war, the assassins set fire to his house, and compelled him to secrete himself, but being found in an aqueduct, he was captured and slain.

Also one of the first Christians. He was a rich man, and sold an estate under the pretext of displaying his liberality and love to the cause of Christ. But he reserved a part of the purchase-money, and carried the rest to the Apostle Peter, declaring that the sum was the whole price realized by the sale. His dissimulation was detected by Peter, who severely rebuked him for it, telling him that he had lied unto God, and not to men. At that instant Ananias fell down dead at the apostle's feet. Three hours afterwards his wife Sapphira coming in, and entirely ignorant of the awful judgment that had befallen her husband, Peter put the same question to her, that he had previously put to Ananias; and she, participating in the same falsehood, was instantly struck dead, in the same manner; Acts v. 1—10. This dreadful catastrophe took place in the year of Christ 33 or 34, very soon after the day of Pentecost, and produced, as indeed it was well suited to do, a most solemn and alarming impression upon the whole church, and on as many others as heard of it.

Also a disciple of Christ at Damascus, to whom the Lord appeared in a vision; and informed him of Saul's conversion to the Christian faith, and of the eminent services which he was afterwards to perform as an apostle; instructed him where he should find him, and what he should do to him; Acts ix. 10.

ANATH, *Āy'-nath*, an answer, a song.—The father of Shamgar, a judge of Israel; Judges iii. 31.

ANATHEMA, MARANATHA, *A-nath'-e-ma, Ma-ran-ath'-a*. The former word signifies *accursed*; and the latter, *the Lord cometh*; 1 Cor. xvi. 22. This language must not be regarded as an *imprecation*, but as a *prediction* of what would certainly

come upon the Jews, if they did not repent, and of what *actually came* upon them, because they continued to hate and execrate Christ. See also 2 Tim. iv. 14, where it must be read in the future, according to Griesbach, and others;—*The Lord will reward him (Alexander) according to his works.*

The *apparent* imprecations in the Old Testament must also be regarded as *predictions*; the imperative mood being put for the future tense, agreeably to the known idiom of the Hebrew language, and shown to be so put by the future being used in other parts of the prediction, as in Ps. xxviii. 4, 5. See also Gen. xx. 7; xlii. 18; xlv. 18. As the prophets are often commanded to do a thing, when it is only intended that they should foretell it, (Isa. vi. 10, and Jer. i. 10.) so they often foretell a thing by commanding it to be done; (Isa. xlvii. 1; "*Come down, i. e. thou shalt come down, &c.*") and they often express their predictions in an address to God, the union of which two idioms, gives them the appearance of imprecations; Isa. ix. 3. read, *they shall joy, &c.*

In Deut. xxvii. 15—25, not one imprecation is authorised by the original. It should have been, *Cursed are they, &c.*

Psalm lv. is a plain prophecy of the untimely fate of Abithophel, and is so interpreted by the Chaldee paraphrase. Verse 15, should read, "*Death shall suddenly seize upon them; they shall go down, &c.*" Also Ps. cix. is a *prediction*; first of the fate of Doeg the Edomite, and secondly of Judas, See Acts i. 20.

ANATHEMA, 1 Cor. 16. 22. let him be a. maranatha

ANATHOTH, *An'-a-thoth*, answer, affliction.—The son of Becher, 1 Chron. vii. 8. A city in the tribe of Benjamin: It is supposed to be the same as Anata, about three or four miles from Jerusalem; Josh. xxi. 18. It was one of the cities of refuge; 1 Chron. vi. 60.

ANCESTORS, Lev. 25. 45. remember covenant of a.

ANCHOR. An instrument for stopping the course, or fixing a ship at sea. *Hope* is figuratively represented as the anchor of the soul, to keep it steady in the sea of life. Sometimes an anchor may lose its hold; then the ship will drive, and be imperilled. But the anchor is dropped anew, and the ship is stayed. When the soul loses its hold of Christ, it is driven hither and thither by tempests among rocks of pride, and quicksands of error. The only remedy is repentance and faith in Christ's pardoning love, and casting the anchor anew within the veil.

The Christian can never steer safely unless he thus acts. If he thus casts his anchor, he will weather every storm, and sail joyfully towards the heavenly port. Even the ship at anchor is never quite free from motion, though the sea may be quite calm. The sea will swell, and the vessel roll, and greatly alarm and disorder the passengers. And so are all believers, though secure in Christ, through rolling billows of adversities, they are "troubled on every side, and have fightings without, and fears within." But the cable of faith, to which the anchor of hope is united, is superior to all human trusts and hopes, and keeps the soul safe amid all perils, even in death itself. This divine apparatus, faith and hope, will secure the soul, till it steers into the port of eternal glory.

ANCHOR, a. Acts 27. 29. cast four *a.* out of stern

Heb. 6. 19. which hope we have as *a.*

ANCIENT. Old, of former times, 1 Chron. iv. 22; Job xii. 12; 1 Sam. iv. 13. God is called the *Ancient of days*, Dan. vii. 9, 13, 22; indeed the appellation belongs to the ever-blessed Trinity, the sacred Three in One, and denotes eternity past, and also immutability as to the future.—Ps. cxix. 100.

Ancient, 'With the ancient, is wisdom.' In early times, before wisdom accumulated from generation to generation, and was transmitted by writing and printing, long life always gave

the advantage in gaining knowledge; Job xii. 12.

ANCIENT, s. Deut. 33. 15. chief things of *a.* mountains

2 Kings 19. 25; 1s. 37. 26; of *a.* times I form

1 Chr. 4. 22. and these are *a.* things

Ezra 3. 12. *a.* men had seen first house

Job 12. 12. with *a.* is wisdom

Ps. 119. 100. I understand more than *a.*

Is. 3. 14. enter into judgment with *a.*

9. 15. *a.* and honourable is head

Dan. 7. 9. *A.* of days did sit

22. till *A.* of days came

ANDREW, An'-drew, a stout and strong man.—An apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. He had been a disciple of John the Baptist, but hearing the latter testify of Jesus, that he was "the Lamb of God," Andrew followed the Saviour, and seems to have been the first disciple that attached himself to the Messiah when he entered upon his public ministry; John i. 35—40. Andrew was no sooner made acquainted with the character of Jesus, than he proceeded in search of his brother, Simon Peter, and introduced him also to the Saviour, with whom they passed a day previous to their going down to attend the marriage at Cana in Galilee; John, ch. 2. Very little is related of Andrew by the Evangelists. The events in which he was concerned are recorded in Matt. iv. 18—20; Mark xiii. 3; John i. 35—40; vi. 3—13; xii. 22. After Christ's ascension, he preached some years at Jerusalem. Having remonstrated with Ægeas, a pro-consul in Achaia, for his obstinate adherence to idolatry, he was cruelly scourged and fixed to a cross in the form of an X, on which he died. Hence the name of *St. Andrew's Cross*.

ANDRONICUS, An'-dro-ny-kus, a man excelling others; Rom. xvi. 7.

ANEM, Ay'-nem, an answer, a song of them.—A city of the tribe of Issachar; 1 Chron. vi. 73.

ANER, Ay'-ner, an answer.—A city of Manasseh, 1 Chron. vi. 70.—Also a Canaanite; Gen. xiv. 13.

ANGEL. The word is derived from the Greek, *angellos*, literally, a messenger, or tidings-bringer. It an-

swers to the Hebrew, *malak*, which in Ethiopic, and in Arabic, signifies to *send*, and in the former, to *serve, minister, employ*. The term is applied to *Intelligent beings*, employed by God as the ministers of his Providence; Ezek. x. 8, &c. Heb. i. 4-7, 14; Matt. xxv. 31. They are the highest order of intelligent beings. Hence they are called thrones, dominions, principalities, and powers, in the immense and eternal empire of Jehovah. Angels, therefore, who are called by these names, are the beings who, under God, the Supreme Ruler, hold, throughout his dominion, authority, and power. All other finite beings are, therefore, beneath them in dignity, and subordinate to them in station. The same truth is also completely evident from the place assigned them for their residence. "I am Gabriel, said the angel, who appeared to Zechariah in the temple; I am Gabriel, who stand in the presence of God. "And before the throne," says St. John, "there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four living ones, full of eyes before and behind. And they rest not, day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come;" Rev. iv. 6, 8. And again, Rev. vii. 11; "All the angels stood round about the throne, and worshipped God, saying, Amen." "In the year that king Uzziah died," says the prophet Isaiah, "I saw also Jehovah sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the seraphim; each one had six wings; and one cried to another, and said, Holy, holy, holy, is Jehovah of hosts! the whole earth is full of his glory." In the same manner is the same subject exhibited to us, and with a sublimity not inferior, by the prophet Ezekiel, concerning the cherubim; and by the prophet Daniel, concerning the myriads of the heavenly hosts. Angels, then, surround the throne of God, stand in his immediate and awful presence, and worship continually at his feet. What

beings, let me ask, can we rationally suppose would be admitted to a communion so intimate with their Creator, an access to him so near, a distinction so wonderful? To this there can be but one answer. Every man will without hesitation say, "None but those who sustain the first character, and the highest station among created beings."

Nor is the same truth much less evident from the glory and splendour; with which these celestial beings have customarily appeared in the present world. When the angel came to roll away the stone from the sepulchre of Christ, his countenance was like lightning, and his raiment, white as snow: and for fear of him, the keepers became as dead men. "And I saw," says St. John, "another mighty angel come down from heaven, clothed with a cloud, and a rainbow upon his head, and his face was as it were the sun, and his feet as pillars of fire." All these circumstances of splendour, greatness, and awfulness, surround these illustrious beings, while employed as the ministers of God in executing his commands. They were, therefore, the proper emblems of their character, and the proper accompaniments of their station. But we cannot be at a loss concerning the suitableness of the circumstances to beings of a character and station superior to every created thing, which we are able to conceive. Beings of whom this is the ordinary dress, and characteristic splendour, must undoubtedly be exalted above all others hitherto supposed by the mind of man.

(1.) Angels are endowed with the noblest created attributes. Their power is wonderful, Psalm ciii. 20; 1 Chron. xxi. 15; 2 Chron. xxxii. 21; Rev. xx. 1.

(2.) The activity of angels is astonishing; Psalm civ. 4. Heb. i. 7; Dan. ix. 21.

(3.) Angels are possessed of knowledge superior to that of any other created beings. They are called *living ones—full of eyes within*, according to the apostle John in the book of Rev-

elation. Gen. iii. 24; Eph. iii. 10.

The name is also applied to the Apostate spirits; Matt. xxv. 41; Jude 6. The pastors or bishops of churches; Rev. i. 20; ii. 1, 8; xii. 18. The *Angel of the Church* means the Pastor who presided over a congregation of believers. *Angel of the Lord Jesus Christ*; Zech. i. 11, who before his true manifestation in the flesh, frequently assumed the form of an angel, or human messenger. In the Hebrew he is sometimes called the "Angel Jehovah;" and very often while appearing as an angel, he uses language unequivocally implying that he was God; Gen. xvi. 7, 10; xxii. 11-14; xxxi. 10-13; Exod. xiv. 19; Isa. lxxiii. 9; Acts vii. 38.

Angels, 'by the disposition of angels,' signifies, amidst the attending ranks of angels.—*Barnes*. *Dr. Boothroyd* renders it, 'by the ministry of angels'; Acts vii. 53.

ANGEL, a who redeemed me, Gen. 48. 16.

Gen. 24. 7. send his a. before me
Ex. 23. 23. my a. shall go before thee
Is. 63. 9. a. of his presence saved
Dan. 3. 28. sent his a. and delivered
6. 22. sent a. and shut lion's mouth
Hos. 12. 4. had power over the a.
John 5. 4. a. went down at season
Acts 6. 15. Stephen as face of an a.
23. 8. Sadducees say neither a. nor spirit

Angel of the Lord, Ps. 34. 7; Zech. 12. 8;
Acts 5. 19. & 12. 7. 23.

Job 4. 18. his a. charged with folly
Ps. 8. 5. little lower than a.
68. 17. chariots of God, thousands of a.

78. 25. man did eat a. food
103. 20. his a. excel in strength
104. 4. maketh his a. spirits
Matt. 4. 11. a. came and ministered
13. 39. reapers are the a.
18. 10. their a. always behold
24. 36. no not the a. in heaven
25. 31. all holy a. with him, 24. 31.
Mark 12. 25. are as a. in heaven, 12. 32.
Luke 20. 36. equal to the a.

Acts 7. 53. the law, by disposition of a.
1 Cor. 6. 3. we shall judge a.
Col. 2. 18. beguile worshipping of a.
2 Thes. 1. 7. with his mighty a.
1 Tim. 3. 16. seen of a. preached
Heb. 2. 16. took not the nature of a.
12. 22. to an innumerable company of a.

13. 2. entertained a. unawares
1 Pet. 1. 12. a. desire to look into
2 Pet. 2. 4. God spared not a. that sinned

2 Pet. 2. 11. a. greater in power and might

Jude 6. a. who kept not their first state
Rev. 1. 20. a. of seven churches
Angels of God, Gen. 28. 12. & 32. 1; Matt. 22. 30; Luke 12. 8. & 15. 10; John 1. 51.

ANGER is that motion, or passion, of the human mind, which we experience on receiving or supposing that we have received, an injury or affront; and which prompts us to repel the injury, and to avenge it on the offending party. Anger when it becomes strong, is called wrath; when it makes outrages, it is fury; when it becomes fixed, it is termed hatred; and when it tends to injure any one, it is called malice; all these wicked passions spring from anger; Gen. xlix. 7; Ps. xxxvi. 8; Eph. iv. 26.

Do nothing in anger, for that is like putting to sea in a storm.

To reprove in anger, is like giving a sick person a medicine scalding hot. Passionate persons are like men who stand on their heads, they see all things the wrong way.

ANGER of the Lord wax hot, Ec. 22. 22.

Deut. 29. 24. means heat of this a.
Josh. 7. 26. from fierceness of a.
Job 9. 13. if God will not withdraw a.
Ps. 27. 9. put not away servants in a.
30. 5. his a. endures but a moment
37. 8. cease from a. and wrath
77. 9. hath he in a. shut up
78. 28. turned he his a. away
85. 4. cause a. toward us to cease
90. 7. we are consumed by thine a.
11. who knoweth the power of thine a.
103. 9. keep a. for ever. Jer. 5. 5. 12.
Eccl. 7. 9. a. rests in the bosom of fools
Is. 5. 25. for all this his anger is not turned away, 9. 12; 17. 21. & 10. 4.
Hos. 11. 9. not execute fierceness of a.
14. 4. my a. is turned away from him
Mic. 7. 18. retaineth not a. for ever
Nah. 1. 6. can abide fierceness of a.
Eph. 4. 31. let all a. be put away
Col. 3. 8. put off all these, a. wrath
Slow to anger, Neh. 9. 17; Ps. 103. 8;
Joel 2. 13; John 4. 2; Nah. 1. 3;
James 1. 19.

Ps. 106. 32. they a. him at waters
Gen. 18. 30. let not Lord be a.
Deut. 1. 37. Lord was a. with me
9. 20. Lord was a. with Aaron
1 Kings 11. 9. Lord was a. with Solomon
Ezra 9. 14. wouldst not be a. with us
Ps. 2. 12. him son lest he be a.
7. 11. God is a. with wicked every day
76. 7. who may stand when thou a.
Prov. 14. 17. is soon a. dealeth foolish

Prov. 22. 24. no friendship with a man
29. 22. a man stirreth up strife
Eccl. 7. 9. be not hasty to be a
Songs 1. 6. mother's children were a
Is. 12. 1. though thou wast a. with me
Jonah 4. 9. I do well to be a. even
Matt. 5. 22. whose is a. with brother
Eph. 4. 26. be a. and sin not
Tit. 1. 7. bishop must not be soon a.

ANGUISE, Gen. 42. 21. in that we saw
a. of his soul

Ex. 6. 9. hearken not to Moses for a.
2 Sam. 1. 9. a. is come upon me
Job 15. 24. a. shall make him afraid
Ps. 119. 143. trouble and a. have taken :

Jer. 6. 24; 49. 24.

John 16. 21. rem. no more a. for joy
2 Cor. 2. 4. out of a. of heart I wrote

ANIAM, Ay'-ne-am, *the strength of people, the ship of people*.—The son of Shemidah; 1 Chron. vii. 19.

ANIM, Ay'-nim, *answers*.—A city of Judah; Josh. xv. 50.

ANISE. A small plant of the same family as Dill, and very common in Judea. The seed is carminative and fragrant.

ANNA, An'-nah, *gracious, merciful*.—The daughter of Phanuel, a prophetess and widow of the tribe of Asher; Luke ii. 36, 37. She was a very devout woman. When Simeon held the infant Redeemer in his arms, and enunciated the prophetic blessing, she was present, and praised God for the fulfilment of his promise to redeem the lost.

ANNAS, An'-nas, *one that answers, afflicts*.—The son of Seth, and high-priest of the Jews; John xviii. 13. The office was no longer in one direct descent from Aaron, or for life. Annas was made high-priest, and deposed by the Romans. Three of his sons were put into that office in succession, and then his son-in-law, Caiaphas, who continued high-priest throughout the administration of Pilate. But Annas had still the honorary title of "high-priest," though deposed; and was a man of great rank and influence among the Jews.

ANOINTED, to pour oil upon; Ex. xxix. 7. Anointings were frequent under the law, and respected both persons and things: whenever kings, priests, or prophets, were set apart to their offices: because the offices and

those who held them, more or less typified "him whom the Father sanctified, and sent into the world," to execute these great offices in the church; Ex. xxviii. 41; 1 Sam. ix. 16. For this cause Jesus was called the Lord's Christ, his Messiah, or Anointed one; Luke iii. 22; lxi. 1; Ps. xxiii. 5; Zech. iv. 14; John xi. 6.

Anointest. "Thou anointest my head with oil, and my cup runneth over;" Ps. xxiii. 5. The Easterns often anoint their visitors with fragrant perfumes, and give them a cup of choice wine, which they fill till it runs over. The first showed their love and respect; the latter implied that while they remained there, they should be liberally treated.

Anointing. "Anointing him with oil in the name of the Lord;" James v. 14. A custom connected with miraculous cures; not to fit for death, but to restore to life.

ANOINT, rub with oil, appoint to, to qualify for office of king, priest, prophet; Ex. 28. 41.

Dan. 9. 24. to a. the most holy

Amos 6. 6. a. with chief ointments

Matt. 6. 17. when fastest a. thy head

Rev. 8. 18. a. eyes with eye-salve

1 Sam. 26. 9. a. of Lord

Ps. 45. 7. a. these with oil of gladness

Is. 61. 1. Lord a. me to preach, Luke

4. 18.

Zech. 4. 14. two a. ones before Lord

Acts 4. 27. Jesus, whom thou hast a.

10. 38. how God a. Jesus of Nazareth

2 Cor. 1. 21. which hath a. us is God

Ps. 2. 2. Lord and his a. 18. 50.

1 Sam. 2. 10; 2 Sam. 22. 51; Ps. 20. a.

& 28. 8.

1 Chr. 16. 22. touch not my a. Ps. 106.

15. & 132. 17.

2 Chr. 6. 42. turn not away face of thy

a. Ps. 132. 10, & 84. 9, & 89. 88. 51;

Hab. 2. 13.

Ps. 23. 5. a. my head with oil

Is. 10. 27. because of a. of oil

1 John 2. 27. the a. teacheth all

James 5. 14. a. him with oil

ANSWER, was applied generally by the Hebrews to any kind of speech, though the parties addressed had not previously spoken; 'And Jesus answered [spoke] and said,' Mark xii. 35, &c.

Answer, 'not a fool,' &c. If fools talk nonsense, do not talk nonsense with them; Prov. xxvi. 4.

Answer, 'a fool,' &c. If fools boast a victory over wisdom, then let wisdom expose their folly; Prov. xxvi. 5.

ANSWER, Gen. 41. 16. give Pharaoh a. of peace; Deut. 20. 11.

Prov. 16. 1. a. of tongue from the Lord

Job 19. 16. he gave me no a.

Prov. 15. 1. so it a. turneth away wrath

Songs 5. 6. he gave me no a.

Mich. 3. 7. there is no a. of God

Rom. 11. 4. what saith the a. of God

2 Tim. 4. 16. at my first a. no man

1 Pet. 3. 15. ready to give an a.

21. the a. of a good conscience

Job 40. 4. what shall I a. thee

Ps. 102. 2. a. me speedily

143. 1. in thy faithfulness a. me

Prov. 26. 4. 5. a. a fool according to his folly

Is. 14. 32. what shall one then a. me: sengers

50. 2. when I called was none to a.

63. 4. whom I called none did a.

Dan. 3. 16. not careful to a. thee

Matt. 25. 37. then shall righteous a. Lord

Luke 12. 11. what thing ye shall a.

13. 25. he shall a. I know you not

21. 14. meditate not to a.

2 Cor. 5. 12. have somewhat to a. them

Col. 4. 6. know how to a. every man

Job 14. 15. thou shalt call and I will a.

& 13. 22; Ps. 91. 15; Is. 65. 24; Jer.

53. 3; Ezek. 14. 4. 7.

Job 9. 3. he cannot a. one of, 40. 5;

Prov. 1. 22; Is. 53. 21, & 55. 12.

Ps. 12. 41. to Lord but he a. not

61. 7. I a. thee in secret place

59. 6. called on the Lord and he a.

Prov. 18. 23. rich a. roughly

18. he that a. matter before heareth

27. 19. as face a. to face in water

Ecc. 10. 19. money a. all things

Gal. 4. 25. a. to Jerusalem that now is

Tit. 2. 2. not a. again

ANT. A little insect famous for its social habits, its economy, unwearyed industry, and prudent foresight. It has offered a pattern of commendable frugality to the profuse, and of unceasing diligence to the slothful.

Solomon calls the ants "exceeding wise, for, though a race not strong, yet they prepare their meat in the summer." He therefore sends the sluggard to these little creatures, to learn wisdom, foresight, care, and diligence; Prov. vi. 6; xxx. 25. Some have stated that the corn which is laid up by ants, would shoot under ground, if they did not prevent it. They, therefore, bite off all the germs before they lay it up; and the corn in

their cells will produce nothing. Such was the opinion of Bochart and others.

But Solomon does not affirm that the ant deposited in her magazine *stores of grain*; but that, with much foresight, she makes use of the proper seasons to collect a supply of provision sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread, and gathers her food, namely, such food as is suited to her, in summer and harvest; that is, when it is most plentiful; and thus shows her wisdom and prudence, by using the advantages offered to her.

ANTICHRIST. A word of Greek origin, signifying a person or power, actuated by a spirit opposite to the spirit of Christ. It is compounded of *Anti*, against, and *Christos*, Christ. In the days of John, there were already many antichrists; 1 John ii. 18; iv. 3. These persons denied the manifestation of Christ in the flesh to atone for sin. The term has been commonly applied to the church of Rome, which is thought to be described, 2 Thess. ii. 4. Compare Dan. vii. 24, 25, and Rev. xvii. 1—6.

ANTIOCH, An'-te-ok, *instead of a chariot*.—There were sixteen cities of this name; but only two are mentioned in Scripture. 1. The capital of Syria, on the river Orontes, about 300 miles north of Jerusalem, and 30 miles from the place where the Orontes flows into the Mediterranean Sea. For its magnificence and extent, it was called the *Queen of the East*. "Antioch and Alexandria," says Gibbon, "looked down with disdain on a crowd of dependant cities, and yielded with reluctance to the majesty of Rome itself." Antioch was nearly square, had many gates, and was adorned with sumptuous palaces, temples, fountains, gardens, and groves of cypress, olives, bay, &c. It was strongly and beautifully fortified both by nature and art. The soil naturally fertile, was refreshed by a thousand rivulets, issuing from the hills, and running into the Orontes, through a

romantic valley. It was built by Seleucus Nicator, about 300 years B. C., and called after his father Antiochus. The Turks call it Antakia. Here the disciples of Christ were first called Christians; Acts xi. 26.

Here Paul and Barnabas preached, and Chrysostom preached here in the fourth century with great success. It was the birth-place of Luke the Evangelist and Theophilus. This church was famous for many hundred years. At one time the population amounted to about half a million. In the reign of Theodosius it contained 100,000 Christians. Antioch suffered from seven successive earthquakes in the course of four centuries. Justinian repaired it, A. D. 529, and called it Theopolis, or the city of God. Eleven years after, Cosroes, king of Persia took it, butchered the inhabitants, and burnt it. Justinian caused it to be rebuilt. Cosroes took it a second time, and destroyed its walls, A. D. 588. In the year A. D. 538, sixty thousand of its inhabitants perished in an earthquake. In 1188 it was demolished by the Saracens. In 1822 a tremendous earthquake completely destroyed the remains of this once splendid city; and it is now little else than a heap of ruins. In this city the Christians manifested their love to Christ, in raising large contributions for the poor Christians of Judea, as a provision against the famine foretold by Agabus; and so late as the fourth century, the church of Antioch supported not less than three thousand persons out of the public donations; Acts xi. 27-30. At length the church declined through the influence of pride, pomp and formality, the growth of fashion and the decay of charity. At the end of the fourth century, real religion was rapidly disappearing, and the foundations of that great apostasy were laid, which, during the fifth and sixth centuries, over-spread the whole Christian world, and led nearly to the extinction of the churches in the East. Antioch is still a miserable and wretched place; the buildings are constructed of mud,

and are wretched and comfortless. It now bears the name of *Antakia*.

2. ANTIOCH. A city of Asia Minor, in Pisidia. Here Paul and Barnabas preached; they were violently persecuted, and compelled to leave the city; Acts xiii. 14.

ANTIPAS, An'-te-pas, *against all.* Antipas-Herod, or Herod-Antipas, the son of Herod the Great, and Cleopatra of Jerusalem. The same that married his brother's wife Herodias, and beheaded John the Baptist. Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20. The same that ridiculed Christ, by dressing him in a gorgeous robe; Luke xxiii. 11.—Also the faithful martyr mentioned Rev. ii. 13. He is said to have been one of our Saviour's first disciples; he suffered at Pergamos.

ANTIPATRIS, An-ti-pa'-tris, *against his own father.*—A town in Palestine, named Antipatris by Herod, in honour of his father Antipater; Acts xxiii. 31. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cesarea, about 17 miles from Joppa, and 42 from Jerusalem. Paul was brought to this place on his way to Cesarea; Acts xxiii. 31. It was formerly called *Capharsalama*; 1 Maccabees vii. 31, but was of little note till enlarged and adorned by Herod. An Arabian village now occupies its site.

ANTITYPE. That which answers to a type. The paschal lamb was a type; Christ the Antitype.

ANTIQUITY. Old times, great age, the people of old times. It is applied to the city of Tyre; Isa. xxiii. 7; "Whose antiquity is of ancient days," or of the earliest date.

ANTOTHIJAH, An-to-thy'-jah, *answers of the songs of the Lord.*—The son of Shishak; 1 Chron. viii. 24.

ANUB, Ay'-nub, *a grape.*—The son of Coz; 1 Chron. iv. 8.

APART, Ex. 18. 12; Lev. 15. 9; 18. 19.

Ps. 4. 8. the Lord hath set a. godly

Ezek. 12. 12. every family a. 14.

Matt. 14. 13. into a desert place a.

23. into a mountain a.; 17. 1; Luke 9. 28.

17. 19. came the disciples to Jesus a.

Mark 6. 31. come ye yourselves a.

Jam. 1. 21. wherefore lay a. filthiness

APE. A species of monkey, which bears a rude resemblance to the human form. It was imported by Solomon, 1 Kings x. 22. Some nations have worshipped the ape, particularly the Egyptians and the Hindoos. The creatures referred to in Lev. xvii. 7, are supposed to be apes.

APILLES, A-pel'-lees, *to exclude, to separate.*—A disciple approved in Christ; Rom. xvi. 10. By some he is supposed to have been the same as Apollos.

APHARSACHITES, A-far'-sa-kites. Ezra v. 6.

APHEK, Ay'-fek, *a stream, vigour.*

—The name of several cities of Syria. 1. In the tribe of Judah, 1 Sam. iv. 1, 2, &c.—2. In the valley of Jezreel; 1 Sam. xxix. 1.—3. In the tribe of Asher; Josh. xix. 30.—4. A city of Syria; 1 Kings xx. 26.

APHEKAH, A-fe'-kah. A city of Palestine, supposed to be the same as Aphek; Josh. xv. 53.

APHIA, A-fy'-ah, *speaking, blowing.* 1 Sam. ix. 1.

APHRAH, Af'-rah, *dust.*—A city of Palestine; Micah i. 10.

APHSES, Af'-sees.—One of the twenty-four appointed by David, for the service of the temple; 1 Chr. xxiv. 15.

APOCRYPHA, a number of books often placed between the Old and New Testaments. They were not admitted by the ancient Christians into the canon of Scripture. None of them were ever received by the Jews. They are not found in the catalogue of the canonical books made by Miletus, bishop of Carthage, in the second century; nor does Origen in the third, or Epiphanius in the fourth, acknowledge their authenticity. Few of them were allowed to be canonical until the ninth and tenth centuries, when the ignorance both of the people and of the clergy was most deplorable. The popish council of Trent voted them to be authentic, and they are still retained by the Roman Catholics. Some of these books contain useful history and wholesome advice, but others are puerile and fabulous.

APOLLONIA, Ap-ol-lo'-ne-a, *destruction.*—A city of Macedonia, through which Paul passed in his way to Thessalonica; Acts xvii. 1.

APOLLOS, A-pol'-los, *one that destroys or lays waste.* A Jew of Alexandria, who came to Ephesus during the absence of Paul, at Jerusalem; Acts xviii. 24. He was an eloquent man, and mighty in the Scriptures. Being fully instructed in the Christian faith, Apollos went to Achaia, and arriving at Corinth, was useful in convincing the Jews, out of the scriptures, that Jesus was the Christ. The attachment of many of the Corinthians to Apollos, who were captivated by his eloquent address, had nearly produced a schism in that church, and was evidently one reason of the apostle's writing his first letter to them, in which he exceedingly blames their conduct in that respect. "Now this I say," says he, "that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. i. 12. "Who," says he, "is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, and Apollos watered; but God gave the increase," ch. iii. 4-6. Whether this unhappy state of things made its appearance among the Corinthians during the time that Apollos continued with them, does not appear; but it is plain that he was with Paul at Ephesus, at the time the apostle wrote his first epistle to that church, 1 Cor. xvi. 8, 12; and there are two things which may be fairly deduced from this last passage. One is, that the contentions of the rival factions, in the church at Corinth, had not in any degree diminished the fervent love that subsisted between Paul and Apollos. For, while on the one hand, Paul could hear of the Corinthians giving the preference to Apollos as a preacher, so little was he moved by the spirit of jealousy lest his glory should be eclipsed by the more splendid talents of his rival, that he "greatly desired Apollos to return

unto them :” and on the other hand, so little ambitious was the latter to be at the head of a party, that no entreaties of the apostle could prevail upon him to go near them, while things remained in that unhappy state. What a lesson to Christians in modern times !

APOLLYON, A-pol’-le-on, *one that exterminates or destroys*.—It is a Greek word answering to the Hebrew Abaddon ; Rev. ix. 11.

APOSTLE. A messenger, or one who is sent on some business. It is applied to the Saviour who was sent from heaven to assume our nature, and in our nature to redeem fallen man by the death of the cross ; Heb. iii. 1.—It is applied to the twelve men whom Christ chose as his disciples, and whom he deputed to preach the gospel to mankind ; Mark xv. 16, 20. The word comes from *apostello*, to send forth. Their names, and the charge given them by their Lord and Master are recorded ; Matt. x. 5—42.

The inspiration of the apostles is evident from the Redeemer’s promise. See John xiv. 26 ; John xv. 26, 27 ; John xvi. 13, 14. In this promise are included the following things :—(1.) That the Spirit would certainly come to the apostles, after the ascension of Christ.—(2.) That he would testify to them concerning Christ : *he shall testify of me*.—(3.) That this testimony would be accompanied by the coincident testimony of the apostles : *and ye also shall bear witness, &c.*—(4.) The Spirit of truth should receive from Christ that which was *his* ; viz. his truth, pleasure, or gospel ; and should declare it to the apostles : *he shall receive of mine, and shall declare it unto you*.—(5.) That he should glorify Christ in this communication.—(6.) That he should show to the apostles *things to come*, or future things : or in other words, should endue them with the gift of prophecy.—(7.) That he should guide the apostles into all truth ; that is, into all evangelical truth ; the truth by way of eminence.—(8.) That he should teach them all things ; that is, all things which they needed to be

taught originally ; or which Christ had not already taught them : *he shall teach you all things*.—(9.) That he should bring up to the full view of their memory the things which Christ had taught them : *and shall bring all things to your remembrance, whatsoever I have said unto you*.

They went forth to preach the name of the Lord Jesus. Persecution was before them—death stared them in the face. They braved all ; for they had seen Christ, his majesty and glory—had associated with him—had beheld his miracles, and received their commission immediately from him. He breathed upon them, and they were endued with power to work miracles. They went forth and preached in his name, wrought miracles, spoke with tongues, and executed every part of their ministry in the name, and by the power of Christ. Thousands were converted by them in Judea ; they spread the gospel from Hindostan to Gaul, and planted churches throughout a great part of the Roman empire, in Persia, Ethiopia, India, in the islands of the sea, &c. &c. Were they not disinterested ? What had they to gain ? Nothing ; but every thing to lose, and suffer. This certainly proves their mission Divine, and the gospel to be true. Think again of their inspiration, their miraculous gifts, their overwhelming influence, and it will be evident that the Apostles could have no successors.

APOSTLE, minister sent by God or Christ, infallibly to preach the gospel and found churches ; Rom. i. 1 ;

1 Cor. i. 1, & 12. 23.

Rom. 11. 13. I am the a. of Gentiles

1 Cor. 9. 1. am I not an a. free

15. 9. not meet to be called an a.

2 Cor. 12. 12. signs of an a. wrought

Heb. 8. 1. consider the a. and High Priest

Matt. 10. 2. names of the 12 a.

Luke 11. 49. I will send prophets and a.

1 Cor. 4. 9. God hath sent forth us a.

15. 9. I am least of the a.

2 Cor. 11. 13. such are false a.

Eph. 2. 20. built on foundation of a.

1. 11. give some a. some prophets

Rev. 2. 2 say they are a. and are not,

18. 20 : holy a. and prophets, Eph.

8. 5.

21. 14. names of the 12 a. of the Lamb

Acts 1. 25. part of this *a*
Rom. 1. 5. received grace and *a*.
1 Cor. 9. 2. seal of my *a*. are ye
Gal. 2. 8. to *a*. of circumcision

APOTHECARY, more properly,
 'a perfumer'; *Exod.* xxx. 25; *Neh.*
 iii. 8; *Eccles.* x. 1.

APPAIM, *Ap'-pa-im*, a counten-
 ance, or face.—*A* son of Nadab, of
 the posterity of Judah: *1 Chron.* ii. 30.

APPAREL, garments, *Gen.* 38. 14; *Lev.*
 6. 11; *Deut.* 22. 5; *2 Sam.* 12. 20;
 18. 18; *Prov.* 7. 10; *Is.* 63. 1; *Zeph.*
 1. 8; *Matt.* 22. 11; *1 Tim.* 2. 9; *1*
Pet. 3. 3; *James* 2. 2.

APPEAL. According to the Ro-
 man law, every citizen under accusa-
 tion had a right to carry his cause
 before the emperor at Rome, by appeal
 from the judgment of an inferior
 magistrate. Paul made this appeal
 because he saw that justice would not
 be done him by the Roman governor;
Acts xxv. 11.

APPEAR, *Gen.* 1. 9; *Heb.* 11. 3.
Ex. 23. 15. none shall *a*. before me
 empty, 34. 20; *Deut.* 16. 16.
1 Sam. 2. 27. did I *a*. to house of father
2 Chr. 1. 7. did God *a*. to Solomon
Psa. 42. 2. when shall I *a*. before God
90. 16. let work *a*. to servants
Isa. 1. 12. when ye *a*. before me who
65. 5. shall *a*. to your joy, but they
Matt. 6. 16. may *a*. to men to fast
23. 27. *a*. beautiful outward, but
Luke 19. 11. kingdom of God immedi-
 ately *a*.
Rom. 7. 13. sin that it might *a*. sinful
2 Cor. 5. 10. we must all *a*. before judg-
 ment-seat
Col. 3. 4. when Christ shall *a*. ye also *a*.
1 Tim. 4. 15. thy profiting *a*. to all
Heb. 9. 24. to *a*. in presence of God for
 us

28. *a*. second time without sin to sal-
 vation
1 Pet. 5. 4. when chief shepherd shall *a*.
1 John 3. 2. not yet *a*. what we shall be
Tit. 2. 11. grace hath *a*. to all men
Heb. 9. 26. he *a*. to put away sin
1 Sam. 16. 7. man looks at outward *a*.
John 7. 24. judge not according to *a*.
1 Thess. 5. 22. abstain from all *a*. of evil
1 Tim. 6. 14. till *a*. of our Lord J. C.
2 Tim. 1. 10. manifest by *a*. of J. C.
 4. 1. judge quick, and dead at his *a*.
 8. all them that love his *a*.
Tit. 2. 13. look for glorious *a*. of God
1 Pet. 1. 7. unto praise at *a*. of Jesus
APPETITE, (1) Desire after food, *Job*
 23. 29.—(2) Desire after worldly
 things, *Isa.* 56. 11.—(3) Gluttonous,
Prov. 23. 2.

APPHIA, *Ap'-fe-a*, that is fruitful.
 —Philemon 2.

APPRII FORUM, *Ap'-pe-i-to'-rum*,
 the village of *Appius*. A place about
 54 miles from Rome, (the Three Ta-
 verns was situated nearer the city,)
 near the modern town of Piperno, on
 the road to Naples. To this place
 some Christians from Rome came to
 meet Paul; *Acts* xxviii. 15.

APPLE. The **APPLE-TREE** is not
 the same as the apple-tree in England.
 Our apple is not found in Palestine. The
 apples which the inhabitants of Pales-
 tine eat at this day, are of foreign
 growth, and are a very indifferent
 fruit. The apple-trees, of which the
 prophet Joel speaks (*ch.* i. 12,) and
 which he mentions among the things
 so pleasant to the people of Judea,
 cannot be those that we call by that
 name. The prophet says, "The vine
 is dried up, and the fig-tree languish-
 eth; the pomegranate-tree, the palm-
 tree also, and the apple-tree, even all
 the trees of the field are withered;
 because joy is withered away from
 the sons of men."

What is translated in our English
 version of the Scriptures, is not the
Apple-Tree, but the *CITRON*. The
 fruit of this tree when fully ripe, has
 a beautiful golden appearance. It was
 thought the noblest of the trees of
 the wood, and that its fruit was very
 sweet and pleasant. The fruit was
 delicious; *Song* ii. 3.—of the colour of
 gold; *Prov.* xxv. 11.—extremely fra-
 grant; *Song* vii. 8, and proper for
 those to smell who are ready to
 faint; *Song* ii. 5. These descriptions
 answer to the Citron-tree. Citron-
 trees have a noble appearance; their
 size is magnificent; the leaves are
 beautiful, continuing in constant suc-
 cession; the branches are never de-
 nuded, as many trees are in our coun-
 try, and in other northern climes.

Their fragrance is most exquisite
 and refreshing. Hence the Church is
 represented as saying, "As the citron-
 tree among the trees of the wood, so
 is my beloved among the sons;" *Song*
 ii. 3. This is a delicate compliment,
 comparing the elegant appearance of

the Prince, amid his escort, to the superior beauty with which the citron-tree appears among the ordinary trees of the forest; and the compliment is heightened by an illusion to the refreshing *shade*, and the exhilarating *fruit*. Any shade must, in so hot a country, yield great delight; but the shade of the citron-tree must have yielded double pleasure on account of its ample foliage and fragrant smell.

The Hebrew word for citron, is *Taphnah*, which means *to breathe*. Thus the citron-tree, as to its leaves, blossoms, and fruit, breathes, or exhales the most delightful fragrance. Is not this a figurative and very apt illustration of the influences of Christ's Spirit?

"More sweet the fragrance which thy
breath exhales
Than Citron groves refreshed by morning
gales."

APPLES 'of gold in pictures of silver;' Pro. xxv. 11. *Harmer* judges that citrons were meant and not apples. *Boothroyd* translates it, 'Like apples of gold among figures of silver.' It is generally thought, that net or basket work is intended. 'Like golden balls, resembling apples, in a silver net-work basket.' That is, an excellent saying, caution, reproof, or admonition is as the most acceptable gift in the fairest conveyance or receptacle. The words "*like apples of gold in pictures of silver*," must be thus read,—"like the gold coloured citron, so beautiful and refreshing, served up in open work, or silver filigree baskets"—The Easterns excel in filigree silver work.

Dr. Adam Clarke says, they form the silver wire into the appearance of numerous flowers. . . . "I have seen animals formed of this *filigree* work, with all their limbs, and every joint in its natural play. *Fruit-baskets* are made also in this way, and are exquisitely fine."

APPLE of eye, Deut. 32., 10; Ps. 17. 8; Prov. 7. 2; Lam. 2. 18; Zech. 2. 8. In these passages reference is made to the keen sensibility of the ball of the eye. They denote God's most careful protection and security.

Apple-tree, Songs 2. 3, & 8. 5.

APPLES, Prov. 25. 11; Songs 2. 5, & 7. 8.

APPLY heart to wisdom, &c., Ps. 90. 12; Prov. 2. 2, & 22. 17, & 23. 12; Eccl. 7. 25, & 8. 9, 16; Hos. 7. 6.

APPOINT, to ordain or set apart to an office; Gen. xli. 34; Acts vi. 3. To allot as a portion; Numb. iv. 19. To purpose; Acts xx. 13. To settle or agree; Prov. viii. 29; Acts xxviii. 23.

APPOINT, ED, Gen. 18. 14. at time α . will I return

Gen. 24. 44. whom Lord hath α . for masters

30. 28. α . thy wages, and I will give Num. 8. 10. thou shalt α . Aaron and his sons

9. 7. not offer an offering but at α . season

1 Sam. 20. 35. Jonathan went to field at time α .

25. 30. should have α . thee ruler over Israel; 1 Kings 1. 35.

2 Sam. 15. 15. what my lord king sh. α . 1 Kings 12. 12. Jeroboam came as king had α . 20. 42. man whom I had α . to destruction

2 Kings 18. 14. king of Assyria α . to Hezekiah three hundred talents

2 Chr. 8. 14. Solomon α . according to the order of David

Neh. 12. 31. α . two comp. that give thanks

13. 30. α . wards of priests and Levites Job 7. 1. is not α . time to man on earth

14. 14. days of my α . time wait Is. 61. 5. to α . them that mourn in Zion

Dan. 11. 27. end shall be at time α .: v. 35.

Matt. 26. 19. dis. did as Jesus α .: 28. 16. Luke 22. 29. I α . you a kingdom

Acts 17. 31. hath α . day in which judge 22. 10. told thee of things α . to do

APPOINTMENT, Num. 4. 27. at the α . of Aaron and sons

APPREHEND, to seize, to take hold of, 1 Kings 18. 40; 2 Cor. 11. 33; Phil. 3. 13; Acts 12. 4.

APPROACH, come near to, marry Lev. 18. 6. α . none near of kin, 20. 16.

Ps. 65. 4. blessed whom thou causest to α .

Jer. 30. 21. engageth heart to α . to me 1 Tim. 6. 16. light to which none can α .

Is. 68. 2. delight in α . to God Heb. 10. 25. as ye see the day α .

APRONS, Gen. 3. 7. sewed fig-leaves and made α .

APPROVE, to commend. Jesus Christ was approved of God; Acts 2. 22.

The apostles approved themselves as the ministers of God; 2 Cor. 6. 4; 2 Tim. 2. 15.

Ps. 49. 18. posterity α . their sayings Phil. 1. 10. may α . things excellent

Acts 2. 22. man α . of God

Rom. 14. 18. acceptable to God *a.* of
16. 10. Apelles *a.* in Christ

1 Cor. 11. 19. are *a.* may be manifest

2 Tim. 2. 15. show thyself *a.* to God

Rom. 2. 18. *a.* things excellent

Lam. 3. 36. to subvert Lord *a.* not

2 Cor. 6. 4. in all things *a.* ourselves

APT to teach, 1 Tim. 3. 2; 2 Tim. 2. 24.

AQUILA, Ak'-wil-la, *an eagle*.—A native of Pontus, in Asia-Minor, and converted by Paul to the Christian religion. He was a tent-maker, and the apostle wrought and lodged with him at Corinth; Acts xviii. 2, 3. The friendship between them was strong and constant. Priscilla cherished the same disposition as her husband, and both were zealous and untiring in their efforts to extend the cause of the Redeemer. They exposed themselves to the greatest danger on Paul's account. Their work of faith, labour of love, and patience of hope under all their sufferings, were well known and appreciated by all the churches in Asia and Europe; Acts xviii. 26, 27; Rom. xvi. 3, 4; 2 Tim. iv. 19.

AR, Ar, *awakening, uncovering*.—The capital of Moab, situated in the hills near the river Arnon, about 17 miles from the Dead Sea. It was destroyed by an earthquake in the time of Jerome, and a late traveller discovered ruins about a mile and a half in circuit, answering to this place. It was also called Rabbath-Moab: now El-rabba; Num. xxi. 15.

ARA, Ay'-rah, *cursing, seeing*.—A son of Jether, a descendant from the patriarch Asher; 1 Chron. vii. 38.

ARAB, Ay'-rab, *multiplying, sowing, sedition, a window*.—A city of the tribe of Judah; Josh. xv. 52.

ARABAH, Ar'-a-bah.—A city belonging to the tribe of Benjamin; Josh. xviii. 18.

ARABIA, A-ra'-be-a, *evening, a place wild and desert*, because this country was inhabited by different kinds of people.—A large country of Asia, lying partly on the east, but chiefly southward of Canaan. Its greatest length from east to west is about 1620 miles; and its greatest breadth from north to south about

1350. It has the Indian Ocean on the south, the Red Sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian Gulf on the east. It is ordinarily divided into three parts.

1. *Arabia Petraea*, or the *rocky*, on the north-west, and which is now called *Hejaz*. In the south-west part of it now stand the famed cities of Mecca and Medina, so much visited by Mahometan pilgrims. This division contained the land of Edom, Kadesh Barnea, Paran, Cushan, &c. The people of this part are called "Men of the east." Gen. xxv. 6; Judg. vi. 3.

2. *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. In this part was *Mount Sinai*. The inhabitants have in all ages dwelt in tents, and led a wandering life. They are at present called *Bedouins*.

3. *Arabia Felix*, or the *happy*, on the south of the two former, between the Persian Gulf and the Red Sea. Scarcely any part of Arabia is well watered; but Arabia Felix is the most so, and is famed for its opium, myrrh, cassia, and other drugs, and also for fine spices and fruits.

The Arabians are, in general, the descendants of Ishmael. The descendants of Abraham by Keturah, as well as those of Lot and Esau, dwelt also in this land, and either mixed with or supplanted the inhabitants. The Arabic language is one of the most ancient in the world, and is remarkable for its copiousness. The ancient Arabic was without points. The present Arabic characters are modern.

Of all nations, says Calmet, the Arabs have spread most over the world, and, in all their wanderings, they have, more than any other nation, preserved their language, manners, and peculiar customs. They are cunning, ingenious, poetical, superstitious, vindictive, sanguinary, and thievish. In character and customs

they have scarcely varied since the days of the patriarchs. Christianity was early extended over this country, and we read of martyrs, councils, &c., in Arabia.

The face of the country is sterile, being almost destitute of rivers, lakes, and springs, to temper the climate and refresh vegetation. The hills are barren—the plains present a continued wilderness, interspersed with a few patches of verdure. The shores, however, are so fruitful that the inhabitants reap three successive harvests in the year.

In the plains of Arabia rain is not frequent. In several parts the seasons may be distinguished into wet and dry; but in different districts these seasons occupy different periods. The *Aurora borealis* is unknown here; but the meteors called shooting stars, are frequent. In many places the heat is oppressive; and around Mecca and Mocha the drought and heat are such as would destroy every species of vegetation, were it not for the heavy night dews.

The Euphrates and the Tigris are almost the only rivers that water any part of the country. The mountains Sinai and Horeb are immense masses of granite rocks; the former has only rain water, while the latter abounds with springs and fruits-trees. Nearly all the mountains are craggy and precipitous. The minerals are gold and silver, the onyx, the sardonyx, cornelian, and agate, &c. &c. In the vicinity of the Red Sea are many vegetable productions, as the tamarind tree, cotton tree, pomegranate, fig tree, sugar cane, palms, cocoa, coffee-tree, dates, oranges, almonds, apricots, peaches, liquorice, senna, balm, &c. The inhabitants cultivate wheat, barley, maize, beans, lentils, rape, tobacco, indigo, &c.

The Arabs are not united under one sovereign—the desert is claimed by tribes governed by chiefs, on whom age, wisdom, or courage, have bestowed authority—the cultivated parts of the country are divided among many independent chiefs, who

assume different titles according to the extent of their power; such as Iman, or Imir, or Emir. The title of Sheik, common to inferior districts, appears to be rarely connected with ecclesiastical dignity.

ARAD, Ay-rad, *a wild ass*.—A city in Arabia Petraea; Num. xxi. 1; xxxiii. 40.—The name of the king of the place.

ARAH, Ay'-rah, *the way or traveller*.—The son of Ulah; 1 Chron. vii. 39. See also Ezra ii. 5.

ARAM, Ay'-ram, *magnificence, one that deceives*.—The fifth Son of Shem, Gen. x. 22. He was the father of the Syrians, or Arameans. Also the son of Esrom, and father of Aminadab; Ruth iv. 19; Matt. i. 4.

ARAN, Ay'-ran, *an ark, their malediction*.—A son of Dishan, and descendant of Esau; Gen. xxxvi. 28.

ARARAT, Ar'-a-rat, *the curse of trembling*.—A lofty mountain in the country of the same name, on which rested Noah's ark. Part of the province which was formerly so called, lies in Turcomania, and the rest is in Persia. It has Georgia on the north, Media on the east, Assyria on the south, and Lesser Asia on the west. It is now owned by Russia. Here the rivers Euphrates, Tigris, Araxes, and Phasis, have their source. The mountain of Ararat, upon which Noah's ark rested, was probably the Ardah or finger-mountain, north-east of Armenia. It stands in a large plain, 36 miles east from Erivan, rising in a conical shape, to the height of about 15,000 feet above the level of the sea, and is visible nearly 200 miles distant. The summit is perpetually covered with snow. The middle part is infested by Tigers. Some poor flocks feed, and two monasteries are to be seen at the foot of the mountain.

In describing Ararat, Ker Porter says, "It appeared as if the hugest mountains in the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear

and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns."

Dr. Parrot, a German, in the employment of Russia, after enduring incredible fatigue, reached the summit. He calculates its height at 17,260 English feet; and the plain on which it stands is said to be 7,000 feet above the sea. But an earthquake in 1840 completely changed the aspect of the country. Vast was the destruction of houses and property to a great extent.

ARAUNAH, A-raw'-nah, *ark, song, curse*.—A Jebusite whose threatening-floor was situated on that part of Mount Zion where the temple of Jerusalem was afterwards built; 2 Sam. xxiv. 16, 18.

ARBA, Ar'-bah, *four*.—The name of a giant; Gen. xxiii. 2.

ARCHELAUS, Ar-ke-lay'-us, *the prince of the people*.—The son of Herod the Great; Matt ii. 22. He governed the kingdom of Judea with violence and injustice. Joseph, upon his return from Egypt, with the young child Jesus, and his mother, having heard that Archelaus reigned in Judea, in the room of his father Herod, he was afraid to go thither, and therefore dwelt at Nazareth.

ARCHERS, "his archers compass me." A metaphor taken from the practice of huntamen surrounding their game; Job xvi. 13.

ARCHER, Gen. 21. 20. Ishmael became an a.

49. 23. a. have sorely grieved
1 Sam. 31. 3; 1 Chr. 10. 3. a. hit him
1 Chr. 8. 40. sons of Utham were a.
2 Chr. 25. 23. a. shot at king Josiah
Job 16. 13. his a. compass me round
Is. 22. 3. thy rulers are bound by a.

ARCHES, Ezek. 40. 16, 30. a. twenty-five cubits long

Ezek. 34. a. toward outer court

ARCHEVITES, Ar'-ke-vites.—A people who petitioned Artaxerxes against rebuilding Jerusalem; Ezra iv. 9.

ARCHI, Ar'-ky.—A city of Palestine; Josh. xvi. 2.

ARCHIATHAROTH, Ar-ke-at'-a-

roth, *the longitude of crowns*.—The same as Ataroth-addar; Josh. xvi. 2, 5.

ARCHIPPUS, Ar-kip'-pus, *governor of horses*.—Bishop of the church at Colosse; Col. iv. 17.

ARCTURUS, Ark-tew'-rus, *a gathering together*.—A star near the tail of the Great Bear; Job ix. 9; xxxviii. 32. Probably the constellation Bootes.

ARD, Ard, *one that commands*.—The youngest son of Benjamin; Gen. xli. 21.—Son of Bela; Num. xxvi. 49.

ARDON, Ar'-don, *ruling*.—Son of Caleb; 1 Chron. ii. 18.

ARE, seven years, Gen. 41. 26, 27.

1 Cor. 1. 28. to bring to nought that a.

30. of him a. ye in Christ Jesus

8. 6. of whom a. all things

Heb. 2. 10. for and by whom a. all

Rev. 1. 19. write things that a.

20. a. angels: a. seven churches

ARELI, A-re'-ly, *the light or vision of God*.—A son of the patriarch Gad; Gen. xli. 16.

AREOPAGITE, A-re-op'-a-gite; Acts xvii. 34.

AREOPAGUS, A-re-op'-a-gus.—The hill of Mars, formerly situated in the middle of the city of Athens; a place where the magistrates held their supreme council; there they took cognizance of various crimes, and awarded punishments; they rewarded or assisted the virtuous, and were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. There are still to be seen the seats of the Judges, cut in the rock. Paul when cited before them on a charge of setting forth strange gods, preached so ably that he was dismissed, and Dionysius, one of the judges, was converted. Perhaps others also. Acts xvii. 19, &c.

ARETAS, Ar-e'-tas, *one that pleases*.—A king of Arabia, whose daughter Herod Antipas married, and afterward divorced, on account of which Aretas declared war against Herod, which proved disastrous to him; Acts ix. 23, &c.; 2 Cor. xi. 32, 33.

ARGOB, Ar'-gob, *a turf of earth, curse of the well*.—A district of Man-

asseh, in Bashan, beyond Jordan. It contained 66 cities; Deut. iii. 13, 14. —Also a place in Samaria; 2 Kings xv. 25.

ARGUE, Job 6. 25, & 23. 4.

ARIDAI, A-rid'-a-i.—The ninth son of Haman, who was hanged with his nine brethren; Esther ix. 9.

ARIDATHA, A-rid'-a-tha.—The sixth son of Haman; Esther ix. 8.

ARIEH, A-ry'-eh.—An officer of Pekah, king of Israel; 2 Kings xv. 25.

ARIEL, Ay'-re-el, *the altar, light*. The capital city of Moab; Ezra viii. 16. —It refers to the altar of burnt-offerings, or to Jerusalem; Isa. xxix. 1, 2, 7; Ezek. xliii. 15, 16.

ARIGHT, set not heart, Ps. 78. 8.

Ps. 50. 23. ordereth conversation a.

Prov. 15. 2. useth knowledge a.

Jer. 8. 6. they speak not a.

ARIMATHEA, Ar-re-ma-the'-ah, *a lion dead to the Lord*.—Arimathea was anciently called Ramah, or Ramatha, and is generally supposed to be the modern Ramle or Ramla. It is a pleasant town, standing in a fertile plain, about thirty-five miles north-west of Jerusalem, on the high road to Jaffa, and containing a population of about 5,000 souls, who are principally occupied in husbandry. Some consider this to be the same place with Ramathaim-Zophim, Samuel's country (1 Sam. i. 1), but this is disputed. Arimathea lay west of Jerusalem, and Ramathaim north, in the mountains of Ephraim. Joseph was an honourable person, and a pious counsellor or member of the Sanhedrim; Luke xxiii. 50.

ARIOCH, Ay'-re-ock, *long, your drunkenness, your lion*.—King of El-lasar; Gen. xiv. 1. —Also a general; Dan. ii. 14.

ARISAI, A-ris'-a-i.—The eighth son of Haman; Esther ix. 9.

ARISE for our help, Ps. 44. 28.

1 Chr. 22. 16. a. and be doing, and the Lord be with

Ps. 68. 1. let God a. and enemies be scattered

Amos 7. 2. by whom shall Jacob a. 5.

Mt. 7. 8. when I shall a.

Mal. 4. 2. Sun of righteousness a. with

Ps. 112. 4. to upright a. light

Matt. 13. 21. persecution a. because

ARISTARCHUS, A-ris-tar'-kus, *the best prince*.—Paul's companion, often mentioned in the Acts of the Apostles. He was a Macedonian, and a native of Thessalonica, and supposed to be brother to Barnabas. He accompanied Paul to Ephesus, and shared his labours at that place. He was sent as a prisoner to Rome, or became one when he was there, for Paul calls him "my fellow-prisoner;" Col. iv. 10.

ARISTOBULUS, A-ris-to-bew'-lus, *the best counsellor*.—A person mentioned Rom. xvi. 10.

ARK. The floating vessel built by Noah, under Divine direction, for the preservation of himself and his family, and the several species of animals, during the deluge. The form of the ark was an oblong with a flat bottom, and a sloped roof, raised to a cubit in the middle. It had no helm, or rudder, or masts; nor was it sharp at the ends for cutting the water. Its form was calculated to cause it to be steady on the water without rolling. It was made of *gopher* wood; a general name, Parkhurst says, for such trees as abound with resinous juices, as the cedar, cypress, pine, fir, &c. To prevent leakage, it was covered with bitumen, or pitch, which becomes very hard on exposure to the air.

The *length* of the ark was to be 300 cubits, the *breadth* 50 cubits, and the *height* 30 cubits. Allowing the cubit to be 18 inches, the ark must have been 450 feet in length, 75 feet in breadth, and 45 feet in height. But that the ancient cubit was more than 18 inches, has been demonstrated by Mr. Greaves, who travelled in Greece, Palestine, and Egypt, in order to ascertain the weights, moneys, and measures of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo, and others give of their size, he found the length of a cubit to be 21 inches and 888 decimal parts out of 1000, or nearly 22 inches. Hence the *cube* of a cubit is evidently 10,486 inches. And from this it will appear that the 300 cubits of the ark's length make 547 feet; the 50 for its breadth,

91 feet 2 inches, and the 30 for its height 54 feet 8 inches. It is evident then that the ark was a vessel capable of containing more than all the persons and animals said to have been in it, with food sufficient for each for more than twelve months. This vessel as Dr. Arbuthnot computes it to, was about 81,062 tons in burthen; and as the largest East India ships are reckoned at 1,300 tons' burden, the ark of Noah must have had capacity equal to more than 60 of those surprising vessels! Large West India ships are reckoned at about 500 tons' burden; but Noah's ark had capacity equal to more than 160 of such great ships!

There can be no doubt, despite the cavils of infidels on this subject, that the ark was constructed on strictly scientific principles, and of such dimensions as to answer the end of its construction. Naturalists have divided the whole system of ZOOLOGY into classes and orders. There are 6 classes:

1. *Mammalia*, or animals with teats, which class contains 7 orders, and only 43 genera, if we except the seventh order, *cete*, i. e. all the whale kind, which would live in the waters of the deluge. The different species in this class amount to 543, excluding the *cete*.

2. *Aves*, birds, contains 6 orders, and only 43 genera, if we exclude the third order, *anseræ*, or web-footed fowls, all of which could very well live in the water. The different species in this class, the *anseræ* excepted, amount to 2,372.

3. *Amphibia*, contains only two orders, reptiles and serpents; these comprehend 10 genera, and 366 species; but of the reptiles many could live in the water, such as the tortoise, frog, &c. Of the former there are 33 species, of the latter 17, which reduce the number to 316. The whole of these would occupy but little room in the ark; for a small portion of earth, &c., in the hold would be sufficient for their accommodation.

With the three last of these, viz. *fishes*, *insects*, and *worms*, the question can have little to do.

Bishop Wilkins supposes that quadrupeds do not amount to 100 different kinds, nor birds which could live in water to 200. Of quadrupeds he shows that only 72 species needed a place in the ark; and the birds he divides into 9 classes, including in the whole 195 kinds, from which all the web-footed should be deducted, as these could live in the water, such as proceed from a mixture of different species, and such as change their colour, size, and shape, by changing their climate, and then seem to be of a different species, when they are not.

Dr. Cumming has written ably on this subject, in answer to Dr. Colenso and he says, "But, the cubit is really 1 foot 9 inches, then the proportions of the ark would be as follow:—the length of it 525 feet, or about the length of the *Great Eastern* steamship; the breadth of it would be 87 feet 6 inches; and the height of it would be 52 feet 6 inches; and the capacity of the ark, calculated in cubic feet, would be 2,500,000 feet. a proof that it must have had the capacity of nearly ten ships of the size of the *Duke of Wellington* warship, one of our largest line of battle ships. Again, Professor Hitchcock, the eminent Christian and geologist, says, "Allowing that there are a thousand species of *mammalia*, 600 kinds of birds, 2,000 kinds of reptiles, and 120,000 insects;"—an allowance vastly larger than that which I suggested last lecture, and perhaps more correct—then Professor Hitchcock says, "allow a million cubic feet for the *mammalia*," (that is, chiefly the four footed beasts,) 800,000 cubic feet for birds, 100,000 cubic feet for reptiles, and 100,000 feet for insects; and there would be half a million of cubic feet still left for Noah and his family;" forming a very large and respectable suite of cabins. So that when we take the actual facts of the case, the improbability is diminished to the merest trifle; and the certainty of course is that there was a provision, according to the historic record, be it true or be it false, adequate to all the

demands and exigencies of the case.

Some writers, judging that the extinct species and those known by us, could not have had room in the ark, presume that the deluge was universal merely as to mankind, and that only a limited portion of the earth was inhabited. In his "Origines Sacrae," Bishop Stillingfleet adopts and defends the view of a partial deluge as far as the earth was concerned, but a universal one as to mankind. He thinks the design of preserving the animals, &c., in the ark was, afterwards to produce living and domestic animals for the use of man immediately after the flood. It was his opinion that the animals were not of course, destroyed in other parts of the world.

After the nicest examination and computation, and taking the dimensions with the greatest exactness, the most learned and accurate calculators, and those most conversant in the building of ships, conclude that, if the ablest mathematicians had been consulted about proportioning the several apartments in the Ark, they could not have done it with greater correctness than the account given in Genesis.

ARK, Gen. 6. 14. make a. of gopher wood

Gen. 7. 7. Noah, sons, and wife went into a.

Ex. 25. 10. make a. of shittim wood, 85. 12.

39. 35. brought to Moses a. of testimony

40. 3. put a. in tabernacle: ver. 21.

Num. 3. 31. their charge shall be the a.

Deut. 10. 5. I put tables in the a.

Josh. 3. 3. when ye see a. ye shall remove

6. take up a. and pass over

6. 6. seven priests bear trumpets before a.

1 Sam. 5. 8. what shall we do with a. of God?

14. 18. Saul said, Bring a. of God

2 Sam. 6. 2. to bring up from thence the a. of God: 1 Kings 8. 4.

1 Kings 6. 19. Solomon set a. in oracle: 2 Chr. 5. 7.

1 Chr. 13. 8. let us bring again a. of God: 16. 25.

2 Chr. 5. 5. priest and Levites brought a. and tabernacle

Jer. 3. 16. shall say no more a. of covenant

ARK of the COVENANT, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth and two feet three inches in height, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant. The ark was deposited in the holiest place of the tabernacle. It was taken by the Philistines, and was detained twenty (some say forty) years at Kirjathjearim; but the people, being afflicted with emerods on account of it, returned it with divers presents. It was afterwards placed in the temple.

The lid or covering of the ark was called the *propitiatory* or *mercy-seat*; over which two figures were placed, called *cherubims*, with expanded wings of a peculiar form. Here the Shechinah rested both in the tabernacle and temple in a visible cloud: hence were issued the Divine oracles by an audible voice; and the high-priest appeared before this mercy-seat once every year on the great day of expiation; and the Jews, wherever they worshipped, turned their faces towards the place where the ark stood.

In the second temple there was also an ark, made of the same shape and dimensions with the first, and put in the same place, but without any of its contents and peculiar honours. It was used as a representative of the former on the day of expiation, and a repository of the original copy of the holy Scriptures, collected by Ezra and the men of the great synagogue after the captivity; and, in imitation of this, the Jews to this day, have a kind of ark in their synagogues, wherein their sacred books are kept.

Noah understood his ark to signify CHRIST; and the whole process the Lord appointed for the preservation of his people by the ARK referred to Christ. The Holy Ghost directed Peter to tell the church, that the like figure, even baptism, doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection; 1 Peter iii.

20, 21. So that the ark and baptism, and all things connected with this deliverance of Noah and his family, all set forth Christ. Noah was saved from the water by the ark, as Christ, which that ark prefigured, saveth us. Not the baptism, no more than the waters of the flood saved Noah; for the waters would have destroyed Noah, and all with him, but for the ark. And all external institutions of every kind, be they what they may, if resting upon them, instead of resting wholly upon him, whom they signify, will destroy, instead of proving beneficial. The Holy Spirit, by Peter, calls it a figure; and the Church of God does well to call it no more. But the Church is not saved by figure, but in substance; and that is Christ; Isa. xlv. 24. Every thing but Christ is a shadow; He, and He only, is the substance; Prov. viii. 21; Heb. x. 1.

ARKITES, Ark'-ites.—A people of ancient Canaan, who settled in Phœnicia and Syria; Gen. x. 17.

ARM, the symbol of strength or power; Job. xxxviii. 15; Ps. x. 15; Jer. xlviii. 25; Ezek. xxx. 21. Hence it denotes God's infinite power; Ps. lxxxix. 13; xcvi. 1; Isa. liii. 1. 'Stretched out arm,' alludes to eastern warriors baring and stretching out the arm to enable them to fight; Exod. vi. 6; Isa. lii. 10.

ARM, 'break thou the arm of the wicked;' that is, his power and strength; Ps. x. 15.

ARM, 'made bare;' Isa. lii. 10. Arm expresses power: making bare, preparation for action, in allusion to the tucking up the long sleeve of the east. "The Lord hath made bare his holy arm is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when the soldier is about to strike with his sword, in order to give his right arm full play. The figure represents Jehovah as suddenly prepared to inflict some tremendous yet

righteous judgment, so effectual, that all the ends of the world shall see the Salvation of God.

ARM of flesh with him, 2 Chr. 32. 33.

Job 40. 9. hast thou an a. like God
Ps. 44. 3. own a. did not save them

89. 13. hast a mighty a. strong

Is. 33. 2 be thou their a. every

51. 5. mine a. shall judge: on my a.

9. put on strength a. of the Lord

52. 10. Lord made bare his holy a.

53. 1. a. of Lord revealed, John 12. 38.

62. 8. Lord hath sworn by a. of

strength

63. 12. led them by his glorious a.

His arm, Ps. 98. 1; Is. 40. 10. 11. & 59.

16; Jer. 17. 5; Ezek. 31. 17; Zech.

11. 17; Luke 1. 61.

Stretched-out-arm, Ex. 6. 6; Deut. 4.

54. & 6. 15. & 7. 19. & 11. 2. & 26. 8;

2 Chr. 6. 32; Ps. 136. 12; Jer. 37.

5. & 52. 17. 21; Ezek. 20. 33. 34.

Gen. 49. 24. a. of hand made strong

Deut. 32. 37. underneath everlasting a.

1 Pet. 4. 1. a. yourselves with same

Luke 11. 21. strong man a. keepeth

ARMAGEDDON, Ar-ma-ged'-don, the mountain of destruction.—Alluding to Megiddo, where Sisera and the host of Jabin were overthrown in the days of the Judges; Judg. v. 19. Situated at the foot of Mount Carmel, the scene of much slaughter. Hence referred to as the place where the church shall be exposed to great sufferings and imminent danger; but where God will destroy his enemies; Rev. xvi. 16.

ARMENIA, Ar-me'-ne-a.—A province of Asia, supposed to take its name from Aram; Isa. xxxvii. 38. It is a large country stretching north from Mesopotamia to the mountains of Taheidir and Djanik, which separate it from the Euxine Sea. It has the Mediterranean on the south-west, the Black Sea on the north-west, and the Caspian Sea on the east, and its western boundary is about 600 miles east of Constantinople. It is an extensive table-land, having mountains of moderate height; the mountainous range of Ararat is very high. The Euphrates, the Tigris, the Araxes, and other rivers, have their source in Armenia. The people are in a state of degradation and corruption. It has recently been visited by two American missionaries, and they so represent it.

ARMONI, Ar'-mo-ny.—The son of Saul and Rizpah; he was hanged by the Gibeonites; 2 Sam. xxi. 8.

ARMOUR. The offensive armour of the Hebrews, consisted of swords, darts, lances, javelins, bows, arrows, and slings. The defensive armour consisted of helmets, cuirasses, bucklers, armour for the thighs, &c. 1 Sam. xvii. 54; 2 Kings iii. 21, &c. "Put on," says Paul, "the whole armour of God," that is, the *shield of faith*, or confidence in Christ, and in his grace and promises, which can effectually shield our souls from the fiery darts of Satan; the *helmet*, or hope of salvation, ever aspiring after heaven; the *breast-plate of righteousness*, or the righteousness of Jesus, which he wrought out for and imputes to those who love him. The *girdle of truth* strengthens the loins, and the *gospel of peace* shoes the feet; for all may be called to suffer in the cause of Christ. These are the defensive weapons; the only offensive weapon is the *sword of the Spirit*, that is, the Word of God. In 2 Cor. vi. 7, it is called the *armour of righteousness on the right hand and on the left*, implying that in all circumstances, even in the worst, it is sufficient. It is the *armour of light*, Rom. xiii. 12, and thus calculated to vanquish the powers of darkness. The apostles were well armed with these weapons; they stood in the front of the battle, and Paul says, they were "not carnal, but mighty through God, to the pulling down of strong-holds," &c. 2 Cor. x. 4.

ARMOUR, *Judg.* 9. 54. Abim. called his a-bearer

1 Sam. 14. 7. a-bearer said, do all in heart

16. 21. David became Saul's a-bearer
31. 4; 1 Chr. 10. 4. Saul's a-bearer was afraid

1 Chr. 10. 10. put his a. in house of their gods

Isa. 22. 8. didst look to a. of house

Luke 11. 22. taketh his a. wherein

Rom. 13. 12. put on a. of light

2 Cor. 6. 7. by a. of righteousness

Eph. 6. 11. put on whole a. of God: ver.

13.

ARMOURY, *Neh.* 3. 19. going up to a. at turning

Songs 4. 4. tower builded for a.

Jer. 50. 25. Lord hath opened his a.

ARMY, *IES*, *Ex.* 7. 4. bring forth my a. from Egypt

Deut. 11. 4. what he did to a. of Egypt

Judg. 8. 6. that we should give bread to a.

1 Sam. 4. 12. man of Benjamin ran out of a.

17. 1. Philistines gathered a. to battle

1 Kings 20. 19. came out of city and a.

2 Chr. 25. 7. let not a. of Israel go with thee

26. 13. an a. 307,500 to help king

Job 25. 8. is there any number of his a?

Ps. 60. 10. O God, didst not go with a.

68. 12. kings of a. did see apace

Jer. 34. 21. give Zedekiah to king of

Babylon's a.: 38. 3.

37. 11. broken for fear of Pharaoh's a.

Dan. 11. 13. king of north shall come with a.

Rev. 19. 14. a. in heaven followed him

19. against him that sat on horse and a.

ARNAN, Ar'-nan, *rejoicing, their ark*.—One of the posterity of the patriarch Judah; 1 Chron. iii. 21.

ARNON, Ar'-non, *rejoicing, their ark, the light of the sun*.—A river, rising in the mountains of Gilead, east of Jerusalem, about 60 miles long; it flows on rapidly, and discharges its waters into the Dead Sea; Num. xxi. 24. It was formerly the boundary line between the land of Moab, and Canaan, east of the Jordan.

AROD, Ay'-rod, *ruling, descending*.—A son of Gad, and father of the Arodites; Num. xxvi. 17.

ARODI, Ar'-o-dy, *ruling, descending, domineering lion*.—One of the sons of the patriarch Gad; Gen. xlv. 16.

AROER, Ar'-o-er, *heath, tamarisk, the nakedness of the skin*.—A city on the borders of Moab and Ammon. *Deut.* ii. 36; iii. 12; *Isa.* xvii. 2. There were several cities of this name. See *Josh.* xiii. 25; *Judges* xi. 33; 1 Sam. xxx. 28.

ARPAD or **ARPHAD**, Ar'-pad or Ar'-fad, *the light of redemption*.—A city of Syria. Its site is not known. It was powerful, and it could not be far from Hamath; 2 Kings xviii. 34; *Isa.* x. 9.

ARPHAXAD, Ar-faks'-ad, *one that heals or releases*.—The son of Shem, and father of Salah; Gen. xi. 12.

ARRAY. This word sometimes res-

pects clothing; Esther vi. 9. Sometimes it regards war, see 2 Sam. x. 9. Nebuchadnezzar arrayed himself as a shepherd with the land of Egypt, when he covered it with his troops; Jer. xlii. 12. The terrors of God set themselves in array when his judgments are like a numerous and formidable army; Job vi. 4.

ARRAY, in order of battle, 2 Sam. 10. 9; Job 6. 4; Jer. 50. 14.

Aray, to clothe, Eccl. 6. 9; Job 40. 10; Jer. 43. 13; Matt. 6. 29; 1 Tim. 2. 9; Rev. 7. 13, & 17. 4, & 19. 8.

ARROGANCY, presumptuous self-conceit, 1 Sam. 2. 3; Prov. 8. 13; Is. 13. 11.

ARROW, a missile weapon of offence, slender, pointed, and barbed, and shot with a bow. The Israelites learned its use from the Philistines, among whom we find no mention of it before that battle in which Saul fell; 1 Sam. xxxi. Some think that when David came to the throne, he taught the use of the bow; 2 Sam. i., and took some of the Philistine archers, named Cerethites, to be his body guard. Divination by arrows was a method of presaging events, used by the ancients; Ezek. xxi., by writing the names of kings, towns, or countries, on arrows, which were put into a quiver, then shaken, and the arrow drawn with a name upon it, declared the will of the gods.

The arrows of God are the terrible apprehensions of his displeasure, which wound and torment the conscience; Deut. xxxii. 23; Job vi. 4; Psalm xxxviii. 2. And his various judgments, thunder, lightning, tempests, famine, and every other distress; 2 Sam. xxii. 15; Ezek. v. 16; Hab. iii. 2; Lam. iii. 12. His word and spiritual influence, which was sharp and powerful in piercing and turning the hearts of men; Ps. xlv. 5. The arrows of wicked men are their malicious purposes; Ps. xi. 2. Their false, abusive, and slanderous words; Prov. xxv. 18; Jer. ix. 8; Ps. lxi. 3; lvii. 4; Prov. xxvi. 18.

ARROWS, 'as arrows in the hand of a mighty man; so are children,' &c., Ps. cxxvii. 4. The orientals are

accustomed to call brave and valiant sons, the 'arrows and darts' of their parents because they are able to defend them.

ARTAXERXES, *Ar-taks-erks'-ees, great king, or silence of light*.—1. A king who obstructed the building of the temple, Ezra iv. 7—24. He usurped the empire after the death of Cambyses, pretending to be Smerdis, son of Cyrus, whom Cambyses had put to death, B. C. 522.—2. A king of Persia, who reigned 40 years, and died B. C. 424 or 425. In the seventh year of his reign he permitted Ezra and his countrymen who were willing, to return into Judea. This king is supposed to have been Artaxerxes Longimanus, the same who, about 13 years afterwards, allowed Nehemiah to return and rebuild Jerusalem.

ARTEMAS, *Ar'-te-mas, whole, sound*.—A disciple sent by Paul into Crete, instead of Titus; Tit. iii. 12.

ARTS,—'curious arts,' 'magical arts,' such as sleight of hand, and other methods of deceiving and cheating the vulgar; Acts xix. 19.

ARVAD, *Ar'-vad*.—A city of Phœnicia, situated in a small island south of Tyre; Ezek. xxvii. 11. It was celebrated for the immense number of its buildings, which, in some respects, surpassed those of Rome—for liberty—skill in manufactures and the arts—for enterprise and success in naval commerce. Arvad is now a deserted ruin.

ARUBOTH, *Ar'-u-both*.—A city or country belonging to the tribe of Judah; 1 Kings iv. 10.

ARUMAH, *A-rew'-mah, or A-roo'-mah, high, exalted*.—A city near Shechem, where Abimelech dwelt; Judg. ix. 41.

ARZA, *Ar'-zah*.—Governor of Tirzah, formerly a capital of Samaria; 1 Kings xvi. 9.

ASA, *Ay'-sah, physician, cure*.—The son and successor of Abijam, king of Judah: he began to reign A. M. 3049, and B. C. 955. He acted at the beginning of his reign with great wisdom and piety, by expelling the Sodomites, breaking the idols, and de-

molishing their altars, in all the cities of Judah. But in the latter part of his reign, he sent large presents to Benhadad, king of Syria, requesting his assistance against Baasha, king of Israel. For which application, as implying a distrust of God's power and goodness, to help him, he was reproved by the prophet Hanani; with which reproof he was so exasperated, that he put the prophet in chains, and at the same time gave orders for the execution of many of his friends. At last he grew extremely peevish and passionate, which perhaps might arise from the acuteness of his disorder, supposed to be a severe gout, which killed him, A. M. 3,090, in the forty-first year of his reign. He was succeeded by his son Jehoshaphat.

ASHAEL, As'-a-hel, *the work or creature of God*.—The son of Zeuriah, and brother of Joab. He was killed by Abner, in the battle of Gibeon; 2 Sam. ii. 18, 19.

ASATAH, As-a-i'-ah, *the Lord hath wrought*.—A servant of king Josiah, sent by him to consult Huldah, the prophetess, concerning the book of the law; 2 Chron. xxxiv. 20.—A prince of the tribe of Simeon; 1 Chron. iv. 36.—A prince of the tribe of Levi; 1 Chron. vi. 30.

ASAPH, Ay'-saf, *one that assembles*.—Father of Joab; 2 Kings xviii. 18.—A Levite celebrated for his skill in music in the days of David. This name is prefixed to several Psalms; he was the son of Barachias; 2 Chron. vi. 39.

ASARELAH, As-a-re'-lah, *blessedness of God*.—Son of Asaph, a singer in the temple; 1 Chron. xxv. 2.

ASCEND into hill of Lord, Ps. 24. 3, &

189. 3. If I a. to heaven

Ps. 68. 18. thou hast a. on high

John 1. 51. angels of God a. and descending

6. 62. If see son of man a. up

John 20. 17. I a. to my father and your

Prov. 30. 4. who hath a. into heaven

John 3. 13. no man hath a. up to heaven

Acts 2. 34. David not yet a. to heavens

Rom. 10. 6. who shall a. to heaven

Eph. 4. 8. when he a. up on high

Rev. 8. 4. smoke of incense a. before

11. 12. a. up to heaven in a cloud

Gen. 23. 12. angels ascending and descending, on Son of man, John 1. 51.

ASCENSION of CHRIST, his visible elevation to heaven. The ascension of Jesus Christ was not only pre-signified by many Scripture types, but also by many remarkable Scripture prophecies; Ps. xlvii. 5; ex. 1; Dan. vii. 13, 14; Mic. ii. 13; Ps. lxxviii. 18.

The evidences of his ascension were numerous. The disciples saw him ascend; Acts i. 9. 10. Two angels testified that he did ascend; Acts i. 11. Stephen, Paul, and John, saw him in his ascended state; Acts vii. 55, 56; ix; Rev. i. The marvellous descent of the Holy Spirit demonstrated it; John xvi. 7, 14; Acts ii. 33. The terrible overthrow and dispersion of the Jewish nation is a standing proof of it; John viii. 21; Matt. xxvi. 64.

The time of his ascension. It was forty days after his resurrection. He continued so many days on earth, that he might give many repeated proofs of his resurrection; Acts i. 3; that he might instruct his followers in every thing which pertained to the abolishment of the Jewish ceremonies; Acts i. 3; and that he might open to them the Scriptures concerning himself, and renew their commission to preach the gospel; Acts i. 5. 6; Mark xvi. 15.

The manner of his ascension. It was from Mount Olivet to heaven; Acts i. 12; not in appearance only, but in reality and truth; visibly and locally; a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them; and multitudes of angels attended him with shouts of praise; Ps. lxxviii. 17; xlvii. 5, 6.

The effects or ends of Christ's ascension were, 1st, To fulfil the prophecies and types concerning it. 2nd, To take upon him more openly the exercise of his kingly office. 3rd, To receive gifts for men both ordinary and extraordinary; Ps. lxxviii. 18. 4th, To open the way into heaven for his people; Heb. x. 19, 20. 5th, To assure the saints of their ascension also; John xiv. 1, 2.

ASCEND greatness to God, *Deut.* 32. 3.
Job 34. 3. I will a. righteousness to my
Maker

Ps. 68. 34. a. strength to God

ASENATH, As'-e-nath. — The daughter of Potipherah, priest of On, whom the king of Egypt bestowed on Joseph to be his wife.

ASHAMED and blush to, *Ezra* 9. 6.
Gen. 2. 25. man and wife naked not a.
Ezek. 16. 61. remember ways and be a
Mark 8. 38. shall be a. of me and my
Rom. 1. 16. I am not a. of gospel
5. 5. hope maketh not a. because
6. 21. whereof ye are now a.
Not be a. *Ps.* 25. 3. & 119. 6. 80; *Is.* 49.
23; *Rom.* 9. 33; 2 *Tim.* 2. 15.

ASHAN, Ay'-shan, vapour, smoke.
—A city; *Josh.* xv. 42.

ASHBEL, Ash'-bel, an old fire. — The second son of Benjamin; 1 *Chron.* viii. 1; *Gen.* xlii. 21.

ASHDOD, Ash'-dod, inclination, pillage. — Azoth, according to the Vulgate; or Azotus, according to the Greek. A city of the tribe of Judah, formerly possessed by the Philistines, and rendered famous by the temple of their god Dagon. It lies upon the Mediterranean Sea, about nine or ten miles north of Gaza. Situated on the road from Syria to Egypt, it became a strong place, and the possession of it was deemed very important. Hence it was secured by the Assyrians before they invaded Egypt. It is now in a state of ruin; fragments of columns, capitals, and cornices of marble, lie on the ground, yet it still abounds with fine old olive-trees, and with almost every kind of fruit and vegetables; *Josh.* xv. 17. Modern name, Shdood.

ASHDOTH-PISGAH, Ash'-dOTH-piz-gah, inclination, eminence. — A city of Palestine, in the tribe of Reuben; *Deut.* iii. 17.

ASHER, Ash'-er, blessedness. — The son of Jacob and Zilpah. The province allotted to this tribe was a maritime one, stretching along the coast, from Sidon on the north, to mount Carmel on the south; *Gen.* xxx. 13.

ASHES, the earthy part of wood, and combustible bodies, remaining after they are burnt. To repent in sackcloth and ashes, is frequently

used to express mourning for sin, any great calamity or distress, the consequence of sin. A ley, or lustral water, made with the ashes of an heifer, sacrificed on the great day of expiation, was used in purifications; *Num.* xix. 17. To be dust and ashes, is the humble confession of Abraham to God; *Gen.* xviii. 27. To return to dust, is the sentence passed by God on the transgression of man; *Gen.* iii. 19; *Job* xxxiv. 15.

ASHES, *Lev.* 4. 12. carry bullock where a.

Num. 4. 13. take a. from altar

19. 9. man clean shall gather a.

2 *Sam.* 13. 19. Tamar put a. on head

1 *Kings* 13. 3. altar shall be rent, and a. poured out: ver. 5.

Job 13. 12. your remembrances are like to a.

Ps. 102. 9. I have eaten a. like bread

Is. 44. 20. he feedeth on a.

Mal. 4. 3. wicked shall be a. under feet

ASHES, — 'eaten ashes,' a metaphor, meaning lived on grief, *Psalms* cii. 9.

ASHES, — 'he feedeth on ashes,' proverbial for bestowing labour in vain; *Is.* 44. 20.

ASHIMA, Ash'-e-mah, the fire of the sun. — The name of an idol worshipped by the people of Hamath; 2 *Kings* xvii. 30.

ASHKENAZ, Ash'-ke-naz, a fire that distils or spreads. — The eldest son of Gomer, and grandson of Japheth, who gave his name to the country in the north and north-west of Asia; *Gen.* x. 3.

ASHNA, Ash'-nah. — A city; *Josh.* xv. 33.

ASHPENAZ, Ash'-pe-naz. — A governor of Nebuchadnezzar's eunuchs. *Dan.* i. 3.

ASHTAROTH, Ash'-ta-roth, flocks, riches. — The city of Og, king of Bashan; *Josh.* ix. 10. It was one of the chief cities of, and is said to be the same as the present Mezereib on the route of pilgrims from Damascus to Mecca.

ASHTORETH, Ash'-to-reth, flocks, riches. — Or Astarte, a goddess of the Zidonians, an image of the moon, worshipped as the queen of heaven; *Judges* ii. 13; x. 6; *Deut.* i. 4; 1 *Kings* xi. 33.

ASHURITES, Ash'-ur-ites.—People of Assyria; 2 Sam. ii. 9.

ASIA, Ay'-she-a, *muddy, boggy*.—One of the four great divisions of the earth, situate between 25 and 148 degrees of longitude east from London, and between the equator, and 72 degrees of north latitude, bounded by the frozen ocean on the north, by the Pacific ocean on the east, by the Indian ocean on the south, by the Red sea on the south-west, and by the Mediterranean and Euxine seas on the west and north-west, being four thousand eight hundred miles long from east to west, and four thousand three hundred broad from north to south. The ancient Hebrews were perfectly unacquainted with the present division of the earth, and the word Asia does not occur in the Old Testament; but frequently in the books of the Maccabees, and in the New Testament. That part which lies between Mount Taurus on the east, and the Hellespont on the west, is now called Asia the Less, or Natolia, from its eastern situation with respect to Constantinople, a word curtailed from Anatolia. Asia, in these passages Asia Minor; viz. Acts xix. 26, 27; xx. 4, 16, 18; xxvii. 2. In the following passages, Roman or Proconsular Asia, viz. Acts. ii. 9; vi. 9; xix. 10, 22; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. Asia Minor contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, (all of which are mentioned in the New Testament,) Lydia, Ionia, Æolus, (which are sometimes included under Lydia,) Caria, Doris, and Lycia. Asia Minor was that part of the world most peculiarly distinguished by Heaven above all others. There the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated nations were formed there; thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared; where he wrought the salvation of mankind,

died and rose again; and thence the light of the Gospel was diffused all over the world. Laws, arts, sciences, and religion, almost all, had their origin in Asia.

ASIA.—"All they which dwell in Asia heard the word of the Lord," Acts xix. 10, may mean that all classes of men in Asia heard the gospel, and not that the word was preached in every place, though the Apostles itinerated very extensively.

ASIEL, Ay'-se-el, *the work of God*.—One of the posterity of the patriarch Simeon; 1 Chron. iv. 35.

ASK,—"he promised whatsoever she would ask;" Matt. xiv. 7. A foolish custom then of Eastern monarchs with favourites; Esther v. 3, 6.

ASK the way to Zion, Jer. 50. 5.

Is. 65. 1. sought of—a. not for me

Jer. 6. 16. a. for good old paths

Matt. 7. 7. a. and it shall be given

11. give good things to—a. him

Matt. 20. 22. ye know not what ye a.

Luke 12. 48. of him they will a. more

John 14. 13. 14. whatsoever ye a. in my

name, & 15. 16, & 16. 23.

16. 24. a. and ye shall receive—a.

Eph. 3. 20. above all we can a. or

Jam. 1. 5. wisdom let him a. of God

6. let him a. in faith, not wavering

4. 2. 8. a. and receive not, a. amiss

1 John 3. 22. whatsoever we a. we re-

ceive

5. 14. 15. a. according to his will

ASKELON, As'-ke-lon, *weight, balance, fire of infamy*. A city in the land of the Philistines, between Azoth and Gaza, near the Mediterranean Sea, about 65 miles from Jerusalem. Now a poor village called Ascalaam; Judg. i. 18; 1 Sam. vi. 17.

ASLEEP, *Songs 7. 2. lips of those a. to*

speak

Matt. 26. 40; Mark 14. 40. findeth dis-

ciples a.

1 Thess. 4. 13. ignorant concerning them

a.

ASMAVETH, As'-mav-eth, *a strong death*.—One of king David's worthies. See *Asmaveth*.

ASNAH, As'-nah.—One who returned from the captivity; Ezra ii. 50.

ASNAPPER, As-nap'-per, *unhappiness, fruitless*.—The king of Assyria, (supposed to be Esar-haddon) who sent the Cutheans into the country of the ten tribes; Ezra iv. 10.

ASP. Supposed to mean the *bosten* of the Arabs; a very venomous serpent, whose poison produces an universal gangrene, and kills in a few hours. It is spotted with black and white and is about a foot long, and half an inch thick; Deut. xxxii. 33; Job. xx. 14, 16; Ps. lvi. 4; xci. 13; Isa. xi. 8. It is the *aspic* of the ancients, and is so called now by the learned of Cyprus. For an infant child to play upon the hole of such a venomous serpent, would seem to be most presumptuous; hence the force and beauty of the prophet's description of a "sucking child playing on the hole of the asp," &c. Isa. xi. 8, to represent the peace and security of the reign of Christ.

ASPATHA, As'-pa-tha.—The third son of Haman, who was hung; Esther ix. 7.

ASPHALTTES, Lake of.—See *Dead Sea*.

ASRIEL, As'-re-el, the beatitude of God.—The son of Gilead; Num. xxi. 31.—The son of Manasseh; Josh. xvii. 2.

ASS.—There are various species of this animal in the east, far larger and more beautiful than those of Europe, and more valuable than ours; they were therefore used for travelling, and purposes of state; Gen. xii. 16; xxii. 3; Judg. x. 4; Zech. ix. 9; Matt. xxi. 2—7.

ASS, 'white.' these are the finest species, perfectly white. They sell at, and are hired at a much higher price than the others; Judg. v. 10. In Turkey they are ridden by the most honourable females. Ass 'wild,' the wild ass is probably the Onager of the ancients. It is taller and more dignified than the domestic ass, and has an unconquerable passion for liberty; Gen. xvi. 12; Job xxxix. 5.

In 2 Kings vi. 25, we read of a great famine, when "an ass's head was sold for eighty pieces of silver." No extremity could compel the Jews to eat any part of this animal for food, therefore the meaning must be a vessel containing bread, a stated measure, or pile. In 1 Sam. xvi. 20,

when it is said that Jesse sent to Saul "an ass of bread," *laden with*, has been added by our translators. The Septuagint renders *gomer, arton*, a *chomor* of bread. So we find in the Greek poet Sosibius, "He ate three times in the space of a single day, three great asses of bread," *arton treis onous*.

In Gen. xvi. 12, it is predicted of Ishmael that he should "be *para adam*, a wild-ass man;" rough, untampt, and libertine, as a wild-ass. So of Ephraim; Hosea viii. 9, he is called "a solitary wild ass by himself," or, perhaps, a solitary wild ass of the desert. The Arabians use the phrase to the present day, 'the wild ass of the desert' to describe an obstinate, indocile, and contumacious person.

ASS'S HEAD.—"And there was a great famine in Samaria: and, behold they besieged it until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver;" 2 Kings vi. 25.

Respecting the *ass's head*; the piece of silver was probably the *drachm*, worth about seven pence three farthings of our money; the whole amounting to about two pounds nine shillings. The *cab* was a sort of quart measure. *Dove's dung* was a sort of parched pulse; so called from its shape and colour; it is still used.

ASS, Gen. 22. 5. abide here with a.

Gen. 42. 26. laden a. with corn

43. 24. gave their a. provender

45. 23. ten a. laden with good things

Ex. 4. 20. Moses set wife and sons on a.

22. 10. if a man deliver an a. to keep

Num. 16. 15. not taken one a. from

22. 23. a. saw angel standing

81. 34. prey 61,000 a.: ver. 39.

Deut. 22. 3. in like manner do with

his a.

1 Sam. 9. 3. a. of Kish were lost

2 Sam. 16. 2. a. be for king's household

Job 6. 5. wild a. bray when hath grass

Matt. 21. 2. shall find a. tied and colt;

ver. 5.

John 12. 14. when had found young a:

ver. 15.

2 Pet. 2. 16. dumb a. speaking forbade

ASSAULT, Esth. 8. 11. perish all that

would a. them

Acts 14. 5. an a. made of Gentiles

ASSAY, ED, ING, *Deut. 4. 34. a. to go and take nation*
Job 4. 2. if we a. to commune
Acts 9. 26. Saul a. to join disciples

ASSEMBLE, to meet or gather together; *Numb. x. 3; Zeph. iii. 8.* An *Assembly* is a meeting of divers persons to worship God jointly; or to expedite civil, or even wicked business, *Isa. i. 13; Acts xxix. 32, 39.* The general assembly and church of the first-born, and of all the redeemed in the heavenly state; *Heb. xii. 23.*

ASSEMBLIES, *Masters of.*—*Ecc. xii. 11; "The words of the wise,"* that is, doctrines of faith, precepts of wisdom, &c., illustrated and enforced by suitable language, "are as goads," penetrating, stimulating, "and as nails fastened by the masters of assemblies," the masters of collections, those who had made the best collections of this kind, every saying sinking as deeply into the mind, by the force of the truth contained in it, as a nail well-pointed does into a board, when impelled by the hammer's force. — *Masters of Assemblies* may also mean public teachers, or ministers of the gospel, Christ's instruments.

ASSEMBLY of wicked, *Ps. 22. 16.*
Ps. 69. 7. G. feared in a. of his saints
Heb. 12. 23. general a. of first-born
Ecc. 12. 11. nails fastened by master a.
Is. 4. 5. create on her a. a cloud
Heb. 10. 25. forsake not a. of yourselves

ASSHUR, Ash'-ur, *one that is happy.*—The son of Shem, from whom Assyria has its name; *Gen. x. 11, 12.*

ASSHURIM, A-shu'-rim, *layers in wall.*—A son of Dedan, the grandson of Abraham and Keturah; *Gen. xxv. 3.*

ASSIR, As'-ser, *prisoner.* The son of Jeconiah; *1 Chron. iii. 17.*—The son of Korah; *Exod. vi. 24; 1 Chron. vi. 22.*

ASSOS, As'-sos, *approaching.*—A seaport town, situated on the south-west part of the province of Troas, and over against the island of Lesbos; *Acts xx. 13, 14.*

ASSUAGE, *Gen. 8. 1; Job 16. 5. a.*

ASSUR, As'-sur.—Assyria is so called; *Ezra iv. 2.*

ASSURANCE is the firm persua-

sion we have of the certainty of any thing, or a certain expectation of something future.

Assurance of the Understanding is a well-grounded knowledge of divine things founded on God's word; *Col. ii. 2.*—*Assurance of Faith* does not relate to our personal interest in Christ, but consists in a firm belief of the revelation that God has given us of Christ in his word, with an entire dependance on him; *Heb. x. 22.*—*Assurance of hope* is a firm expectation that God will grant us the complete enjoyment of what he has promised; *Heb. vi. 11.*

ASSURANCE, firm persuasion

Is. 32. 17. effect of righteousness a.
Col. 2. 2. riches of full a. of understanding

1 Thea. 1. 5. gospel came in much a.

Heb. 6. 11. to full a. of hope to end

10. 22. in full a. of faith

1 John 3. 19. a. our hearts before

ASSURE. To make certain, confirm; *Lev. xxviii. 19.* Also to embolden; *John iii. 19.*

ASSYRIA, As-sir'-e-a, *happy.*—An ancient kingdom of Asia, deriving its name from Ashur, who built its capital, Nineveh. It included all the countries and nations from the Mediterranean Sea on the west to the river Indus on the east. Its chief seat was on the banks of the Euphrates or Tigris. By degrees it included Media, Persia, Chaldea, Mesopotamia, Syria, Palestine, and part of Arabia. It is probable that Chedorlamer conquered all the countries between the Euphrates and Egypt; *Gen. xiv. 4–7.* That his power over them was of short duration, may be concluded, because the first allusion made to Assyria in the records of Israel, which often refer to the neighbouring nations, is in the reign of Menathem, (B. C. 761.) king of the ten tribes, who were subdued by Pul the Assyrian king. Twenty years later Tiglath-pileser appears a powerful sovereign; and after the lapse of eighteen years, his successor Shalmaneser, carried Israel captive, and peopled their land by foreign races. Sennacherib was, perhaps, more aspiring than the

able sovereigns whom he succeeded. He also sought to conquer Egypt and Judea, but there he was humbled and mortified. On his return to Assyria he was assassinated by his sons. Probably he is the Sennacherib of the Greeks, whose unsuccessful expedition against Egypt is mentioned by Herodotus. Nineveh was the metropolis of Assyria, and its vast extent and population indicate the magnificence and power of its sovereigns. It was taken and destroyed by the Medes, and with it the Assyrian power ceased for ever. From this period, the history of Assyria is merged in that of the four great empires; Gen. ii. 14; 2 Kings xv. 29; xvi. 7.

ASTARTE, As-tar'-te.—A goddess of the Phenicians, Philistines; 1 Sam. xxxi. 10; and of the Zidonians; 1 Kings xi. 5.

ASTRAY, Ps. 119. 176; Is. 53. 6; Matt. 18. 12; Luke 15. 4; 1 Pet. 2. 25.

ASTROLOGERS. People who impose on the credulity of the vulgar by pretending to foretell things to come. The science is said to have been originated in Chaldea. Astrologers were in high esteem among the Babylonians; Dan. i. 20; ii. 2; and other nations; Dan. ii. 10. And also with the ungodly Jews; Isa. xlvii. 13, 14, 15. The Scriptures style them star-gazers, monthly prognosticators, magicians, sorcerers, Chaldeans, soothsayers, and wise-men.

ASUPPIM, A-sup'-pim, *gatherings*.

—The Treasury place of the temple of Jerusalem; 1 Chron. xxvi. 15.

ASYNCRITUS, A-sin'-kre-tus, *incomparable*.—An individual mentioned Rom. xvi. 14.

ATAD, Ay'-tad, *a thorn*.—The threshing floor, where the sons of Jacob and the Egyptians who accompanied them, mourned for that patriarch; Gen. l. 10, 11.

ATARAH, At'-a-rah, *a crown*.—One of the wives of Jerahmeel, the mother of Onam; 1 Chron. ii. 26.

ATAROTH, At'-ta-roth, *crowns*.—The names of two cities, one in the tribe of Gad; Num. xxxii. 3, 34; the

other on the frontiers of Ephraim; Josh. xvi. 7.

ATER, Ay'-ter, *the left hand*.—One whose 98 descendants, returned from Babylon; Ezra ii. 16.

ATHACH, Ay'-thak, *thy hour; thy time*.—A city in the tribe of Judah; 1 Sam. xxx. 30.

ATHAIAH, Ath-a-i'-ah, *the hour of the Lord*.—A son of Uzziah, of the tribe of Judah; Neh. xi. 4.

ATHALIAH, Ath-a-ly'-ah, *the time of the Lord*.—The daughter of Omri, king of Samaria, and wife of Jehoram, king of Judah; 2 Kings 11.

ATHENS, Ath'-ens, *without increase, of Minerva*.—Athena, anciently the capital of Attica, is situated on a beautiful plain, in the finest part of Greece, on the Gulf of the Ægean Sea, which runs up to the Morea, and is built on a peninsula formed by the junction of the rivulets Cephissus and Ilissus. It is about 250 miles to the south of Berea, 35 miles to the east of Corinth, 100 miles north-west of Sparta, and upwards of 300 south-west of Constantinople.

It was founded by Cecrops and an Egyptian colony, 1550 years before Christ; and in the most ancient times was called Cecropia, from the name of its founder, which name, in after times, was retained merely by the Acropolis. Under the government of Erichonius, it received the name of Athens, probably from Minerva, who was called by the Greeks Athena. At its first foundation it only occupied the eminence where the Acropolis or citadel subsequently stood; but in progress of time the plain below was irregularly filled with buildings, which constituted the site of the ancient, as it now does that, of the modern city.

The way to the Acropolis was through the Propylea, a magnificent gateway, adorned with two wings, and two temples most beautifully sculptured and painted. Marble steps led to the summit of the hill, on which were erected the temples of the guardian divinities of Athens. On the left was the temple of Pallas Athene (Minerva,) containing a column, said

to have fallen from heaven, and an olive tree said to have sprung spontaneously from the earth at the command of the goddess. On the right the Parthenon reared its lofty head, the noblest triumph of Grecian architecture, and the admiration of the world. It met the eye of the traveller from whatsoever part he came, as its ruins do now. It was built of white marble, and was about 100 feet wide, 226 feet long, and 70 feet high. It abounded with columns of the most elaborate character. The architrave along the exterior of the nave, was beautifully sculptured with the representation of a *procession* in honour of Minerva. In the temple stood a beautiful statue of Minerva, celebrated for its size, (nearly 40 feet high) the richness of its materials, and its exquisite workmanship. It was made of gold and ivory, and was carved by the celebrated Phidias; and the same precious materials were in the decorations of the sculptures which adorned the exterior of the temple. The goddess was represented standing, covered with her *egis*, holding in one hand a lance, and in the other a figure of victory. The groups in the pediments, the work of Phidias, even in their mutilated remains, are the admiration of all lovers of the arts. At the foot of the Acropolis, on one side was the Odeum, or Music-hall, and the theatre of Bacchus; on the other side was the Prytaneum, where the chief magistrates and most meritorious citizens were entertained at a table at the public expense.

After Paul's sudden departure from Berea he proceeded to Athens, whose population he found plunged in such gross idolatry, that the number of idols is said to have exceeded thirty thousand, so that it came to be no uncommon expression "that it was easier to find a god than a man in Athens." Hesiod says that they amounted to 30,000. At the period of the Apostle's arrival a large portion of the people's time was occupied in inquiring for and reporting news, curious to know every thing, and di-

vided in opinion concerning religion and happiness. The great Apostle of the Gentiles taking opportunities here to preach Jesus Christ, was carried before the judges of the tribunal, called the Areopagus, where he gave an illustrious testimony to the truth, and exhibited a remarkable example of powerful reasoning; Act xvii.

Mr. Stevens, an American traveller, and who recently visited the spot, says,—“Passing under the Arch of Adrian, outside the gate, on the plain toward the Ilissus, we came to the ruined Temple of Jupiter Olympus, perhaps once the most magnificent in the world. It was built of the purest white marble, having a front of nearly two hundred feet, and more than three hundred and fifty in length, and contained one hundred and twenty columns, sixteen of which are all that now remain; and these, fluted and having rich Corinthian capitals, tower more than sixty feet above the plain, perfect as when they were reared.

A magnificent propylon of the finest white marble, the blocks of the largest size ever laid by human hands, and having a wing of the same material on each side, stands at the entrance. Though broken and ruined, the world contains nothing like it even now. If my first impressions do not deceive me, the proudest portals of Egyptian temples suffer in comparison. Passing this magnificent propylon, and ascending several steps, we reached the Parthenon, or ruined Temple of Minerva; an immense white marble skeleton, the noblest monument of architectural genius which the world ever saw. Standing on the steps of this temple, we had around us all that is interesting in association, and all that is beautiful in art * * Pericles, with the illustrious throng of Grecian heroes, orators, and sages, had ascended there to worship; and Cicero and the noblest of the Romans had gone there to admire. * * The great temple stands on the very summit of the Acropolis, elevated far above the Propylæe and

the surrounding edifices. Its length is two hundred and eight feet, and breadth one hundred and two. At each end were two rows of eight Doric columns, thirty-four feet high and six feet in diameter, and on each side were thirteen more. The whole temple within and without was adorned with the most splendid works of art, by the first sculptors in Greece; and Phidias himself wrought the statue of the goddess, of ivory and gold, twenty-six cubits high, having on the top of her helmet a sphinx, with griffins on each of the sides; and on the breast a head of Medusa wrought in ivory, and a figure of victory, about four cubits high, holding a spear in her hand and a shield lying at her feet. Until the latter part of the seventeenth century, this magnificent temple, with all its ornaments, existed entire."

Mr. Gadsby, whose recent travels are most enchanting, thus describes *Mars Hill*. "It is a limestone rock, having steps cut in it, leading to small platforms, overlooking the space below. To these platforms I ascended. On one of them Paul stood when he delivered that memorable oration; Acts xvii. 22, 23, &c. "Ye men of Athens, I perceive that in all things ye are too superstitious." From this platform, he would have a view of the temples, then perfect in their majesty, above him, and of his audience, possibly consisting of thousands, below. Casting his eyes upwards, and pointing to those dazzling and stupendous buildings, he exclaimed, "God dwelleth not in temples made with hands." And then turning towards the harbour, in which were the ships, with the signs of their gods on their masts, silvered and gilt, and of which he would have a view, and referring also to the idols in the temples and the colossal image of Minerva in the open air, he added, "We ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device." How suitable the discourse, how expressive every word!

Of the *Areopagus*, he says, "It is at the top of Mars' Hill. The ascent is by steps cut in the rock. On the summit are several platforms and seats, on which the council used to sit. The judges who formed the council were called *Areopagites*, and the council of the Upper Council. This council constituted not merely a civil but a sacred court, having supreme control over the religion and morals of the state. The introduction of new deities, the regulation of public worship, and the education of youth were their peculiar care. By their wisdom they were supposed to be able to save the country from danger when even the gods had failed. One writer says it was an ingenious device, to connect the court of the *Areopagus* with the worship of the people. And so it was; but neither the Greek nor the Roman priests are one whit behind their Pagan ancestors in their species of ingenuity. Dionysius, the *Areopagite*, was called under Paul's ministry; Acts xvii. 34.

He visited the *Stadium*, and says, "The *Stadium* is of a semi-elliptical shape, something like a horse-shoe, and is close to the river. The seats were originally of white marble, and would accommodate 25,000 people. These are now all destroyed. Here also is a subterraneous passage, through which the vanquished made their escape, as the jeers of the people knew no bounds. Plato says, "At first they shoot forth impetuously, but at the end of the race they are smothered with ridicule, their ears flagging on their shoulders, and themselves slinking off uncrowned." The victors were usually rewarded with a crown or wreath, made of olive leaves, innumerable flowers were showered upon them, and they were conveyed to their homes in triumphal chariots, amid the acclamations of the people. A white stone was also sometimes given them, on which were inscribed their names and the value of the prizes they had won. This custom is probably referred to in the Revelation: "To him that *overcometh* will

I give a *white stone*, and in the stone a *new name written*," ii. 17; "And I will *write upon him* the name of my God, and my new name;" iii. 12. The Council of the Areopagus at Athens also gave their judgments by means of stones. A white stone was for acquittance and a black stone for condemnation; so that when the Lord says he will give a white stone, it is intended as a symbol of acquittal, having overcome those who opposed him."

When not engaged in war with their neighbours, or in controlling their own rulers, the Athenians devoted their attention to a vast variety of pastimes, such as the feast of Minerva, Bacchus, and those of Eleusis—Auguries, the greatest reproach of human reason—Oracles, a blinding of the faculties of the mind, and by which a thousand frauds and imposture were daily practised—games, and combats—races of various kinds; and above all, their ardour and eagerness in theatrical amusements.

The power of this people consisted in their ships amounting to 300—the cavarly, archers, and pikemen, who were ready at all times to defend the country, not reckoning the troops that guarded the walls of Athens, and the ports of Attica—they could call to their assistance a thousand tributary towns, and command the fleets of Chios, Lesbos, and Corcyra. And their treasury contained 9,700 talents, besides a great quantity of gold in the temples of the gods.

From its first foundation till its overthrow it had different kinds of government—Monarchic until the death of Codrus, when that species of power was abolished, and the state governed by thirteen perpetual, and 317 years after, by seven decennial, and lastly after an anarchy of three years, by annual magistrates called Archons. Under this democracy, the Athenians signalized themselves by their valour in the field, their munificence, and the cultivation of the fine arts.

The Athenians paid the greatest

attention to the education of their youth, both as regards the body and the mind—their Academies were held in great reputation, so much so, that the Romans, in the more polished ages of their republic sent their youths to finish their education at Athens—the fame which their schools had acquired under Socrates and Plato, was maintained by their degenerate and less learned successors: and they flourished, though with diminished lustre, till an edict of the Emperor Justinian suppressed with the Roman Consulship, the philosophical meetings of the Academy.

They were considered as possessing such very high military qualities that Xerxes, when he invaded Greece, chiefly directed his arms against Athens—these qualities were nobly exhibited in the battles of Marathon, of Salamis, of Platea, and of Mycale; from these successes they became haughty and arrogant—distinguished for their love of liberty, their good men were the most just and equitable in the world; while their bad citizens could not be surpassed, for impiety, perfidiousness, or cruelty.—They were easily enraged, and soon appeased—ungrateful to their best citizens—humane to their enemies—possessed of an insatiable curiosity, and famed for their eloquence, learning, talents, wit, patronage, and knowledge of the arts and sciences; but notwithstanding all these they were sunk in the grossest superstition and idolatry.

ATHIRST, (1) Earnestly desirous of liquor to drink; *Judges* 15. 18.—(2) Desirous of happiness; *Rev.* 21. 6, and 22. 17.—(3) An ardent desire after deliverance from sin and misery, and a true wish for communion with God; *Ps.* 63. 1; *Matt.* 5. 7; *John* 7. 37.

ATHLAI, Ath'-lay, *my hour, my time*.—He divorced his wife because she was not an Israelite; *Exra* x. 28.

ATONEMENT. The Hebrew word signifies *covering*, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God. Our English word seems to be thus formed *at-one-ment*. The

word has a variety of significations, such as, reconciliation, satisfaction, propitiation, and expiation. In order to understand the *manner* wherein Christ becomes an atonement, we should consider the following propositions, 1. The great God having made man, appointed to govern him by a wise and righteous law, wherein glory and honour, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law; Gen. iii; Rom. ii. 6, 16; Rom. i. 32.—2. All mankind have broken this law; Rom. iii. 23; Rom. v. 12.—3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating.—2. Men would have been tempted to persist in the rebellion, and to repeat their old offences.—3. His forms of government among his creatures might have appeared as a matter of small importance.—4. God had a mind to make a very illustrious display both of his justice and grace among mankind; on these accounts he would not pardon sin without a satisfaction.—5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labours, nor by his sufferings; Eph. ii. 1, 8, 9.—6. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish.—7. Because God intended to make a full display of the terrors of his justice, and of his divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement; Gal. iii. 10, 13.—8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken without taking the mortal nature of man upon him, without assuming flesh and blood;

Heb. ii. 13, 14.—9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honourably forgive his creature man, who was the transgressor; Rom. iii. 25, 26.

Now that this doctrine is true will appear, if we consider, 1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of; Mic. vi. 6, 7.—2. The very first discoveries of grace which were made to man after his fall implied in them something of atonement for sin, and pointed to the propitiation Christ has now made; Gen. iii. 15.—3. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement; 2 Cor. iii; Col. ii. 7, 8, 9; Heb. x.—4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men; Dan. ix. 24—26; Isa. liii.—5. Our Saviour himself taught us the doctrine of the atonement for sin by his death; Matt. xx. 28; John vi. 51; Luke xxiii. 19.—6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin; Mark xiv. 33; Heb. v. 7.—7. This doctrine is declared, and confirmed, and explained at large, by the apostles in their writings; 1 Cor. xv. 3; Eph. i. 7; 1 John ii. 2, &c. &c.—8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the gospel.

ATONEMENT, Ex. 29. 33 eat things wherewith a. was made

Ex. 29. 36. thou shalt offer a bullock every day for a.

30. 10. Aaron once in year shall make a. upon it

Lev. 1. 4. it shall be accepted for him to make a.

8. 24. so the Lord hath commanded to make a.

16. 10. the scape-goat shall be presented to make a.

Lev. 11. Aaron shall make an *a.* for himself and house

27. whose blood was brought in to make *a.*

23. 27. tenth day of 7th month shall be a day of *a.*

23. do no work, for it is a day of *a.* to make *a.*

23. 9. in the day of *a.* make the trumpets sound

2 Sam. 21. 8. wherewith shall I make the *a.*

1 Chr. 6. 49. Aaron and sons appointed to make *a.*

2 Chr. 29. 24. the priests killed them to make an *a.*

Rom. 6. 11. by whom we have now received *a.*

ATROTH, At'-roth.—The name of a city; Num. xxxii. 35.

ATTAL, At'-tay.—A grandson of Sheshan; 1 Chron. ii. 35.

ATTAIN to wise counsels, *Prov. 1. 5.*

Ps. 139. 6. high, I cannot *a.* to it

2 Chr. 46. 7. according as hand shall *a.*

Phil. 3. 12. 13. *a.* to resurrection of dead: not already *a.*

ATTALIA, At-ta-ly'-a, or At-tay'-le-a, *that increases.* The present Satalie, a city of Pamphylia, situated on a bay of the Mediterranean Sea. It derived its name from Attalus Philadelphus, the king of Pergamos. Here Paul and Barnabas preached the gospel about 16 or 17 years after Christ's death; Acts xiv. 25.

ATTEND to my cry, *Ps. 55. 2, & 61. 1,*

& 63. 19, & 86. 6, & 142. 6; Prov.

4. 1. a. to know understanding

Prov. 4. 20. a. to my words, *7. 24.*

5. 1. a. to my wisdom, bow ear

Acts 16. 14. she *a.* to—spoken

Attendance, 1 Kings 10. 5; 1 Tim. 4. 13;

Heb. 7. 13. Rom. 13. 6.

Attentive, 2 Chr. 6. 40, & 7. 15; Neh. 1.

6, & 8. 3; Ps. 130. 2; Luke 19. 48.

AUGUSTUS. Au-gus'-tus, *increased, majestic.*—Emperor of Rome, and successor of his uncle Julius Cæsar. He appointed the enrolment, Luke ii. 1, which obliged Joseph and Mary to go to Bethlehem, where Jesus was born.

AUSTERE. A stern countenance; severe, harsh; Luke xix. 21.

AUTHOR, the inventor, or maker of any thing; thus Jesus is the author of our faith; Heb. xii. 2. God is not the author of confusion, but of order only; 1 Cor. xiv. 33.

AUTHOR of confusion, 1 Cor. 14. 33.

Heb. 5. 9. a. of eternal salvation,

12. 2. Jesus *a.* and finisher of our faith

AUTHORITY, power, rule or dignity; *Prov. xxix. 2; Luke xix. 17.* A convincing efficacy and power; *Matt. vii. 29.* A warrant, order, or authentic permission; *Matt. xxii. 23; Acts ix. 14.*

AUTHORITY, power to govern

Esth. 9. 29. Esther and Mordecai wrote with *a.*

Matt. 7. 29; Mark 1. 22. he taught as one having *a.*

21. 23; Mark 11. 23; Luke 20. 2. by what *a.* doest thou?

27; Mark 11. 33; Luke 20. 8. by what *a.* I do

Mark 1. 27; Luke 4. 23. with *a.* he commandeth unclean spirits

Luke 19. 17. have *a.* over ten cities

Acts 9. 14. here he hath *a.* to bind; *23.*

12.

1 Cor. 15. 24. shall have put down all *a.*

2 Cor. 10. 8. should boast more of our *a.*

1 Tim. 2. 12. not a woman to usurp *a.*

1 Pet. 3. 22. *a.* made subject to him

AVAH, Ay'-vah.—The name of a city; 2 Kings xvii. 24. The king of Assyria carried people from this place to re-people the places of Samaria, whence he had taken the Jews whom he held in bondage.

AVAILETH, *Esth. 5. 13; Gal. 5. 6, & 6.*

15; James 5. 16.

AVEN, Ay'-ven, iniquity, riches.—A city of Egypt; *Ezek. xxx. 17.*—A plain in Syria, the same as the valley of Baal, where stood the magnificent temple dedicated to the sun: also called the valley of Labanon. *Josh. xi. 17; Amos i. 5.*—Bethel was so called, because of its wickedness.

AVENGER of Blood.—The name given to the pursuer of the man-slayer.

AVENGE not, nor, *Lev. 19. 18.*

Lev. 23. 25. shall *a.* quarrel of covenant

Deut. 32. 43. he will *a.* blood of servants

Is. 1. 24. I will *a.* me of my enemies

Luke 13. 7. shall not God *a.* his elect

8. he will *a.* them speedily

Rom. 12. 19. a. not yourselves

Rev. 6. 10. dost thou not *a.* our blood

Jer. 5. 9. 29. shall not my soul be *a.* on

such a nation, *9. 9.*

Rev. 18. 20. God has *a.* you on her

Avenger, Num. 35. 12; Ps. 8. 2, & 44.

16; 1 Thess. 4. 6.

² Sam. 22. 48. It is God that a. me
Judg. 8. 2. Praise Lord for a. Israel

AVIM, Ay'-vim, *wicked, perverse*.
—A city, Josh. xviii. 23.

AVIMS, Ay'-vims, *wicked men*.—A people; Deut. ii. 23.

AVITH, Ay'-vith, *wicked, perverse*.
—The capital of Hadad, King of Edom; Gen. xxxvi. 35.

AVOID it, pass not by it, Prov. 4. 15.
Rom. 16. 17. cause divisions a. them
Tit. 3. 9. a. foolish questions
AVOUCHEE, Deut. 26. 17. 18.

AWAKE. To arise from natural sleep; Luke ix. 32.—To arouse from spiritual slumber, by an exercise of grace, abandoning sinful courses, and performing duties required; Rom. xiii. 11; Eph. v. 14.—To arouse from the dead; Job xiv. 12; John xi. 11.

AWAKE for thee, Job 8. 6.
Ps. 25. 23. a. to my judgment
139. 18. when I am a. I am still with
Rom. 13. 11. high time to a. out of sleep
1 Cor. 15. 24. a. to righteousness
Eph. 5. 14. a. thou that sleepest
Ps. 78. 65. Lord a. out of sleep
78. 20. when thou a. shalt despise

AWE. Reverential impression of fear; Ps. xxxiii. 8. An awe of God's greatness, power, justice, holiness, &c. pervading the mind, deters from sinning, and renders the conscience peaceful; Ps. iv. 4.

AWE, stand in awe, sin not, Ps. 4. 4.
Ps. 33. 8. would stand in a. of him
119. 161. heart stands in a. of word

AWL. A small boring instrument used by shoemakers, and others; Ex. xii. 6.

AXE, Deut. 19. 5; 1 Kings 6. 7; 2 Kings 6. 5; 1s. 10. 15; Jer. 61. 20.
Azaz, 2 Sam. 12. 31; Ps. 74. 5. 6; Jer. 46. 22.

AZALIAH, Az-a-ly'-ah, *departure of God*.—Father of Shaphan; 2 Kings xxii. 3.

AZANIAH, Az-a-ny'-ah, *hearken- ing to the Lord*.—The father of Joshua, a Levite; Neh. x. 9.

AZAREEL, A-zay-re-el, *the help of God*.—One of king David's worthies; 1 Chron. xii. 6;—See Ezra x. 41.

AZARIAH, Az-a-ry'-ah, *he that hears the Lord*.—The name of the king of Judah; 2 Kings xv. 1, and

the son of Nathan; 1 Kings iv. 5., and of a prophet who delivered a message to Asa; 2 Chron. xv. 1—7. Also the son of Obed; 2 Chron. xxiii. 1, 2. See also 2 Chron. xxi. 2; Jer. liii. 2; Dan. i. 7.—Azariah is also the name of several high priests among the Jews; See 1 Chron. vi. 9, 10; 2 Chron. xxxi. 10; 2 Chron. xxvi. 17.

AZAZ, Ay'-zaz.—The father of Bela; 1 Chron. v. 8.

AZAZIAH, Az-a-zy'-ah.—A Le- vite; 2 Chron. xxxi. 18.

AZBUK, Az'-buk.—The father of Nehemiah; Neh. iii. 16.

AZEKAH, A-ze'-kah, *strength of walls*.—A city of Judah; Josh. x. 10; xv. 35; Jer. xxxiv. 7.

AZEL, Ay'-zel, *he departed*; 1 Chron. viii. 38.

AZEM, Ay'-zem.—A city; Josh. xix. 3.

AZGAD, Az'-gad, *a strong army, strength of felicity*. One who returned from captivity. Also, ancestor of Johanan; Ezra viii. 12; Ezra ii. 12.

AZIZA, A-zy'-zah, *strength*.—One who returned from captivity; Ezra x. 27.

AZMAVETH, Az'-ma-veth.—A city; Neh. vii. 28.—One of David's gallant men; 2 Sam. xxiii. 31.—The son of Jehoadah; 1 Chron. viii. 36.—The son of Adriel; 1 Chron. xi. 33.

AZMON, Az'-mon, *bone of a bone*.—A city in the southern borders of Canaan; Num. xxxiv. 4.

AZNOTH-TABOR, Az'-noth-tay'- bor, *the ears of Tabor, of choice, purity*.—A city; Josh. xix. 34.

AZOR, Ay'-zor, *a helger, entry, a court, converted*.—The son of Eliakim; Matt. i. 13.

AZOTUS, A-zo'-tus.—The Greek name of Ashdod, formerly a city of the Philistines, and famous for its idol Dagon; 1 Sam. v. 17. It lay between Gaza and Joppa, 34 miles west of Jerusalem.

AZRIEL, Az'-re-el, *the help of God*. 1 Chron. v. 24.

AZRIKAM, Az'-re-kam, *help, ris- ing up*.—A person massacred by Zichri; 2 Chron. xxviii. 7; Neh. xi. 15. See also 1 Chron. iii. 23; ix. 44.

AZUBAH, A-zew'-bah, *forsaken*.

—The wife of Caleb; 1 Chron. ii. 18.

—Also wife of Asa; 1 Kings xxii. 42.

AZUR, Ay'-zur, *he that assists*.

The father of the false prophet Haniah; Jer. xxviii. 1. See Ezek. xi. 1.

AZZAH, Az'-zah, *strong*.—A country of the Avims; Deut. ii. 23.

AZZAN, Az'-zan, *the strength*.—The father of Paltiel, prince of the tribe of Issachar; Num. xxxiv. 26.

AZZUR, Az'-zur, *helper*.—Neh. x. 17.

B

BAAL, Bay'-al, *Bel* or *Belus*, denoting *Lord*.—An idol of the Chaldeans and Phœnicians, Canaanites, &c. The Phœnicians worshipped the sun under this name. The term Baal, an appellative, served at first to denote the true God, amongst those who adhered to the true religion. But when various nations degenerated into idolatry, they retained this name with some epithet annexed to it, as stated hereafter. As to the precise being or thing presented under the term Baal, there is considerable difference of opinion. It appears to have been one of the heavenly bodies. Probably the sun, as *Ashtaroth* is thought to have been the moon: or rather neither, originally, the astral spirit residing in one of them.

The gods, Baal-berith, worshipped by the Shechemites, Judg. viii. 33; ix. 4, 46; Baal-peor, the god of the Moabites; Numb. xxv. 1—9; and Baal-zebul, the god of the Philistines at Ekron; are probably the same god under various modifications.

BAALAH, Ba'-al-ah, *her idol, a spouse*.—The city called Kirjathjearim, Josh. xv. 9; 1 Chron. xiii. 6.

BAALATH, Bay'-a-lath, *proud lord*.—A city of Dan, Josh. xix. 44.

BAALATH-BEER, Bay'-al-ath-beer.—A city. Josh. xix. 8.

BAAL-BERITH, Bay'-al-be'-rith, *idol of the covenant*. An idol of the Shechemites. Judges viii. 33.

BAAL-GAD, Bay'-al-gad', *the idol of the troop*.—A city at the foot of Mount Hermon. Josh. xi. 17.

BAAL-HAMON, Bay'-al-hay'-mon, *a populous place*.—Name of the place of Solomon's vineyard. Song viii. 11.

BAAL-HANAN, Bay'-al-han'-an. He who succeeded Saul as King of Edom, Gen. xxxvi. 38; 1 Chron. i. 49.

BAAL-HAZOR, Bay'-al-hay'-zor, *lord of court*.—A city in the tribe of Ephraim, where Absalom kept his flocks, and where he murdered his brother Amnon, 2 Sam. xiii. 23.

BAAL-HERMON, Bay'-al-hermon, *the possessor of destruction*.—A city of the tribe of Issachar 1 Chron. v. 23.

BAALE, Bay'-al-e, *my Lord*.—The place from whence David fetched the ark. 2 Sam. vi. 2.

BAALIM, Bay'-al-im, *lords*.—The plural of Baal. Judges ii. 11, &c.

BAALIS, Bay'-a-lis, *a rejoicing*.—The king of the Ammonites; he sent Ishmael to kill Gedaliah. Jer. xl. 14.

BAAL-MEON, Bay'-al-me'-on, *the idol, the master of the house*.—A city in the tribe of Reuben. Num. xxxii. 38.

BAAL-PEOR, Bay'-al-pe'-or, *master of the opening*.—One of the titles of Baal, perhaps derived from Mount Peor, one of the most celebrated seats of his worship. Some, however, think that it was a goddess similar to Osiris, Venus, or Adonis, whose worship was characterized by its obscene impurities. Num. xxv. 1—3.

BAAL-PERAZIM, Bay'-al-per-azim, *master of divisions*.—The place where David routed the Philistines; 2 Sam. v. 20; about 3 miles southwest of Jerusalem. The name was given in consequence of the victory, and hence the allusion, "The Lord shall rise up as in Mount Perazim."

BAAL-SHALISHA, Bay'-al-shal'-e-shah, *the third idol*.—A place about 15 miles from Diaspolis; 2 Kings iv. 42.

BAAL-TAMAR, Bay'-al-tay'-mar, *lord of the palm-tree*.—A place near Gibeon, where the children of Israel fought those of the tribe of Benjamin. Judges xx. 33.

BAAL-ZEBUB, Bay'-al-ze'-bub, *the lord of flies*.—An idol of the Ekronites.

2 Kings i. 2. This deity is called the prince of the devils. Matt. xii. 24.

BAAL-ZEPHON, Bay'-al-ze'-fon, *lord of the watch*.—Probably the temple of some idol, which served at the same time for a place of observation, and a beacon for sailors and travellers. Exod. xiv. 2, 9.

BAANA, Bay'-a-nah, *in affliction, answering*.—The son of Ahihud, governor of Taanach, &c. 1 Kings iv. 12.

BAANAH, Bay'-a-nah, *in the answer, in affliction*.—An officer belonging to Ishboab, 2 Sam. iv. 2. Also one of Solomon's purveyors. 1 Kings iv. 16.

BAARA, Bay'-a-rah, *a flame, a purging*. 1 Chron. viii. 8.

BAASELAH, Bay'-a-sy'-ah, *making or pressing together*.—One of the ancestors of Asaph. 1 Chron. vi. 40.

BAASHA, Bay'-a-shah, *in the work, he that lays waste*.—The son of Ahijah, and commander-in-chief of Nadab's armies. 1 Kings xv. 27, &c. Baasha killed his master treacherously at Gibbethon and usurped his throne, which he possessed 24 years. His reign was filled with war and treachery. To make his throne secure, he massacred all the relatives of his predecessor. This barbarous conduct fulfilled the prophecy denounced against the house of Jeroboam, by Ahijah the prophet, 1 Kings xiv. 1, &c.

BAASHA.—*In the six and thirtieth year of the reign of Asa, Baasha, king of Israel, &c.* Baasha died in the twenty-sixth year of the reign of Asa, and therefore could not have come against Judah in the thirty-sixth. Hence Archbishop Usher, agreeably to the marginal reading, reckons it to be the thirty-sixth year after the division of the kingdom into Israel and Judah; 2 Chron. xvi. 1.

BABE leaped in womb, Luke 1. 41.
Heb. 5. 13. unskilful in word is a b.
Ps. 3. 2. out of mouth of b.
17. 14. rest of substance to b.
Is. 2. 4. b. shall rule over them
1 Cor. 2. 1. as unto b. in Christ
1 Pet. 2. 2. as new-born b. desire

BABEL, Bay'-bel (Tower of), *confusion, mixture*.—The tower and city

founded by the descendants of Noah, in the plains of Shinar, about 100 years after the deluge. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and alime had they for mortar;" Gen. xi. 3. Their bricks were much larger than ours; some were seen by Mr. Gadsby, fifteen inches long, nine inches broad, and five inches thick. Though it was the general custom to harden them by the heat of the sun, brick-kilns were not unknown; 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14.

The Hebrews, in building their city and tower were resolved to have them strongly erected. They said "Let us make brick, and burn them thoroughly." In that place there was material very suitable for bricks, and a bituminous substance which is said to ooze from certain springs in that plain, like tar or pitch, and this they used for cement. We read, Exod. i. 13, 14, that the Egyptians compelled the Hebrews to make bricks. Clay abounded on the banks of the Nile, and in places where it was not sufficiently strong, it was mixed with straw.

The Israelites, being slaves, had to do this work during their servitude in Egypt. The sculptures on the Egyptian monuments represent foreigners as so employed, and the taskmaster with his rod is very prominent.

In building this tower, some have foolishly said their design was to get up to heaven—"a tower whose top may reach unto heaven." Hence arose the fable, among the Poets, of the Giants trying to get up to heaven, by putting one mountain upon another. The words, "unto heaven," mean a tower of *very great height*. Thus we read of "*cities great, and walled, and fenced up to heaven*." Had they designed the tower as a *refuge from the flood*, they were foolish to erect it on a *plain*; for if they had raised the tower to the greatest possible height, it would have been far below the tops of the highest mountains. Nor does it appear to

have been designed for an *idol's temple*, as some have supposed. The history of the affair does not warrant such a supposition. It was not for the name of a god, but for *their own* name, that they proposed to build. Nor was the confounding of their language adapted to defeat such a design. Idolatry prevails as much under a variety of languages as it would under one.

Some have supposed that the tower was intended to be a monument of architectural ambition, like the pyramids of Egypt; but this supposition does not agree with the history of it. It contains no such deep laid scheme as intimated in verse 6, and given as the reason of the Divine interference. Their design was founded in *ambition*; for they said "Let us make us a NAME." It required *union*, for which purpose they proposed to build a city, that they might live together, and concentrate their strength and counsels. This is noticed by the Lord himself: "Behold the people are one," saith he, "and have all one language;" and his confounding their language was to destroy this oneness, *by scattering them abroad upon the face of the earth*. It was necessary to have means of defence. They would have a tower to the city, to which the citizens might repair in times of danger, and so high as to bid defiance to the arrows or missives of any attacking foe.

The great object which the builders had in view was that of A UNIVERSAL MONARCHY, *by which all the families of the earth, in all future ages, might be held in subjection*. At this time, Nimrod, the grandson of Ham, must have been alive, and in his prime. And as he was the first person who aspired to dominion over his brethren, and as it is expressly said of him, *that the beginning of his kingdom was Babel*, nothing is more natural to suppose that he was the leader in this famous enterprise; and his design was to make himself master of the world.

The height of this tower, according to one historian, was 220 yards, con-

siderably higher than St. Paul's Cathedral in London, which is about 133 yards high, making a difference of 87 yards. It was 149 feet higher than the Great Pyramid in Egypt. The tower of Babel consisted of eight towers one above another. These eight towers, being as so many stories one above another, were each of them 75 feet high, and in them were many large rooms with arched roofs supported by pillars; all of which were made parts of the temple, after the tower became consecrated to that idolatrous use. The highest story was made the most sacred, and in it their chief devotions were performed. The ascent to the top was by stairs on the outside round it; perhaps there was an easy sloping ascent on the outside of the outer wall, which, turning by slow degrees, in a spiral line, eight times round the tower, from the bottom to the top, had the same appearance as though there were eight towers placed one above the other.

Over the whole, on the top of the tower, was an Observatory, by means of which the Babylonians became more learned in astronomy than all other nations. Dr. Prideaux says, "Till the time of king Nebuchadnezzar, the temple of Belus contained no more than the (central) tower, and its rooms served all the occasions of that idolatrous worship." But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was one thousand eight hundred feet more than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was four thousand eight hundred.

On the outside of all these buildings was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood; that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass: Also the brazen sea, the brazen pillars, and the other brazen vessels, which were carried to

Babylon from the temple of Jerusalem, seemed to have been employed in the making of them. Nebuchadnezzar put all the sacred vessels, which he carried from Jerusalem, into the house of his god at Babylon, or temple of Bel. This temple stood till Xerxes demolished the whole of it, and laid it in rubbish, having first plundered it of its immense riches, among which were several images or statues of massy gold; one of them is said to have been forty feet high, probably that which Nebuchadnezzar set up in the plains of Dura.

"The ruins of this tower," Mr. Rich says, "appeared a solid pile composed in the interior of sun-burnt bricks; it was faced with fine brick having inscriptions on them, laid in a very thin layer of cement; and it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and fire has been employed as an instrument of destruction, though it is not easy to say how or why. The facing of fine bricks has been partly removed, and partly covered by the falling down of the mass, which it supported and kept together. It is probably in the same state in which Alexander saw it, who judged that ten thousand men could only remove the rubbish preparatory to repairing it, in two months. If it required half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mount appear to have marked its summit since the time of its destruction. The rubbish about its base was probably greater, the weather having dissipated most of it in the course of so many ages, and possibly portions of the exterior facing of fine brick may have disappeared at different periods."

BABBLE, *to utter unprofitable words*.—The serpent will bite without enchantment; and a babbler is no better. Men under the influence of liquor often speak foolish and mischievous things. When it is asked,

"Who hath contentions? who hath babbling?" The answer is, "They that tarry long at the wine," Prov. xxiii. 29; Eccl. x. 11; Acts xvii. 18. Teachers of pure religion must "shun profane and vain babbling," otherwise their usefulness will be greatly hindered. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith," 1 Tim. vi. 20.

BABBLER, Eccl. 10. 11. Acts 17. 18.
1 Tim. 6. 20. avoid vain b. 2 Tim. 2. 16; Prov. 23. 29.

BABES—1. Unskilful and foolish princes, Isa. iii. 4. 2. Young or feeble Christians, 1 Cor. iii. 1; Heb. v. 13.

BABYLON, Bab'-be-lon, *confusion, mixture*.—It was the capital of Babylonia, or Chaldea, in Asia. Semiramis is said by some, and Belus by others, to have founded this city. But Nebuchadnezzar finished it, and made it one of the wonders of the world. When young he invaded Judea, ravaged the country, destroyed the city and temple, and carried the inhabitants captive to Babylon. He seized the sacred utensils, which he deposited in the temple of his god Belus.

He warred against Egypt, Tyre, and other nations, which he reduced to vassalage, and raised the Babylonish power to its greatest height. Under him Babylon became "the glory of kingdoms, and the beauty of the Chaldees' excellency." Having destroyed Nineveh, he spent the resources of his empire, and the immense spoils of the conquered nations, in the enlargement and embellishment, and fortification of his favourite city. The city stood on a beautiful, fertile, and extended plain; and was built in the form of an exact square; each side being 15 miles long, and the circuit 60. The walls were 87 feet thick, and 350 high. They were surrounded by a deep ditch lined with bricks, and filled with

water. On each side of this vast square, were 25 gates, or 100 in the whole, of solid brass, and of great strength and beauty. Between each gate rose 3 towers, 10 feet higher than the wall, and at every angle there was a similar tower. From each gate a street extended, in a straight line, to the opposite gate; thus forming 50 streets, 15 miles long, and 150 feet wide; 25 of which streets ran from north to south, and were crossed at right angles by 25 others, running east and west. The city was thus divided into 576 squares, each about a mile and a quarter in compass. Round each square, lofty and highly finished houses were erected, and the interior space had yards, gardens, and pleasure-grounds.

An open space of 200 feet wide encircled the city, between the buildings and the walls of the city. A branch of the Euphrates, running north and south, divided this vast collection of buildings into two equal parts. To secure the city from inundation and surprise from the river, walls as thick as those which surrounded the city, were built from the bottom of its channel to a great height. The walls on each side of the river extended 2½ miles above and below the external walls of the city. When these walls were built, an artificial lake was dug on the west of Babylon, 40 miles long, 40 miles broad, and 75 feet deep. Into this lake the river was turned, till its walls were completed, and then restored to its natural channel. The multitude of lakes and canals rendered the soil very moist, and nourished abundance of willows. Hence the language of the Psalmist;—"By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof;" Ps. cxxxvii. 1, 2. See also Isa. xlv. 27; Jer. li. 13, 36.

A bridge of exquisite workmanship, a furlong in length, was thrown over the Euphrates, in the centre of the city, at the Eastern extremity of which stood the ancient palace of the

Kings of Babylon and Assyria, which occupied a space of ground equal to four of the squares already described; each measuring more than a mile in length. Nebuchadnezzar erected a magnificent residence for himself on the western side of the bridge, which was called the *New Palace*, covering 9 similar squares, and extending nearly 2 miles in length and breadth. The two palaces communicated with each other by a tunnel, carried under the bed of the river, 12 feet high, and 13 feet wide, through which intelligence or succour might be easily conveyed. The queen of Nebuchadnezzar, who had been educated in Media, now Persia, a mountainous country, disliked the level plains of Shinar. Her indulgent husband selected a plot of ground near the New Palace, and by an artificial plantation, he imitated the elevated lands in Media or Persia.

The ascent to this garden, was like going to the top of a mountain, and it had buildings and apartments out of one into another. Under the steps to the ascent were built arches, one above another, which supported the whole plantation. The highest arch upon which the platform of the garden was laid, was 50 cubits high. The garden was surrounded with battlements and bulwarks. The walls were very strong, having been built at enormous cost; they were 22 feet thick, and every sally-port, 10 feet wide; over the several stories of this fabric were laid beams of massy stones, each 16 feet long, and 4 broad. The roof was first covered with reeds, daubed with abundance of bitumen, and upon them were laid double tiles, cemented together with durable mortar, and over all were placed sheets of lead, that the wet might not rot the foundation.

Upon all these was laid earth of convenient depth for the growth of the largest trees. The soil was planted with all sorts of trees, which, both for greatness and beauty, might delight the spectators. To admit the roots of large trees, prodigious hollow

piers with tubes, were built, and filled with mould. The arches contained many stately rooms of all kinds, and for all purposes, and were well lighted. Water was ingeniously raised from the river to the highest part of this structure, and distributed all over the terraces. In these *hanging gardens*, as they were called, grew the largest trees, the most beautiful shrubs, and the richest flowers. An elegant flight of steps led from one platform to another; so that the queen enjoyed near her own palace an elegant substitute for her native hills.

Nebuchadnezzar built a magnificent temple round the tower of Babel, and greatly embellished the tower. Here he deposited his immense treasures, especially the spoils of the temple of Jerusalem. Here, probably, was deposited the golden image, consecrated by him in the plain of Dura. An ancient writer says, "that a statue of pure gold was found there by Xerxes, worth three millions and a half of our money. So large was the city of Babylon, that, according to Xenophon, the inhabitants of the quarter remotest from the place where the invading army entered, did not know of its capture for several hours after. Four or five capital cities, with many towns and villages, were afterwards built out of the ruins of this ancient metropolis. Its splendid towers and palaces, and the pride and luxury of its inhabitants, were proverbial among surrounding nations. Babylon was famed for costly manufactures, such as rich carpets, tapestry, and splendid raiment.

In Scripture Babylon is described as the greatest and most powerful city in the world—Babylon the great! Of what other city are terms used, equally haughty, equally magnificent? She is called, the *Golden city*, the *Glory of Kingdoms*, the *Beauty of the Chaldees' excellency*, the *Tender and Delicate*, the *Lady of Kingdoms*, a *Lady*, a *Queen*, for ever, who says, *I am; and none else beside me*; Isa. xiv. 4; xlii. 19; xlvii. 1, &c. These, and other terms, equally peculiar, ex-

press her *beauty*; and as for her *power*, she is called the *Hammer of the whole Earth*; Jer. i. 23; also the *Battle-Axe*! the *Weapons of War*! proper to *break in pieces nations*, and to *destroy kingdoms*; Jer. li. 20.

In the thirty-eighth year of the reign of Nebuchadnezzar, when these magnificent undertakings were completed, the exulting prince surveyed the splendid scene from the highest terrace of its hanging garden, and proudly exclaimed, "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Scarcely had these proud words escaped his lips, when a voice from heaven addressed the astonished boaster; "O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." The alarming threatening was instantly executed. The king deprived of his reason was driven out from the society of men, and spent several years amongst the beasts of the desert. Then his understanding returned to him, and he acknowledged the justice and power of the Most High; Dan. iv.

A year after his restoration, the king died, and the reigns of his successors were short and distracted. Belshazzar, his grandson, was a weak and wicked prince, and his reign was short. The Medes and Persians, under Cyrus, having defeated the forces of Belshazzar in the field, next attacked the city. But its strong fortifications, and numerous garrisons, rendered it impregnable. The inhabitants feeling themselves secure, derided from their walls the attempts of Cyrus; yet that general persevered.

Cyrus being informed that a great annual festival was to be celebrated in Babylon, when the monarch, the nobles, &c., indulged for several days in intemperance, and judging that little care would then be taken to guard the city, he resolved to attack it at that time. He sent a party of his men up the river to cut its banks, at a certain hour, and turn its current into the lake made by Nebuchadnezzar.

zar. Then posting half of his forces at the place where the river entered the city, and the other half at its exit from the walls, he commanded them, when the channel of the river was passable, to enter it, and march, under the guidance of two nobles who had revolted from Belshazzar, directly into the city. The troops advanced in the dead of the night, and finding the brazen gates, which led from the river, open and unguarded, and the inhabitants drunk, they entered the streets, met at the royal palace, and surprised and slew the guards. The drunken king, rushing out with his sword drawn, to inquire the cause of the uproar, was instantly put to death, with all his attendants. The besiegers took possession of the palace, and the whole city yielded to the conquerors, and Cyrus proclaimed himself king, before Christ, 540 years. Soon afterwards the seat of government was removed to Shushan in Persia; Dan. iv. 5.

Babylon ceased to be a royal city, and awfully and rapidly declined in riches and population. The banks of the river were never repaired; and the waters spreading over the country converted it into a marsh, while the walls were suffered gradually to decay. For seven succeeding centuries Babylon is not mentioned; and in 1173, it was wholly destroyed. In 1574, its site was overrun with venomous reptiles, and approached with danger. Strabo declared that in the reign of Augustus it appeared a great desert.

Sir Robert Ker Porter thus describes the present site of Babylon:—"The majestic stream of the Euphrates, wandering in solitude like a pilgrim monarch, through the silent ruins, still appeared a noble river, under all the sad disadvantages of its desert-tracked course. Its banks were hoary with reeds, and the grey osier-willows were yet there, upon which the captives of Israel hanged their harps. But how is the scene changed since then! Once those broken hills were palaces, and those long undulating mounds were streets."

This vast solitude, once filled with the busy subjects of the proud daughter of the East, now wasted with misery, her habitations are not to be found, and for herself 'the worm is spread over her.' The records of the human race do not present a contrast more striking than that between the primeval magnificence of Babylon, and its long desolation."

Observe how the predictions respecting Babylon were exactly fulfilled! The period of the *first capture of Babylon* was most precisely foretold. Isaiah had fixed it at the close of the captivity of the Jews, and Jeremiah limited that captivity to seventy years. Of Cyrus the Lord said, "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid;" Isa. xlv. 28. This declaration was fulfilled, for Cyrus ordered the return of the Jews to their own country, and furnished them with the means of rebuilding their temple; Ezra i. 1-4. Jeremiah is still more explicit. Speaking of the Jews and the neighbouring nations, he says,—See Jer. xxv. 11, 12.

The *agents* to effect this ruin are distinctly stated. The leader is mentioned by name; Cyrus should command the besieging army; and his soldiers be Persians, Medes, Armenians, and their neighbours:—"Thus saith the Lord to his anointed, even to Cyrus, whose right hand I have holden, to subdue nations before him;" Isa. xlv. 1. "Go up, O Elam; (the ancient name for Persia, from Elam, the son of Shem,) 'besiege, O Media,' says Isaiah, when predicting this interesting event; Isa. xxi. 2. "Behold," says he, "I will stir up the Medes against them which shall not regard silver; and as for gold they shall not delight in it;" Isa. xiii. 17.

"Call together against her," exhorts Jeremiah, "the kingdoms of Ararat, Minni, and Ashkenaz;" regions which either formed part of the

kingdom of Media, or being in its immediate vicinity, were leagued with it. "Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion;" Jer. li. 27, 28. Media, Armenia, and other districts from which the army of Cyrus was drawn, lay to the north of Babylonia; the prophet, influenced by the Spirit, says,—

"Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove; they shall depart, both man and beast;" Jer. l. 3, 9, 10; Isa. xlvii. 11; "I have laid a snare for thee," exclaims the prophet Jeremiah, "and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord;" Jer. l. 24, 25. "The night of my pleasure," as if Belshazzar had said, "hath he turned into fear unto me;" Isa. xxi. 4. "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not awake;" Jer. li. 57. God is represented as commanding the deep to be dry;—"Thus saith the Lord to the deep, Be dry, and I will dry up thy rivers;" Isa. xlv. 27. Jer. l. 38. Speaking of the final attack on Babylon, the prophet Isaiah says, "Thus saith the Lord to Cyrus....I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass;" &c. Isa. xlv. 1—3.

"One poet," says Jeremiah, "shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at each end;" Jer. li. 31. How exactly and minutely were these prophecies fulfilled! The prophets might have been witnesses of the awful events. The prophets foretold the *transactions* that would take place in the *monarch's palace*. Belshazzar is represented as

saying, "My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me;" Isa. xxi. 4. Again, Isa. xiii. 7, 8. Compare these prophecies with what actually took place at the close of the siege, in the banqueting-room of king Belshazzar, as recorded by Daniel, who was an eye-witness of the scenes. See Dan. v. 5—31.

In his terror Belshazzar cried aloud for the astrologers, and others, and promised them riches and honours to explain the mysterious appearance on the wall, but they were speechless. Daniel deciphered the awful oracle, which was immediately fulfilled; for "in that night was Belshazzar, the king of the Chaldeans, slain;" Dan. v. 5—31. The prophets also foretold that the destruction of Babylon should be *complete and perpetual*;—"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there: neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there," &c.; Isa. xiii. 19—22.

"For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant," &c. "I will make it a possession for the bittern, and I will sweep it with the besom of destruction, saith the Lord of hosts;" Isa. xiv. 22, 23. It was the gross impiety, the insolent pride, the luxury, and cruelty of the Babylonians, that exposed them to the wrath of God. In their zeal for idolatry, they reviled the true God, and cruelly persecuted his servants. Hence the vengeance of God was threatened against idolatry. "Babylon is taken," says the prophet; "Babel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces;" Jer. l. 2, 3. "I will punish Bel in Babylon," Jer. li. 44.

"Babylon," says Isaiah, "was given to pleasures, dwelt carelessly, and said in her heart, I am, and none else beside me. I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries and enchantments;" Isa. xlvii. 7-9. Her king proudly defied Omnipotence. "Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High;" Isa. xiv. 13-16. But his cruelty to the chosen people of the Lord, completed his guilt, and sealed his doom. "Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing without an inhabitant;" Isa. li. 35-37.

Captain Mignam says, "Our path lay through the great mass of ruined heaps on the site of shrunken Babylon. I cannot convey an adequate idea of its dreary lonely nakedness. Our guides told us that all the ruins abounded with lions, and other wild beasts." Thus the prediction was fulfilled, that wild beasts of the desert should lie there, and their houses be full of doleful creatures, and that the wild beasts should cry in their desolate houses.

BABYLON. There were two Babylons—one in Egypt, and the other in Assyria; we do not learn from ecclesiastical history that there was any church at the former place; and, with respect to the latter, it was almost deserted in the days of the Apostles; 1 Pet. v. 13.

BABYLON—Papal Rome; Rev. xiv. 8. Also Rev. ch. xvii. and xviii. An appellation given to the false church by the writer of the Apocalypse. As the ancient Babylon was

the chief of idolatrous cities, she is taken as a fit emblem of the monstrous guilt and extensive influence of idolatrous and papal Rome, each in its turn being the mother of harlots, and the abominations of the earth. See Jer. l. 38; li. 7, and compare with the above passages. Thus, as Babylon of old was the first of all idolatrous cities, it is adopted as the fittest emblem to declare the enormous guilt, and the extensive and withering influence of idolatrous Rome; each in its turn being the mother of harlots and abominations of the earth; the former corrupting the heathen world with her idolatry and fornication, and Papal Babylon corrupting the Christian. O what mischief has Popery done! What thousands of holy men and women has she slain!

BABYLONIANS, Bab-be-lo'-ne-ans.—The inhabitants of the kingdom of Babylon; Ezra iv. 9.

BACA, Bay'-kah, mulberry trees, fountains.—The name of a place or valley, where were mulberry trees, under which were dug reservoirs of stone to catch rain water; Psa. lxxxiv. 6. The Jews, in their journeyings, passing through the valley of Baca, made it a well: the rain also filled the pools. Here they stopped for refreshment, as they went to worship at Jerusalem. Having acquired new vigour, they went from strength to strength, every one of them in Zion appearing before God. So should the Christian traveller refresh himself by the ordinances and promises, as he travels towards the heavenly Canaan.

BACHRITES, Back'-rites; Num. xxvi. 35.

BACHUTH-ALLON, Bak'-uth-al'-lon, the oak of weeping.—Rebekah's nurse was buried there; Gen. xxxv. 8.

BACK, b. to go from Samuel; 1 Sam. 10. 9.

1 Kings 14. 9. cast me behind b.

Ps. 129. 3. ploughers ploughed on b.

Prov. 10. 13. rod for fool's b. 26. 3.

Is. 38. 17. castest sins behind thy b.

60. 6. gave my b. to sinners

Jer. 2. 27. turned the b. 32. 33.

18. 17. I will show them b. not face

Neh. 9. 26. cast law behind b.

Est. 3. 23. shall see my b. parts

Pa. 19. 13. keep *b.* thy servant from
53. 6. when God brings *b.* the cap-
tivity

Hos. 4. 16. Israel slideth *b.* as *b.*

Acts 20. 20. kept *b.* nothing profitable
BACKBITERS, haters of God, *Rom.* 1. 30.

Ps. 15. 3. *b.* not with tongue

Prov. 25. 23. *b.* tongue

2 Cor. 12. 30. stripes, *b.*

BACKSLIDER, one who gradu-
ally falls back from his religious ar-
dour and engagements. When this
becomes total, it is called *Apostacy*.
Prov. xiv. 14; Jer. viii. 5. The causes
of backsliding are—love of the world;
improper associates; inattention to
secret prayer, and the public means of
grace; neglecting to read the scrip-
tures; self-conceit and self-depend-
ence; neglect of self-examination; par-
leying with temptations; intemper-
ance, &c.

BACKSLIDER in heart, *Prov.* 14. 14.

Jer. 2. 19. thy *b.* reprove

3. 6. 12. return, thou *b.* Israel, 6. 8.

11. 14. 22. & 31. 22. & 49. 3.

5. 6. *b.* are increased

8. 5. slidden *b.* by perpetual *b.*

14. 7. *b.* are many, we sinned

Hos. 11. 7. my people are bent to *b.*

14. 4. I will heal their *b.* love

BACKWARD, *Gen.* 9. 23. went *b.* and

covered

Is. 1. 4. they are gone away *b.*

50. 14. judgment is turned away *b.*

John 18. 6. went *b.* and fell to ground

BADNESS, *Gen.* 41. 19. never saw in

Egypt for *b.*

BAD, *Gen.* 43. 17. man did as Joseph *b.*

Ruth 3. 6. all mother-in-law *b.* her

2 Sam. 14. 19. thy servant Joab *b.* me

2 Chr. 10. 12. came third day as king *b.*

BAG.—‘Had the bag;’ *John* xii. 6.
The disciples appear to have had a bag
or purse in common, into which they
deposited their money designed espe-
cially for the poor. *Bag*, ‘sealed up
in a bag.’ Thought to allude to the
law custom of so retaining documents
for a court of justice; *Job* xiv. 17.
Bags of money sealed. It is now a
Persian custom to seal up bags of
money: and the money of the king’s
treasure is reckoned by bags sealed
up; 2 Kings v. 23; xii. 10.

BAG, sack or pouch, *Deut.* 25. 13; *Job*.

14. 17; *Prov.* 16. 11; *Mic.* 6. 11;

Bag. 1. 6; *Luke* 12. 23; *John* 13.

20.

BAHURIM, Ba-hew'-rim, *choice*,
valiant.—A city of Palestine, in the

tribe of Benjamin; 2 Sam. iii. 16;
xvi. 5.

BAJITH, Bay'-jith, *a house*.—The
name of a heathen temple; *Is.* xv. 2.

BAKBAKKAR, Bak-bak'-kar. —A
Levite; 1 Chron. ix. 15.

BAKBUKIAH, Bak'-buk-i'-ah. —
One who officiated in the temple at
Jerusalem; *Neh.* xi. 17.

BAKE, to harden with heat, or by
fire; *Lev.* xxiv. 5. Let baked unlea-
vened bread, when he entertained the
angels, and they did eat; *Gen.* xix. 3.
Ten women baking bread for a *nation*
in one oven denotes great distress for
want of provision; *Lev.* xxvi. 26.

BAKER,—‘cook’ or ‘confectioner,’
Gen. xl. 1.

BAKING BREAD,—was com-
monly in a wooden bowl, or kneading
trough, *Ex.* viii. 3, in which the dough
is mixed with leaven, to ferment, till
it becomes sour. Sometimes their
bread was baked on the hearth; *Gen.*
xviii. 6; it is still a common method
in the East. A fire is kindled on the
hearth, which becomes heated; the
ashes are then removed, and the dough
placed and covered with the embers.

BAKE, *Ex.* 40. 17. all *b.* meats for
Pharaoh

Ex. 12. 39. *b.* unleavened cakes of dough

16. 23. *b.* that you will *b.* to-day

Lev. 6. 17. shall not be *b.* with leaven

24. 5. take flour and *b.* twelve cakes

BALAAM, Bay'-lam, *ancient of the*
people, or Lord of the people.—A pro-
phet of the city of Pethor, or Bosor,
upon the Euphrates, whose intercourse
with Balak, king of the Moabites,
who sent for him to curse the Israel-
ites, is recorded by Moses; *Num.* 22.
to 24. Whether Balaam was a true
prophet or a mere pretender, reckon-
ing to predict future events, has been
the subject of much controversy. That
he was not of the seed of Abraham, is
certain. Jerome thinks that he was a
true prophet; that he knew the true
God, and erected altars to him, but
that he was corrupted by avarice; 2
Pet. ii. 16. It appears that some did
possess the prophetic spirit who were
not distinguished by righteousness; 1
Kings 13. King Saul was, for a
time, among the prophets. So with

Caiaphas, the high-priest. It will be found so at the judgment day; Matt. vii. 22. Very likely Balaam had once been a good man, and a true prophet, till he began to love the wages of unrighteousness, and in prostituting his office to covetousness, and, influenced by Satan, he became an idolater, though when he prophesied, God might make him an instrument to enunciate present and future things. Though he felt himself irresistibly moved to prophecy good of Israel, and received the most explicit information of the purposes of heaven respecting them, which were unalterable, yet he adopted every possible means to obtain the favour of their inveterate enemy. He often boasted of his ardent zeal for truth, and determination to speak only as God commanded him, while he must have been conscious, that had he not been under divine restraint, he would gladly have cursed Israel. That such was the state of his mind he fully proved, when Balak threatened him with the loss of reward; for he then wickedly proposed the diabolical scheme, which succeeded in inflicting severe sufferings on Israel; and he perished in battle among the enemies of the chosen race; Num. xxv. 1-3; xxxi. 8, 16.

BALAAM'S ASS, Num. xxii. 28. This is a literal narrative of a real transaction. (2 Pet. ii. 14-16) however infidels may laugh at it. Dr. Adam Clark shrewdly remarks, "when God opens the mouth, an ass can speak as well as a man. The ass was enabled to utter certain sounds, probably as parrots do, *without* understanding them, and whatever may be said of the construction of the ass's mouth, &c., yet an adequate cause is assigned for this wonderful effect, viz., "*the Lord opened the mouth of the ass.*" The miracle was proper to convince Balaam, that the mouth and tongue were under God's direction, and that the same Divine power which caused the dumb ass to speak contrary to its nature, could make Balaam in like manner utter blessings contrary to his inclination. The giving of articulation to a brute is no more to the

Deity, than the making of the blind to see, or the deaf to hear. 1 Cor. i. 27. The more vile the means were, the better to confound the unrighteous prophet.

BALAAM,—'doctrine of,' means luring to idolatry, Rev. ii. 14; 'way of,' 2 Pet. ii. 15; 'error of,' preferring gain to godliness, Jude 11.

BALADAN, Bal'-a-dan, *without judgment*.—The name for a king of Babylon; Isa. xxxix. 1; 2 Kings xx. 12. Called by profane authors, *Bel-esus, Nabonassar*.

BALAH, Bay'-lah, *old, worn*.—A city. Josh. xix. 3.

BALAK, Bay'-lak, *one who lays waste*.—The son of Zippor, king of the Moabites, who desired Balaam to curse the people, Num. xxii. 2; Rev. ii. 14.

BALANCES.—In ancient times gold and silver were paid by weight; therefore it was customary for traffickers to carry with them a pair of scales or balances, and different weights. Unjust persons carried two sorts of weights, the lighter to sell with and the other to buy with. See Prov. xx. 23; Mic. vi. 11. Unjust dealing is disreputable, and offensive to God; Prov. xi. 1. Men are weighed in the balances when they are tried by the law of God, Dan. v. 27. The balancing of the clouds is the manner in which they are poised in the air; Job. xxxvii. 16.

BALANCE, Job 31. 6. let me be weighed in an even b.

Pa. 62. 9. laid in the b. are altogether vanity

Prov. 11. 1. a false b. is abomination, 20. 23.

16. 11. a just weight and b. are the Lord's

Is. 40. 12. who weighed the hills in a b. ?

BALANCES, Job 6. 2. and my calamity laid in the b. together

Ezek. 6. 1. take b. to weigh, and divide the hair

Dan. 5. 27. thou art weighed in the b. and wanting

Amos 8. 5. and falsifying the b. by deceit

Rev. 6. 5. he that sat on them had a pair of b.

BALANCONINGS, Job 37. 16. dost thou know the b. of the clouds?

BALDNESS.—The custom of east

ern nations was to tear off the hair, and to cut off the beard as a token of mourning on the death of a relative. It was a Heathen custom, and forbidden to the Israelites; Jer. vi. 16; Deut. xiv. 1. Baldness was regarded as disgraceful, because it caused a person to be suspected of leprosy; Ezra ix. 3; Neh. xiii. 25; Isa. xv. 2.

BALD, 2 Kings 2. 23; Jer. 16. 6, & 48.

37; Ezek. 27. 31; Mic. 1. 16.

BALDNESS, Lev. 21. 5; Deut. 14. 1;

Is. 3. 24, & 15. 2, & 22. 12; Ezek. 7. 18.

BALSAM or **BALM**.—Balm is a contraction of Balsam. It is a gum or resin extracted from the balm-tree, which grows in various parts of Arabia and Canaan. The estimation in which it was held as a medical drug, is not only apparent from Scripture, but Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and others, celebrate its virtues as such. That of Gilead was reckoned the best. The Arabs sold it to the Egyptians, and the Jews to the Tyrians, Gen. xxxvii. 25; Ezek. xxvii. 17. Its specific gravity is lighter than water. Great value was set upon this drug in the East. The Ishmaelites, or Arabian merchants, trafficking with the Arabian commodities into Egypt, brought balm with them from Gilead as a part of their cargo; Gen. xxxvii. 25. The Balsam-tree was cultivated to great perfection in the gardens near Jericho. Josephus says;—"Now here is the most fruitful country in Judea, which bears a vast number of palm-trees, besides the balsam-tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice which drops down like tears."

Pliny says, "But to all other odours whatever, the balsam is preferred, produced in no other part but the land of Judea, and even there in two gardens only; one no more than twenty acres, the other still smaller." Vespasian and Titus carried each of them one to Rome as rarities, and Pompey boasted of bearing them in his triumph." "When Alexander the Great was in Juria or Vale of Jericho,

a spoonful of balm was all that could be collected on a summer's day; and in the most plentiful year, the great royal park of these trees yielded only 6 gallons, and the smaller one only 1 gallon. The quantity from one producing tree does not exceed 60 drops per day. Justin says, "The space of the valley contains two hundred thousand acres, and it is called Jericho. In that valley there is a wood, as admirable for its fruitfulness, as for its delight, for it is intermingled with palm-trees, and opobalsamum." As to its healing properties, Jeremiah makes an eloquent and pathetic expostulation, when he expresses his grief that the spiritually wounded and diseased state of the daughter of Zion should remain, when there was a healing balm and a Divine Physician; Jer. viii. 22; xlii. 11; li. 8. The balm was an emblem of the Redeemer's healing power. As the juice from the balsam tree was extracted by piercing the bark with a sharp instrument, what a striking figure it was of the wounds received by the Saviour, as he hung bleeding on the cross.

"One of the soldiers with a spear pierced his side, and forthwith came blood and water;" John xix. 34. That ruffian perpetrated the act to gratify his barbarous humour, and the malignity of the Jews; but the most important ends were accomplished under the direction of an over-ruling providence. Then the fountain of spiritual healing was opened. Christ died that we might live. If Messiah did not die, our guilt is yet unatoned for, the justice of God is not satisfied, and the penalty of the law is still to be endured. The death of Jesus is the life of our hope, and the price of our redemption.

BALM, Gen. 37. 25, & 43. 11.

Jer. 8. 22. is there no b. in Gilead, 46.

11, & 51. 8; Ezek. 27. 17.

BAMAH, Bay'-mah, *eminence*.—One of the altars of the heathen; Ezek. xx. 29.

BAMOTH, Bay'-moth, *the high places*, Num. xxi. 19, 20.

BAMOTH-BAAL, Bay'-moth-bay'-

al, *the high places of Baal*.—A city beyond Jordan; Josh. xiii. 17.

BAND,—'military,' signifies the same as cohort, or regiment. The Roman cohort consisted of a thousand men, commanded by a tribune, Acts x. 1. Material chains, Luke viii. 29; Acts xvi. 26. The drawings of divine love, Hos. xi. 4. Government and laws, which, like fetters, restrain men from evil, Psal. ii. 3; Zech. xi. 7-14. Faith and love, which attract the soul to Christ, Col. ii. 19. To have no *bands* in death, is an expression used to denote that some wicked persons die under the guilt of sin, and yet are so hardened, as to be unconscious of their miserable condition, Ps. lxxiii. 4.

BAND OF MEN.—The cohort allowed the Jewish sanhedrim to keep the peace at the passover, John xviii. 3.

BANI, Bay-ny.—One of David's worthies, 2 Sam. xxiii. 36. A Levite, Neh. iii. 17. See also Neh. viii. 7; Ezra ii. 10.

BANNER.—Banners were borne in times of war to assemble, direct, distinguish, and encourage the troops. The different tribes of Israel were distinguished by banners or standards, Num. ii. 2. They were flags distinguished by their colours, the colour of each tribe being analogous to the colour of the stone set in the breastplate of the high priest; and the great standard of each of the four camps combined the colours of the three tribes which composed it. Probably also the names of the tribes appeared on those banners, or ensigns.

The brazen serpent was a temporary ensign; and the Jews usually employed long poles which had at the end of each a vessel containing fire, the brightness of whose flames indicated the party to whom it belonged. The ensign is the symbol of rank or government. The Lord Jesus is the ensign, around which all who desire salvation with eternal glory assemble; and all who maintain, at all hazards, their fidelity to him, shall receive the crown of life; Isa. xi. 10; Rom. xv. 12; Ps. xx. 5; lx. 4.

BANNER, Ps. 20. 5. in the name of God we set up b.

60. 4. hast given b. to them that fear thee

Songs 2. 4. his b. over me was love

Is. 12. 2. lift b. on high mountain

BANQUET, *a splendid feast*, Esther v. 5; Amos vi. 7. The Lord has prepared a blessed feast in the kingdom of gospel grace, for the free use of all who hunger and thirst after righteousness, Isa. xxv. 6; lv. 1. In the means of grace, believers, in waiting on the Lord, have many times reason to say, "He brought me to the *banqueting-house*, and his banner over me was love," Song ii. 4.

BANQUET, ING, *Eth. 5. 4. let king and Haman come to b.*

Job 41. 6. shall companions make b. of him

Songs 2. 4. brought me into b. house

BAPTISM.—Baptism is an ordinance or positive institution of the New Testament; and it is the bounden duty of all who profess to be the disciples of Christ solemnly to observe it, and to observe it in the manner which the word and example of Christ authorize. That it is obligatory, is evident from the example of the Lord Jesus Christ who himself was baptized by John; and who, by his disciples baptized those who were convinced of his Divine mission and believed on him as their Lord and Saviour. It is evident also from the commission which Christ gave to his disciples, Matt. xxviii. 19, and from the practice of the disciples in baptizing all believers. JEROME, the most learned of all the Latin Fathers, says, in reference to the commission, "They first teach all the nations; then *when* they are taught they baptize them; for it cannot be that the body should receive the sacrament of baptism, unless the soul has *before* received the true faith. CALVIN says, "Because Christ requires teaching *before* baptizing, and will have *believers only* admitted to baptism, baptism does not seem to be rightly administered, except faith precede it." The same opinion is expressed by SAURIN, BAXTER, and many others.

Infant Baptism is deemed by some Divines an innovation; though some have urged on its behalf Apostolical tradition; and others *Scripture precept and example*, which, they think, warrant Infant Baptism. DR. FIELD, however, says, "The baptism of Infants is named a *Tradition*, because it is not expressly delivered in Scripture that the Apostles did baptize infants; nor any express precept there found that they should do so." BISHOP PRIDEAUX says, "Pædobaptism rests on no other Divine right than *Episcopacy*." CURCELLANUS, (a learned Divine of Geneva, and Professor of Divinity,) says, "The baptism of infants, in the two first centuries after Christ, was altogether unknown, but in the third and fourth was allowed by some few." SALMASIUS, SUICERUS, and VENEMA, &c., were of the same opinion. TERTULLIAN says, "Let them come to baptism when they are grown up; when they can understand; when they are taught whither they are to come. Let them become Christians when they can know Christ..... Let them know how to seek salvation that you may appear to give to one that asketh."

It may be asked, For what design was baptism administered to infants when first introduced? *Ans.* To purge the guilt of original sin, and thereby secure the salvation of their souls.—ORIGEN, A. D. 230, says, "Let it be considered, what is the reason that whereas the baptism of the church is given for the forgiveness of sins, infants also are by the usage of the church baptized; when, if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." CYPRIAN, A. D. 253, held the same opinions. GREGORY NAZIANZEN, A. D. 380, says, "A child dying unbaptized, and a person grown to years who desires baptism, but by some accident does not obtain it, will *be glorified*." BASIL, A. D. 380, held the same views, and so did AMBROSE, A. D. 390, CHRYSOSTOM, A. D. 398, &c.

&c. And many at the present day, believe in *baptismal regeneration*. Such a doctrine is irrational, unphilosophical, and unscriptural; nay more, it is soul-ruining, and must be of human invention.

Well might SUICERUS, professor of Greek and Hebrew at Zurich, say, "This opinion of the absolute necessity of baptism, arose from a wrong understanding of our Lord's words, *Except a man be born of water, and of the Spirit, he cannot enter the kingdom of heaven*; John iii. SALMASIUS, the very learned historian and critic, says, "An opinion prevailed that no one could be saved without being baptized; and for that reason, the custom arose of baptizing infants." DR. OWEN, and others, were of the same opinion.

With regard to the *MODE* of baptism, there is a diversity of opinion; some advocate immersion, others sprinkling or pouring. It is but candour to confess that the argument is in favour of immersion. It was the *ancient mode*. In commenting upon Matt. iii. 13, 16, &c., the baptism of Christ, *Dr. Macknight, Dr. Lightfoot, Dr. Adam Clarke, J. G. Vossius, Bp. Taylor*, and others, say that Christ was immersed. And on John iii. 23, *Calvin, Dr. Whitby, Dr. Doddridge*, favour immersion. On the baptism of the Eunuch, *Dr. Townerson, Calvin, Dr. Doddridge, &c.*, favour immersion. On Rom. vi. 3; Col. ii. 12, *Dr. Wall, Dr. S. Clarke, Dr. Wells, Dr. Nicholson, Bp. of Gloucester, Dr. Doddridge, Whitfield, John Wesley, Dr. Whitby, &c.*, say that in those passages there is an allusion to the ancient mode of baptism by immersion.

It is but candour also to confess that the original words *Bapto* and *Baptizo* primarily signify to immerse. The opinions of more than a hundred of the most eminent writers support this statement. Dr. Cox, a few years ago requested Mr. Ewing the author of a Greek Lexicon, to refer him to a single authority for a different interpretation:—"I now once again demand of Mr. Ewing to point me out

the Lexicon, which does not give *dipping, plunging, or immersing*, as the unquestionable, settled, and universally admitted *primitive signification* of the contested terms."

With regard to the *Doctrinal Import* of Baptism; 1. Baptism teaches the penitent sinner's *purification* from sin; Acts ii. 38; xxii. 16.—2. It teaches a believer's spiritual *Burial* to the evil practices of the world; Rom. vi. 3; Col. ii. 12.—3. It teaches a believer's resurrection to a new life of piety and godliness—*same passages*.—4. It teaches the union of the believer with God. He is "baptized in the name of the Father, Son and Holy Spirit"—"baptized into Christ," and has "put on Christ."—5. Baptism represents the Merits of Christ, as the "Fountain opened for sin;" 1 Cor. vi. 11, compared with Acts xxii. 16, and Rev. i. 5.—6. It represents Christ's sufferings, burial, and resurrection; Matt. xxi. 22; Luke xii. 50.—7. It represents the believer's resurrection from the dead, as procured for him by the resurrection of Christ; 1 Cor. xv. 23, 29.

BAPTIZED FOR THE DEAD; 1 Cor. xv. 29; "Else what shall they do who are baptized for the dead," &c., that is, if there should be no resurrection of the dead hereafter, why is baptism so significant a symbol of our dying and rising again, and also of the death and resurrection of Christ? Dr. Adam Clarke says, "This is the meaning—If there be no resurrection of the dead, those who in becoming Christians, expose themselves to all manner of privations, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection to eternal life, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection;" ver. 30—32.—Dr.

Doddridge simply renders "baptized for the dead" in the room of the dead, who are just fallen in the cause of Christ; but their place is supplied by a succession of new converts, who fill up their places, just as ranks of soldiers that advance to the combat in the places of their companions who have just been slain before their eyes.

BAPTIZE WITH FIRE; Matt. iii. 11. Supposed by some to refer to the miraculous effusion of the Holy Spirit; Acts ii. 3, 4. By others to the "*fiery trials*," which would attend a profession of Christ, as persecution, imprisonment, and death. The most direct meaning is, He shall baptize you with the Holy Ghost, whose influences possess all the refining and melting power of fire. Fire *enlightens, comforts, and consumes*. So the Spirit enlightens the minds of sinners, directs them to Christ for salvation and peace, and thus he becomes their Comforter. He makes them holy, showing the evil of sin, and the beauties of holiness; like fire, he consumes sin in the soul, and kindles there the holy flame of Divine love and zeal. The passage was fulfilled on the day of Pentecost; see Acts ii. 2—4.

BAPTISM, Matt. 3. 7. when he saw the Pharisees come to his b.
20. 22. and to be baptized with the b.
Mark 10. 38.
21. 25. the b. of John, whence was it, from heaven or of men? Matt. 11. 30; Luke 20. 4.
Luke 7. 29. publicans baptized with the b. of John
12. 50. I have a b. to be baptized with, and how am
Acts 1. 22. beginning from the b. of John to that day
10. 37. that word, after the b. which John preached
18. 25. Apollos knowing only the b. of John
19. 3. were ye baptized? they said unto John's b.
Rom. 6. 4. we are buried with him by b. into death
Eph. 4. 5. there is one Lord, one faith, one b.
Col. 2. 12. buried with him in b. ye are risen with
Heb. 6. 2. of doctrine of b. and laying on of hands
1 Pet. 3. 21. the like figure whereunto even b. doth

BAPTIST, Matt. 2. 1. In those days came John b. preaching

11. 11. among them born of women, there hath not risen a greater than John the b. *Luke 7. 28.*

11. 12. from the days of John the b. till now

14. 2. this is John the b. he is risen from the dead

3. said, give me John the b. head in a charger

Mark 6. 14. John the b. was risen from the dead

25. give me in a charger the head of John the b.

Luke 7. 20. John the b. hath sent us to thee, saying

9. 19. they answering said, John the b.

BAPTIST, Matt. 3. 11. I b. you with water; he shall b. you with the Holy Ghost, *Mark 1. 8; Luke 3. 16; John 1. 26.*

Mark 1. 4. John did b. in the wilderness, and preach

John 1. 33. he that sent me to b. said

1 *Cor. 1. 17.* Christ sent me not to b. but to preach

BAPTIZED, Matt. 3. 6. were b. of him in Jordan, *Mark 1. 8.*

13. then cometh Jesus to John to be b. of him

16. Jesus, when he was b. went up out of the water

Mark 1. 9. Jesus was b. of John in Jordan

10. 39. the baptism I am b. withal, shall ye he b.

16. 16. he that believeth and is b. shall be saved

Luke 3. 7. said to the multitude that came to be b.

12. then came the publicans to be b. 7. 29.

21. Jesus being b. and praying, heaven was opened

John 3. 22. there he tarried with them and b.

23. much water there, and they came and were b.

4. 1. Jesus made and b. more disciples than John

2. though Jesus himself b. not, but his disciples

10. 40. into the place where John at first b.

Acts 1. 5. for John truly b. with water, but ye shall be b. with the Holy Ghost, 11. 16.

2. 23. repent, be b. every one of you 41. they that gladly received his word were b.

3. 12. they were b. both men and women

13. Simon believed also, and when he was b.

26. here is water, what doth hinder me to be b?

3. 18. Saul received sight, and arose and was b.

16. 47. can any forbid water that these should not be b.?

Acts 16. 15. Lydia when she was b. and her household

23. jailer was b. and all his straight-way

18. 8. many of the Corinthians believed and were b.

22. 16. arise, and be b. and wash away thy sins

Rom. 6. 3. were b. into Jesus, were b. into his death

1 *Cor. 1. 13.* were ye b. in the name of Paul

14. thank God that I b. none of you, but Crispus

16. I b. household of Stephanas, not b. any other

10. 2. and were all b. to Moses in the cloud

15. 29. else what shall they do who are b. for the dead, why are they b. for the dead?

BAPTIZING, Matt. 23. 19. go ye and teach all nations b. them

John 1. 23. done beyond Jordan, where John was b.

31. therefore am I come b. with water

3. 33. and John was also b. in Enon, near to Salim

BAR. Used poetically for a son in Ps. ii. 12; Prov. xxxi. 2. It corresponds to the term *Ben* in the New Testament used in combination with proper names.

BARABBAS, Ba-rab'-bas, *son of the father of confusion.* A notorious robber, guilty also of sedition and murder, who was preferred to Christ by the Jews; *John xviii. 40.*

BARACHEL, Bar'-a-kel, *who blesses God.*—The father of Elihu; *Job xxxii. 2.*

BARACHIAS, Bar'-a-ky'-as, *who blesses God.*—The father of Zacharias, mentioned, *Matt. xxiii. 35.* It is probable that the prophet Zechariah, who is called the son of Berechiah; *Zech. i. 1,* was alain, and that fact was well known by record or tradition.

BARAK, Bay'-rak, *thunder, in vain.*—Son of Abinoam, who was chosen by God to deliver the Israelites from the bondage of Jabin, king of the Canaanites; *Judges iv. 6.*

BARBARIAN.—The Greeks gave this name to all foreigners, as the Chinese now do; *Rom. i. 14; 1 Cor. xiv. 11.*

BARBAROUS 'people.'—As the Greeks regarded all as Barbarians who did not speak their language, this

term does not imply savage, but only those of unintelligible speech; Acts xviii. 2.

BARE, (1.) Naked or uncovered; Lev. xiii. 45; Isa. xxxii. 11. (2.) Plain or real; 1 Cor. xv. 37. (3.) Deprived of outward comforts; Jer. xlix. 10. (4.) Taken away; Jer. xiii. 10. (5.) The power of God put forth; Isa. iii. 10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God. To bear *fruit*; Luke viii. 8; Rev. xxii. 2. To bear *rule*; 1 Kings ix. 23; Neh. v. 15. To bear *witness* and *record*; Mark xiv. 56; John v. 35; xii. 17; Rev. i. 2.

BARE you on eagles' wings, Er. 19. 4.

Is. 63. 12. he b. the sins of many
Matt. 8. 17. himself b. our sickness
1 Pet. 2. 24. b. our sins in his own body
1 Chr. 4. 9. Jabez, because I b. him
with sorrow

Is. 51. 2. and look unto Sarah that b.
you

BARE witness and record, Matt. 14. 56,
many b. false witness against him,
57.

Luke 4. 22. all b. him witness and won-
dered

5. 33. John b. witness to the truth
19. 35. he that saw it b. record, and
his record is true

BAHURIMITES, Ba-hew'-rim-
ites.—The inhabitants of Bahurim;
2 Sam. iii. 16.

BARIAH, Ba-ry'-ah; 1 Chron. iii.
22.

BAR-JESUS, Bar-je'-sus, son of
Jesus.—A sorcerer in the Isle of
Crete; Acts xiii. 6. Luke calls him
Elymas. He endeavoured to hinder
Sergius Paulus from embracing Chris-
tianity. He was severely rebuked by
the Apostle, and smitten with blind-
ness. The pro-consul, who was an
eye-witness of this miracle was con-
verted to the Christian faith. It is
stated by Origen that Bar-Jesus, or
Elymas was afterwards converted,
and that Paul restored his sight.

BAR-JONA, Bar-jo'-nah, the son of
a dove, or Jonas.—Simon Peter is
thus called; Matt. xvi. 17.

BARKOS, Bar'-kos.—One whose
children were Nethinims; Ezra. ii. 53.

BARLEY, a well-known grain,

now used principally for malt liquor,
but anciently for cattle and to make
coarse bread; 1 Kings iv. 23; 2
Kings iv. 22; John vi. 8—10. It is
still used very generally for the latter
purposes in Wales.

BARN, (1) A repository for any sort of
grain, Luke 12. 24. (2) Heaven,
Matt. 13. 30.

Job 39. 12. and gather thy seed into
the b.

Matt. 13. 30. but gather the wheat into
my b.

Luke 12. 24. which have no store-house
nor b.

BARNES, Deut. 23. 8. the Lord shall
command the blessing upon thee
and thy b. and in all thou doest
Prov. 3. 10. so shall thy b. be filled
with plenty

Matt. 6. 26. the fowls sow not, nor ga-
ther into b.

Luke 12. 18. I will pull down my b. and
build

BARNABAS, Bar'-na-bas, the son
of consolation.—A disciple of Christ,
and Paul's companion in labours. He
was a Levite, a native of Cyprus,
whose proper name was Joses, the
Apostles added to it Barnabas; Acts
iv. 36. He was educated at Jerusa-
lem under Gamaliel. He is thought
to have been one of the seventy
disciples chosen by Christ. "He was
a good man, and full of the Holy
Ghost and of faith;" Acts xi. 24. He
possessed land, but disposed of it to
promote the spread of the gospel. As
he did this soon after the day of Pen-
tecost, he must have been an early
convert. He introduced Paul to the
Christians at Jerusalem, and assured
them of the reality of his conversion;
Acts ix. 26, 27. He and Paul zeal-
ously laboured together at Antioch
for two years, and many sinners were
brought to Christ through their in-
strumentality. But the time had
come when Barnabas and Paul were
no longer to act conjointly. A differ-
ence of opinion arose between them
respecting the propriety of taking
with them Mark, their former asso-
ciate. In the issue, Paul chose Silas
for his companion, and Barnabas took
Mark, and sailed for Cyprus, where
the sacred historian closed his account
of him; Acts xv. 36—41. It would

appear from 2 Cor. viii. 18, 19, that Paul and Barnabas became reconciled and co-workers in the work of the Lord.

BARREL of meal. 1 Kings 17. 14.

BARREN. The word is applied to the soil, to animals, and to human kind. Believers are not barren when the graces of the Spirit are in lively exercise; 2 Pet. i. 5—8. Persons who live in the midst of gospel privileges, are represented as trees in the garden of the Lord, and they are barren and worthless when no fruit appears to the glory of God; Luke xiii. 6, 9.

BARREN. This was a reproach among the Jewish women: God's blessing on marriage said, 'Be fruitful and multiply' they also each aspired to the honour of becoming the mother of the Messiah. This illustrates Gen. xxx. 1; Judg. xiii. 2; 1 Sam. i. 6; Isa. liv. 1.

BARREN, Gen. 11. 30. & 25. 21, & 29

31; Judg. 13. 2; Luke 1. 7.

Ex. 23. 26. nothing shall be *b.*

1 Sam. 2. 5. *b.* hath born seven

Ps. 113. 9. *b.* women to keep house

Songs 4. 2. none is *b.* among. 6. 6.

Isa. 54. 1. sing O *b.* Gal. 4. 27.

Luke 23. 29. blessed are *b.* wombs

2 Pet. 1. 8. neither *b.* nor unfruitful

BARSABAS, Bar'-sa-bas, *son of, return, of rest.*—Joseph Barsabas, surnamed Justus, was one of the first disciples of Jesus Christ, and probably one of the seventy; Acts i. 23.—This was also the surname of Judas, one of the principal disciples, as mentioned Acts xv. 22. &c.

BARTHOLOMEW, Bar-thol'-o-mew, *a son that suspends the waters.*—One of the twelve apostles, supposed to be Nathaniel, one of the first disciples of Christ; Matt. x. 3. This opinion is founded on the circumstance, that as the evangelist John never mentions Bartholomew in the number of the apostles, so the other evangelists never mentioned Nathanael. And as in John i. 45, Philip and Nathanael are mentioned together as coming to Jesus, so in the other evangelists Philip and Bartholomew are constantly associated together. The supposition also acquires additional probab-

ity, from considering that Nathanael is particularly mentioned among the apostles to whom Christ appeared at the sea of Tiberias, after his resurrection; Simon Peter, Thomas, and also Nathanael of Cana in Galilee, the sons of Zebedee, viz. James and John, with two other of his disciples, probably both Andrew and Philip; John xxi. 2. If it be indeed the same individual, called by different writers after different names, Christ has drawn a fine character of him in a few words, "Behold, an Israelite indeed, in whom there is no guile;" John i. 47.

BARTIMÆUS, Bar-te-me'-us, *the son of Timeus, or of the honourable.*—A blind man of Jericho, to whom Christ gave sight; Mark x. 40—52.

BARUCH, Bay'-ruk, *who is blessed, who bends the knee.*—The son of Neriah; he was of illustrious birth, and of the tribe of Judah, Jer. xxxvi. 4. He was the disciple and scribe of Jeremiah, and suffered much persecution through his adherence to his master. He accompanied him into Egypt, and after the death of Jeremiah, Baruch retired to Babylon, where he died in the twelfth year of the captivity, according to the rabbins.—Also Baruch who assisted to build the walls of Jerusalem; Neh. iii. 20. See also Neh. x. 6; xi. 5.

BARZILLAI, Bar-zil'-la-i, *son of contempt, made of iron.*—A native of Rogelim, in the land of Gilead, and an old friend of David, who assisted him in his troubles when he was forced away from Jerusalem by his son Absalom; 2 Sam. xvii. 27. See also 2 Sam. xxi. 8; Neh. vii. 63.

BABE, *B.* Ps. 104. 5. founded the earth on her *b.*

BABE (adjective) Job 30. 8. yea, they were children of *b.* men

Ezek. 17. 14. that the kingdom might be *b.*

29. 14. and they shall be there a *b.* kingdom

Mal. 2. 9. therefore I have made you *b.*

1 Cor. 1. 23. *b.* things of this world God

hath chosen

2 Cor. 10. 1. I, Paul, who in presence am *b.* among

Acts 17. 5. Jews took lewd fellows of the *b.* sort for

BABEST, Ezek. 29. 15. Pathros shall be the b. of kingdoms
 Dan. 4. 17. and setteth up over it the b. of men

BASHAN, Bay'-shan, *in the tooth, in the change or sleep*.—One of the most fertile cantons in Canaan, east of Jordan, and famed for its pasturage and cattle. Wherever there are streams, the soil is covered with the most luxuriant herbage and grass of the brightest green; Deut. iii. 1; Isa. xxxiii. 9; Ezek. xxxix. 18. It was distinguished for its herds of superior cattle, its forests of lofty timber, and its populousness. Argob alone contained 60 walled cities and towns, besides numerous unwalled towns and villages. Hence the "strong bulls of Bashan," "rams of the breed of Bashan," and "the tall oaks of Bashan," became proverbial for strength, energy, and influence; Isa. ii. 13; Psalm xxii. 12, &c. Mr. Buckingham describes the country as still abounding with beautiful, verdant, and fertile pastures, offering abundance of pasturage to the flocks that pass through them.

The earliest reference in Scripture to this district, is found in Gen. xiv. 5. Chederlaomer and his allies from the plains of Mesopotamia, in their attack on the inhabitants of Palestine, are said to have fallen first on the "Rephaims in Ashteroth Karnaim." The Rephaims, that is, "the giants," were aboriginal inhabitants of Bashan. A few, like Og, King of Bashan, and Goliath of Gath, are found existing at a later period of sacred history. The massive ruins strewn the plains and hills of Bashan still testify to the giant size of their earliest occupiers, and yield numberless images of Astarte, adorned with the crescent moon, which gave her the name of *Carnaim*, upon her brow. It is probable that Kenath, the modern Kunawat, is the very city that the Mesopotamian warriors "amote" with the edge of the sword. Here, says Mr. Porter, "a colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol."

Four hundred years after the expedition of Chederlaomer, Bashan was again invaded. The shepherd tribes of Israel, attracted by its rich pastures, chose it for their possession, and before their warlike hosts, Og, its king, fell slain, with his warriors, on the broad plain before Edrei. The conquest begun by Moses was completed by Jair, a distinguished chief of Manasseh. It is said that he took no less than sixty great cities, "fenced with high walls, gates, and bars; besides unwalled towns a great many;" Deut. iii. 4, 5, 15. The cities are there to this day, and contain some of the most ancient architecture now existing in the world. "Bashan," says Mr. Porter, "is literally crowded with towns and large villages, and though the vast majority of them are deserted, *they are not ruined*. I have more than once entered a *deserted city* in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses are perfect, as if only finished yesterday. The walls are sound, the roofs, unbroken, the doors, and even the window-shutters in their places." The walls are built of large squared blocks of basalt, quarried from the volcanic rock on which they stand. The roofs are formed of slabs of the same material, stretching across from wall to wall. Even the doors and shutters, hung by pivots, are of stone. From the battlements of the castle at Sulcah, thirty such towns and villages I counted, but which for five centuries have been without inhabitants.

Astonishing is the description of Bashan by Mr. Porter, and cogent are his arguments as to the truth of the Bible statements. We take the following from his admirable work denominated, "The Giant Cities of Bashan," &c.

"I had often read of Bashan, how the Lord had delivered into the hands of the tribe of Manasseh, Og, its giant king, and all his people. I had observed the statement that a single province of his kingdom, Argob, contained *threescore great cities*, fenced

with high walls, gates, and bars, besides *unwalled towns a great many*. I had examined my map, and had found that the whole of Bashan is not larger than an ordinary English county. I confess I was astonished; and though my faith in the divine record was not shaken, yet I felt that some strange statistical mystery hung over the passage, which required to be cleared up. That *sixty walled cities, besides unwalled towns a great many*, should exist in a small province, at such a remote age, far from the sea, with no river, and little commerce, appeared to be inexplicable. Inexplicable, mysterious though it appeared, it was true. On the spot, with my own eyes, I had now verified it. A list of more than *one hundred* ruined cities and villages, situated in these mountains alone, I had in my hands; and on the spot I had tested it, and found it accurate, though not complete. More than thirty of these I had myself visited, or passed close by. Many others I had seen in the distance. Of their high antiquity I could not, after inspecting them, entertain a doubt. Here, then, we have a venerable record, more than three thousand years old, containing incidental description, statements, and statistics, which few men would be inclined to receive on trust, which not a few are attempting to throw aside as 'glaring absurdities,' and 'gross exaggerations,' and yet which close and thorough examination proves to be accurate in the most minute details. Here, again, are prophecies of *ruin and utter desolation*, pronounced and recorded when this country was in the height of its prosperity; and now, if I were asked to describe the present state of plains, mountains, towns, and villages, I could not possibly select language more appropriate, more accurate or more graphic, than the language of these very prophecies. My unalterable conviction is, that the eye of the omniscient God alone could have foreseen a doom so terrible as that which has fallen on Moab and Bashan."

BASHAN-HAVOTH-JAIR, Bay'-shan-hay'-voth-jay'-ir.—The country of Argob, settled by Jair and his family; Deut. iii. 14.

BASHEMATH, Bash'-e-math, *perfumed*.—A daughter of Elon the Hittite; she was married to Esau; Gen. xxvi. 34.

BASONS, Ex. 24. 6. Moses put half of blood in *5*.

Ezra 1. 10. thirty *5*. of gold, silver *5*.

8. 27. twenty *5*. of gold of 1,000 drams

BASKET.—"And let him down by the wall in a basket; Acts ix. 25. The method of drawing up or letting down persons in baskets is still very much resorted to in the East, when danger is apprehended from the ordinary mode of ingress or egress.

BASKET, *8*, Gen. 40. 13. the three *5*. are three days

Ex. 29. 3. put them into one *5*.: Deut. 26. 2.

Lev. 8. 2. take *5*. of unleavened bread: ver. 26; *Num.* 6. 15.

Deut. 23. 6. blessed thy *5*. and store 17. cursed thy *5*. and store

2 Kings 10. 7. put heads into *5*.

Amos 8. 1. a *5*. of summer fruit

Mat. 14. 20; *Mark* 5. 23. they took up 12 *5*. full; *Luke* 9. 17; *John* 6. 13.

15. 37; *Mark* 8. 3. took up seven *5*. full

Acts 9. 25. let Saul down in *5*.; *2 Cor.* 11. 33.

BASMATH, Bas'-math.—Daughter of Solomon; 1 Kings iv. 15.

BASTARD.—Commonly interpreted by the Jews as one born of the incestuous connexion mentioned Lev. xviii.; Deut. xxiii. 2. The law excluded bastards from bearing rule in the congregation of the Lord; Deut. xxiii. 2. Those who in profession have the church for their mother, and yet were never begotten again unto a lively hope by the divine Spirit, are bastards, and not sons, Heb. xii. 8.

BASTARD not enter, *Deut.* 23. 2.

Zech. 9. 6. *5*. shall dwell in Ashdod

Heb. 12. 8. without chastisement *5*. not

BATANÆA, Ba-ta'-ne-a.—It was the ancient kingdom of Bashan, situated to the north-east of Galonites. It was part of the territory of Herod Antipas, and is not mentioned in the Testament.

BAT.—This animal has often been

ranked with birds; but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive, not from eggs; and in general much resembles a mouse. Bats were declared by Moses to be unclean, Lev. xi. 19; Deut. xiv. 18, 19.

BATH, ba'th. — A measure for liquids, being the same with the ephah, and containing ten omers, or seven gallons and a half, 1 Kings vii. 26; 2 Chron. iv. 5. To *bathe*, see Lev. xv. 5. When the terrible judgments of God are abroad, his sword is said to be *bathed* in heaven, Isa. xxxiv. 5.

BATHRABIM, Bath-rab'-bim. — The name of a tower; Song vii. 4.

BATHSHEBA, Bath-she-bah, the seventh daughter, or daughter of an oath. — The daughter of Eliam, and the wife of Uriah the Hittite; 2 Sam. xi. 1—27. Called also Bathshua; 1 Chron. iii. 5. She became the wife of David, after her husband was slain by his guilty contrivance. She was the mother of Solomon.

BATTERING-RAM. — This was a long beam of strong wood, usually oak. One end was shaped like a ram's head, and when repeatedly and forcibly driven against a wall or fortification, it fractured it or beat it down. Sometimes fifty or a hundred men, or more, were employed to propel it. It was sometimes fixed on wheels.

BATTLE. — To turn the battle to the gate, is to fight valiantly, and drive back the enemy, who hath got as it were into the heart of the city, Isa. xxviii. 6. The battle is not to the strong, is not always gained by the most powerful, Eccl. ix. 11. The Lord fought with Sennacherib's army in battles of shaking; by shaking of his hand, an easy display of power, he cut them off with a terrible and alarming destruction, Isa. xxx. 32, and xxxvii. 36.

BATTLE, S. Num. 32. 27. pass before Lord to S.

Deut. 20. 1. when goest to S. against enemies

S. 13. Gideon returned to S.

Deut. 20. 14. Benjamin gathered to S. against Israel

1 Sam. 17. 21. Israel and Philistines put S. in array

26. 10. shall descend into S. and perish

2 Sam. 10. 8; 1 Chr. 19. 9. children of Ammon put S. in array

18. 6. S. was in wood of Ephraim

1 Kings 8. 44. If thy people go to S.

22. 15; 2 Chr. 13. 14. shall we go against Ramoth-Gilead to S.

2 Kings 3. 23. king of Moab saw S. too sore

2 Chr. 13. 2. Abijah set S. in array,

13. 14. Judah saw S. before and behind

14. 10. Asa set S. in array against Zerah

Ps. 55. 18. hath delivered my soul from S.

Jer. 50. 22. sound of S. in land

BATTLEMENT. — The eastern houses being built with flat roofs, for the purposes of walking on, &c., battlements or balustrades were necessary to prevent falling off, or to fight from with an enemy. Or it signifies the towers, walls, and fortifications of cities; Jer. v. 10. A Jew who had not a battlement on his roof, was held guilty of the death of him who fell from it; Deut. xxii. 8.

BATTLEMENT, S. Deut. 22. 8. shalt make S. for roof

Jer. 5. 10. take away her S. are not Lord's

BAVAI, Bav'-a-i. — The son of Henadad, and one that returned from the captivity; Neh. iii. 18.

BAY-TREE. — A beautiful and luxuriant evergreen tree growing in its native soil, spreading itself most luxuriantly. It abounded in the neighbourhood of Antioch, especially at the village and grove of Daphne, famous for the temple of Apollo. It is common also in the south of Europe. Probably it was of the laurel kind, and from it triumphal crowns were made for the victors and heroes of ancient days. Its beautiful appearance, its delightful shade, and the rich fragrance of its leaves, emblematically represent a man of wealth and prosperity; "I have seen the wicked in great power, and spreading himself like a green bay-tree," &c.; Ps. xxxiii. 35.

BAZLITH, Baz'-lith. — One whose children were Nethinims; Neh. vii. 54.

BAZLUTH, Baz'-luth. — One whose

descendants returned from the captivity; Ezra ii. 52.

BDELIUM, De'l-le-um, *a precious stone*; Gen. ii. 12; Num. xi. 7. Thought to be the beryl crystal. Also a gum, which has the same name. It resembles myrrh; it is fragrant; the taste is bitter and pungent.

BEALIAH, Be-a-ly'-ah, *the god of an idol*.—One of the thirty brave men in David's army; 1 Chron. xii. 5.

BEALOTH, Be'-a-loth.—A city of Palestine; Josh. xv. 24.

BEAM, a piece of timber, 1 Sam. xvii. 7. The staff of Goliath's spear was like a weaver's beam. A strong plank used to support the roof of a building, 2 Kings vi. 2. The psalmist, speaking of the majesty and power of God, civ. 2—5, says, "Who stretcheth out the heavens like a curtain; who layeth the *beams* of his chambers in the waters; who maketh the clouds his chariot," &c. When the Redeemer is condemning rash judgment, and showing its evil tendency, he says, Matt. vii. 3, 4, "But why dost thou look at that little infirmity, which is but like a mote, in thy brother's eye, while thou observest not the much greater fault, which is like a *beam* in thine own eye? Or how canst thou say to thy brother, with any appearance of justice, Hold still, and I will take the mote out of thine eye; while, behold, there is a *beam* in thine own eye? Thou partial hypocrite, begin thy reformation at home, and clear out the *beam* from thine own eye, or correct the errors of thy judgment, and the enormities of thy life; and then wilt thou better discern how to remove the mote out of thy brother's eye, and mayest attempt it with more decency, and greater success.

BEAM out of timber, Hab. 2. 11.

Matt. 7. 3. considerest not *b.* in own eye
Songs 1. 17. A. of our house are cedar

BEAR, to carry, Jer. xvii. 21; Matt. xxvii. 32. to suffer or endure, 2 Cor. xi. 1; Rev. ii. 2. to bring forth, Gen. xviii. 13, to produce or yield, James iii. 12, to uphold, or support; Ps. lxxv. 3, to be punished for, Numb. xiv.

34. Figuratively, to bear the infirmities of the weak, Rom. xvi. 1. is to comply with their weakness so far as not to use our liberty to their offence, and to bear with them in their failings through ignorance or weakness, and not to condemn or despise them. Christ is said to bear the iniquities of his people, Isa. liii. 11.

BEAR, Gen. 49. 15; Deut. 1. 9. 31;

Prov. 9. 12, & 30. 21; Lam. 3. 27.

Gen. 4. 13. punishment greater than I can *b.*

Num. 11. 14. not able to *b.* all this people

Ps. 75. 3. I *b.* upon the pillars of it

91. 12. *b.* thee up in their hands

Prov. 18. 14. a wounded spirit, who can *b.*

Amos 7. 10. land not able to *b.* words

Mic. 7. 9. I will *b.* indignation of Lord

Luke 14. 27. whosoever doth not *b.* his cross

18. 7. though he *b.* long with them

John 16. 12. ye cannot *b.* them now

Rom. 15. 1. strong *b.* infirmities of the weak

1 Cor. 3. 2. hitherto not able to *b.* it

10. 13. that may be able to *b.* it

Gal. 6. 2. *b.* one another's burdens

5 every man *b.* his own burden

17. 1. *b.* in my body marks of the Lord Jesus

Heb. 9. 28. offered to *b.* sins of many

Rev. 2. 2. canst not *b.* that are evil

Bear fruit, Ezek. 17. 8; Hos. 9. 16; Joel

2. 22; Matt. 13. 23; Luke 13. 9;

John 15. 2. 4. 8.

Ps. 106. 4. favour thou *b.* to

Rom. 11. 18. *b.* not root but

18. 4. *b.* not sword in vain

1 Cor. 13. 7. charity *b.* all things

Heb. 6. 8. *b.* thorns and briars

Ps. 126. 6. *b.* precious seed

Rom. 2. 15. conscience *b.* witness, 9. 1.

Heb. 13. 13. *b.* his reproach

BEAR. A well known quadruped and beast of prey. It is a native of America, and the northern parts of Europe and Asia. Towards the pole it is large and white; in other places it is smaller, and of a dark dusky brown. This animal is common in Palestine. David says, 1 Sam. xvii. 34, 36, that he fought with bears and lions; Elisha, 2 Kings ii. 23, 24, having cursed some of the children of Bethel for their insolence, two she-bears issued from a neighbouring forest, and devoured forty-two of them, as appears from 1 Sam. xvii. 34—37; 2 Sam. xvii. 8; 2 Kings ii. 24; Prov.

The first of the powers, are
 the sun, moon, and stars, but
 the sun is the most powerful
 of all, and is the source of
 life and light. The moon
 is the next in power, and
 the stars are the least.
 The sun is the source of
 life and light, and the moon
 is the source of life and
 light. The stars are the
 least powerful of all, and
 are the source of life and
 light. The sun is the
 most powerful of all, and
 is the source of life and
 light. The moon is the
 next in power, and the
 stars are the least.
 The sun is the source of
 life and light, and the moon
 is the source of life and
 light. The stars are the
 least powerful of all, and
 are the source of life and
 light. The sun is the
 most powerful of all, and
 is the source of life and
 light. The moon is the
 next in power, and the
 stars are the least.

Ps. 69. 12. Like *ā*, that perish, 20.
 73. 22. I was a *b* before thee
 Prov. 9. 2. wisdom killed her *ā*.
 Dea. 7. 17. four *b*. are four kings
 1 Cor. 15. 32. I fought with *b*. at Ephesus

BEASTS—'fought with beasts at Ephesus.' 1 Cor. xv. 32. This passage is supposed to be by some, hypothetical, depending on the 'if.' By others, metaphorical, gladiators being put for beasts. And by others, as a fact; founded on the theatrical customs of the times, when men armed were constrained or paid to fight with beasts as a spectacle.

BEAT,—'the magistrates rent off their clothes, and commanded to beat them;' Acts xvi. 22. The criminal to be beaten, was always stripped naked; the lictors, who were sent to inflict punishment, thus beat them with rods. *Beat* 'in every synagogue.' Beating or scourging, was often done in the synagogue; Acts xx. 19.

BEAT, EN, Ex. 5. 14. the officers of Israel were *ā*.

25. 36. all one *b*. work of pure gold: 37. 22.

27. 20 : Lev. 24. 2. pure oil *b*. for light
 Deut. 25. 2. if man worthy to be *b*.
 Josh. 8. 15. all made as if *b*.

2 Sam. 2. 17. Abner was *b*. and men of Israel

22. 43 : Ps. 18. 42. I *b*. them small
 1 Kings 10. 17 : 2 Chr. 9. 16. 300 shields of *b*. gold

2 Kings 13. 25. 3 times Joash *b*. Benhadad

Matt. 21. 35. took his servants and *b*. one : Mark 12. 3.

Mark 13. 9. in the synagogue ye shall be *b*.

Luke 12. 47. servant who knew and did not shall be *b*.

Acts 5. 40. when they called the apostles and *b*. them

Acts 16. 22. magistrates commanded to *b*. them

18. 37. they have *b*. us openly, uncondemned

2 Cor. 11. 25. thrice was I *b*. with rods, once stoned

BEATEST, Prov. 23. 13. for if thou *b*. him with rod, shall not

BEATETH, 1 Cor. 9. 26. so fight I, not as one that *ā*. the air

"**BEATETH the air**." So boxers in the games did from practice: hence the allusion; 1 Cor. ix. 26. It is also a proverbial expression for a man's missing his blow, and spending it, not on his enemy, but on empty air.

BEAUTY, (1.) comely appearance. But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him; 2 Sam. xiv. 25. Saul and Jonathan were the beauty of Israel; 2 Sam. i. 19. (2.) Glory or dignity. Zion was the perfection of beauty; but in her captivity her beauty is represented as having departed. "And from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture; and they are gone without strength before the pursuer;" Lam. i. 6. (3.) Salvation and joy. "To appoint unto them that mourn in Zion, to give them *beauty* for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified;" Isa. lxi. 3. — (4.) Holiness and purity of moral character. And thy renown went forth among the heathen for thy *beauty*; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God. See Ezek. xvi. 11, 12, 13, 14; Psalm xc. 17. To worship the Lord in the *beauty of holiness*, is to worship him in Christ his Holy One, in whom his purity is fully displayed; and in the exercise of holiness in heart and life; 1 Chron. xvi. 29; Ps. xxix. 2; xvi. 9; and ex. 3. (5.) The grandeur of the temple; Ezek. vii. 20, Isa. lxiv. 11; Ps. xlviii. 2; l. 2; Lam. ii. 1. (6.) The fertility of the valley; Isa. xxviii. 4. (7.) The feet of Christian ministers are *beautiful* in the esteem of all who love the Gospel of our Lord Jesus Christ, when they labour diligently in the work of the ministry; Isa. liii. 7; Rom. x. 15. (8.) Christ is beautiful in his person, office, and glorious work. "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel; Isa. iv. 2. (9.) Female beauty; Esther i. 11; Gen. xxix. 17. Rachel was beautiful and well-favoured. — And

place where Abraham made a covenant with Abimelech. It was about 70 miles south of Hebron. As Dan was the northern boundary of Canaan, towards Tyre, the expression, "from Dan to Beersheba," denoted the whole sacred territory, Dan being the northern, and Beersheba being the southern extremity. Beersheba has many interesting associations. See Gen. xxi. 31; Josh. xv. 28; xix. 2; 2 Chron. xix. 4; 1 Sam. viii. 2; 1 Kings xix. 3; Neh. xi. 27, 30; 2 Sam. xvii. 11. Beersheba seems to have been a favourite abode of the patriarchs. It became afterwards a town of some note. The book of Genesis has associated Beersheba with many interesting circumstances, and the allusions to it in other parts of Scripture are numerous.

Mr. Gadsby describes it as the most lovely spot he had seen since he left Europe. He says, "There was abundance of food for both man and beast. Hills and valleys were alike covered with verdure, and the number of flocks of sheep and goats was exceedingly large." Recent travellers have found wells of water near the supposed site of Beersheba. Mr. Robinson says, "Near the water-course are two circular wells of excellent water, more than fifty feet deep. They are both surrounded with drinking-troughs of stone, for the use of camels and flocks."

One of the wells may be the same that Abraham dug at the time he made the covenant with Abimelech. Beersheba was a memorable spot to Jacob. When he departed to see Joseph in Egypt, he, and his retinue, halted at this place, and here he offered sacrifices to the God of his father Isaac; Gen. xli. 1. Here it was that he passed his youth with his father Isaac; Gen. xxvii. 6; and from it he was driven by the anger of his brother Esau, when he had obtained the blessing of his father; and when in the memorable night that followed, he received the first manifestation of God at Bethel; Gen. xxviii. 10, &c.

BEETLE, Lev. xi. 22.—Supposed

to have been of the locust family. The Egyptians paid it divine honours.

BEEVES.—An old plural of the word *beef*, synonymous with the word *cattle*, Lev. xxii. 19.

BEFORE, in sight, Gen. 20. 15, & 48. 14; Ex. 22. 9; 1 Kings 17. 1, & 18. 15; 2 Kings 3. 14.—time in place; Gen. 31. 2; Job 2. 24; Josh. 8. 10; Luke 22. 47; 2 Chr. 18. 14.—indignity, 2 Sam. 6. 21; John 1. 15. 27.

Phil. 8. 13. those things which b.
Col. 1. 17. he is b. all things and by

BEG, to ask alms, or free favours. David, in his time, never saw the children of any godly man *begging* for want; and had the divine laws been observed, it is likely few or no Hebrews had ever been beggars; Psalm xxxvii. 25; Deut. xv. 4, 7; but their disobedience introduced poverty; and many, particularly in the time of Christ, were beggars.

BEG, Ps. 109. 10, & 37. 25; Prov. 20. 4;

Luke 16. 3, & 23. 52; John 9. 8.

Beggar, 1 Sam. 2. 8; Luke 16. 20. 22.

Beggarly elements, Gal. 4. 9.

BEGIN at my sanctuary, Ezek. 9. 6.

Ex. 12. 2. b. of months

Gen. 49. 3. b. of strength, Deut. 21. 17.

Ps. 111. 10. fear of Lord is b. of wisdom,

Prov. 1. 7, & 9. 10.

Ecc. 7. 8. better is end than b.

Matt. 24. 8. these are b. of sorrows

Col. 1. 18. who is b. and first-born

Heb. 7. 8. neither d. of days nor end

2 Pet. 2. 20. latter end worse than b.

Rev. 1. 8. I am Alpha and Omega, b.

and ending, 21. 6, & 22. 13.

3. 14. saith b. of creation of God

BEGINNING, signifies, (1.) The first, Exod. xii. 2. (2.) The creation, Gen. i. 1. (3.) That which is chief, or most excellent, Prov. i. 7. (4.) The everlasting God, Rev. i. 8. Jesus Christ is not only the *beginning*, but the *beginning* of the creation of God; who gave being to time, and every creature, Col. i. 8.

BEGOTTEN, drops of dew, Job 33. 28.

Ps. 2. 7. this day have I b. thee, Acts

13. 33; Heb. 1. 5. 6.

John 1. 14. only b. of Father, 18.

3. 16. sent his only b. Son, 18.

1 Cor. 4. 15. have b. you through gospel

Phil. 10. I have b. in my bonds

1 Pet. 1. 3. b. us again to lively hope

1 John 4. 9. sent only b. Son—live

5. 1. loveth him that is b.

Rev. 1. 5. first b. from dead and prince

BEGUILE, Col. 2. 4. 18; Gen. 3. 13; 2

Cor. 11. 3; 2 Pet. 2. 14.

BEGUN, to fall, *Esth.* 6. 12.
Gal. 3. 3. having b. in spirit
Phil. 1. 6. hath b. a good work in
BEHAVE myself wisely *Ps.* 101. 2.
Ps. 131. 2. I b. myself as a child
1 Tim. 3. 2. bishop of good b.
Mt. 2. 3. in b. as becometh holiness
BEHELD not iniquity in Jacob, *Num.*
 23. 21.
Luke 10. 18. I b. Satan fall like light-
 ning
John 1. 14. we b. his glory as glory
Rev. 11. 12. their enemies b. them



BEHEMOTH, Be'-he-moth.—Supposed to be the hippopotamus, or river horse. This ugly and bulky animal is about 17 feet long, 15 feet in circumference, and 7 feet in height; with jaws extending upwards of two feet, and its hard skin will resist the stroke of a sabre, *Job.* xl. 15.

The hippopotamus is nearly as large as the rhinoceros. (It is represented in the engraving.) The head of the animal is enormously large, and the jaws extend upwards two feet, and they are armed with four cutting teeth, each of which is twelve inches in length. The body is of a lightish colour, thinly covered with hair. The legs are three feet long. Though amphibious, the hoofs, which are quadrifid, or cloven into four, are unconnected with membranes. The hide is so thick and tough as to resist the edge of a sword or sabre.

Although an inhabitant of the waters, the hippopotamus is well known to breathe air like land animals. On land, indeed, he finds the chief part of his food. It has been pretended that he devours vast quan-

tities of fish; but it appears with the fullest evidence, both from the relations of many travellers, and from the structure of the stomach, in specimens that have been dissected, that he is nourished solely, or almost solely, on vegetable food; though occasionally on aquatic plants, yet he very often leaves the waters, and commits wide devastations through all the cultivated fields adjacent to the river.

Unless when accidentally provoked, or wounded, he is never offensive; but when he is assaulted or hurt, his fury against the assailants is terrible. He will attack a boat, break it in pieces with his teeth; or, where the river is not too deep, he will raise it on his back, and overset it. If, when on shore, he is irritated, he will immediately betake himself to the water, and there, in his native element, manifest all his strength and resolution.

Bochart justly argues, that the Behemoth cannot be the elephant, because the strength of the elephant consists not in his belly; for though his hide on his back is very hard, yet on his belly it is soft. On the other hand, the description agrees well with the river-horse, the skin of whose belly is not only naturally as thick as on other parts of the body, but is a degree hardened, or made callous, by its being dragged over the rough stones at the bottom of the river. The skin, indeed, is so remarkably firm and thick as to be almost impenetrable, and to resist the force of spears and darts. This gave occasion to that hyperbole which Ptolemy mentions, lib. vii. c. 2, "The Indian robbers have a skin like that of river-horses; such as even arrows cannot penetrate."

The expression also, "he moveth his tail like a cedar," furnishes a strong presumption that the hippopotamus is intended in the text, and not the elephant, whose tail, like that of the hog, is small, weak, and inconsiderable. It is, according to Buffon, but two feet and a half or three feet long, and rather slender; but the tail of the hippopotamus, he

observes, resembles that of the tortoise, only that it is incomparably thicker. The tail of the hippopotamus, Scheuchzer observes, although short, is thick, and may be compared with the cedar for its tapering, conical shape, its smoothness, thickness, and strength. But, although it is thick, short, and very firm, yet he moves and twists it at pleasure; which, in the Bible, is considered a proof of his prodigious strength.

Some critics think that the elephant is intended, and some the *mammoth* or *mastodon*. Dr. A. Clarke was of this opinion. He says, "That to which the part of a skeleton belonged, which I examined, must have been by computation not less than twenty-five feet high, and sixty feet in length! The bones of one toe I measured, and found them three feet in length! One of the very smallest grinders of an animal of this extinct species was full of processes on the surface more than one inch in depth, which showed that the animal had lived on flesh. I have just now weighed and found it, in its dry state, four pounds eight ounces avoirdupois; the same grinder of an elephant I have weighed also, and found it just two pounds. The mammoth, therefore, from this proportion, must have been as large as two elephants and a quarter, and as it appears to have been a many-toed animal, the springs which such a creature could make must have been almost incredible; nothing by swiftness could have escaped its pursuit. God seems to have made it as a proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind might have been living in the days of Job." We incline, however, to the opinion that the river-horse is the animal described by Job.

BEHIND, signifies, (1.) backward, Judges xx. 40. (2.) After, 2 Sam. iii. 16. (3.) Remaining, Lev. xxv. 51. (4.) Disregarded, Psal. l. 17. (5.) Unexpected, Isa. xxx. 21. (6.) Past, Phil. iii. 13. (7.) Near, Song ii. 9.

BEHIND, Lev. 25. 51; Judg. 20. 40.

Ex. 10. 26. not an hoof left *b.*
Neh. 9. 23. cast law *b.* their backs
Ps. 139. 5. beset me *b.* and before
Is. 38. 17. cast sins *b.* the back
1 Cor. 1. 7. ye come *b.* in one gift
Phil. 3. 13. forgetting things *b.*
Col. 1. 24. fill up that *b.* of the sufferings

BEHOLD with, Deut. 3. 27.

Job 19. 27. my eyes shall *b.* and not
Ps. 11. 4. his eyes *b.* his eyelids try
7. countenance *b.* upright
17. 15. I will *b.* thy face in right
27. 4. desired to *b.* beauty of L.
37. 37. *b.* the upright man
113. 6. humbles himself to *b.*
Ecc. 11. 7. pleasant it is to *b.* sun
Hab. 1. 13. of purer eyes than to *b.*
Matt. 18. 10. their angels *b.* face of
John 17. 24. that may *b.* my glory
19. 6. *b.* man; 14. 26. *b.* son; 27. *b.* mother

1 Pet. 3. 2. *b.* your chaste conversation
Ps. 33. 13. Lord *b.* all sons of

Jam. 1. 24. he *b.* himself and goeth
BEHOLDING, Prov. 15. 3. *b.* evil and good

Ps. 119. 37. turn eyes from *b.* vanity
Ecc. 5. 11. saving *b.* of them with eyes
2 Cor. 3. 18. with open face *b.* as in glass

Col. 2. 5. joyful and *b.* your order
Jam. 1. 23. like man *b.* natural face

BEHOVE.—To be fit, just, and becoming; Luke xxiv. 46; Heb. ii. 77.

BEING, Ps. 104. 33, & 146. 2; Acts 17. 28.

BEKAH, Be'-kah.—A Jewish coin, value half a shekel, about 1s. 1½d.; Exod. xxxviii. 26.

BEL, ancient, *subject to change*.—Supposed to have been the symbol of the sun, though some think this idol symbolized Jupiter; Isa. xlv. 1; Jer. l. 2; li. 4. This idol is the same as the Chaldean Baal. It is thought that the worship of the same idol passed over to Phœnicia, and then to Carthage. Hence the names Hannibal Asdrubal, &c. A temple was erected to Bel at the top range of the tower of Babel, having many statues of this idol, and one of solid gold. It was demolished by Xerxes, who carried off the immense wealth which the temple contained.

BELA, Be'-la, *destroying*.—The son of Beor, king of Dinhabah, in the eastern part of Edom; Gen. xxxvi. 32.

BELAH, Be'-lah, *destroying*.—A

son of the patriarch Benjamin. Gen. xli. 21.

BELIAL, Be'-le-al, *wicked*. — A word denoting a lewd and profligate fellow, who regards neither God nor man. Thus the inhabitants of Gibeah, who abused the Levite's wife, are termed "certain sons of Belial," Judges xix. 22. Hophni and Phineas, the unruly sons of Eli, the high priest, are also called "sons of Belial," on account of their indecent behaviour in the tabernacle of the Lord, 1 Sam. ii. 12. Some apply this name to Satan, 2 Cor. vi. 15.

BELIAL, devil, furious and obstinate in wickedness, *Deut.* 13. 13; *Judg.* 19. 22, and 20. 13; 1 *Sam.* 1. 16, and 2. 12, and 10. 27, and 25. 17. 55, and 30. 22; 2 *Sam.* 16. 7, and 20. 1, and 23. 6; 1 *Kings* 21. 10. 13; 2 *Chr.* 13. 7; 2 *Cor.* 6. 15.

BELIEVE, signifies, (1.) barely to assent to Gospel truth, Acts viii. 13. Thou believest that there is one God: thou doest well: the devils also believe, and tremble, James ii. 19. (2.) To receive and depend upon Jesus Christ for life and salvation, John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John iii. 15, 16; Rom. ix. 33; x. 4. (3.) To be fully persuaded, John vi. 69. And we believe and are sure that thou art that Christ, the Son of the living God. (4.) To hope and expect, Psalm xxvii. 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. (5.) To be confident and assured; 2 Tim. i. 12.

The devils, we are told, *believe and tremble*. Our part is to believe and love. But it is hard to convince people that nothing short of this can be true Christian faith. So, because they are something terrified by the thought of God, they fancy they believe, though their hearts are far away from Him.

BELIEVE, Ec. 4. 5. that they may b. the Lord hath appeared
19. 9. that they may hear and b. thee for ever
2 *Chr.* 20. 20. b. in the Lord God, b. his prophets

Matt. 9. 23. b. ye that I am able to do this

13. 6. but whoso shall offend one of these little ones which b. in me, *Mark* 9. 42.

21. 32. repented not afterward that ye might b. him

27. 42. let him come down, and we will b. him

Mark 1. 15. repent ye and b. the gospel
5. 30. he saith, be not afraid, only b. *Luke* 8. 50.

9. 23. if thou canst b. all things are possible

24. Lord, I b. help mine unbelief, *John* 9. 38.

16. 17. these signs shall follow them which b.

Luke 8. 12. devil taketh away the word, lest they b.

13. these have no root, which for a while b.

24. 25. O fools, and slow of heart to b. *John* 1. 7. that all men through him might b.

12. sons of God, even to them that b. on his name

5. 44. how can ye b. which receive honour one of

7. 39. Spirit, which they that b. on him should receive

9. 35. dost thou b. on the Son of God

11. 15. I was not there to the intent ye may b.

40. said I not to thee, if wouldst b. thou shouldst

48. if we let him alone, all men will b. on him

12. 36. while ye have light b. in the

13. 19. when it is come to pass ye may b. I am he

14. 1. not troubled, ye b. in God, b. also in me

16. 30. by this we b. thou camest forth from God

31. Jesus answered, do ye now b?

17. 20. I pray for them also which shall b. on me

Acts 8. 37. I b. that Jesus Christ is the Son of God

13. 39. by him all that b. are justified

15. 11. we b. through grace we shall be saved, as they

16. 31. b. on the Lord Jesus Christ, and thou shalt be saved

Rom. 8. 22. righteousness of God on all them that b.

4. 11. he might be father of all them that b.

24. to whom it shall be imputed, if we b. on him

10. 9. and shall b. in thy heart that God raised him

14. how shall they b. in him of whom not heard

Gal. 3. 22. promise might be given to them that b.

Eph. 1. 19. the greatness of his power to us who b.

Phil. 1. 29. to us it is given not only to b. on him

1 *Thess.* 1. 7. ensamples to all that *b.* in Macedonia
 2 10. we behaved ourselves among you that *b.*
 4 14. if we *b.* that Jesus died and rose again
 2 *Thess.* 1. 10. come to be admired in all those that *b.*
 2 11. send delusion that they should *b.* a lie
 1 *Tim.* 4. 10. Saviour of all men, especially of those that *b.*
Heb. 10. 39. but of them that *b.* to saving of the soul
 11 6. he that cometh to God must *b.* that he is
Jerm. 2. 19. the devils also *b.* and trem.
 1 *Pet.* 1. 21. who by him do *b.* in God that raised him
 2 7. to you therefore which *b.* he is precious
 1 *John.* 3. 23. is his commandment that we should *b.*
BELIEVE not, or not **BELIEVE**, *Pron.*
 20 25. when he speaketh fair, *b.* him not
Is. 7. 9. if ye will not *b.* ye shall not be established
Jer. 12. 6. *b.* not them though they speak fair words
John 3. 12. if I told earthly things, and ye *b.* not
 4 48. except ye see signs and wonders ye will not *b.*
 5 38. for whom he hath sent, him ye *b.* not
 6 36. I said to you, ye also have seen me and *b.* not
 8 24. if ye *b.* not that I am he, ye shall die in sins
 12 39. they could not *b.* because Isaiah said again
 20 25. thrust my hand into his side, I will not *b.*
Rom. 3. 3. what if some did not *b.* shall unbelief
 15 31. I may be delivered from them that do not *b.*
 2 *Tim.* 2. 13. if we *b.* not he abideth faithful
 1 *John.* 4. 1. *b.* not every spirit, but try the spirits
BELIEVED, *Ps.* 27. 13. I had fainted, unless I had *b.* to see
Ps. 106. 12. then *b.* they his words, they
 116 10. I *b.* therefore have I spoken,
 2 *Cor.* 4. 13.
Is. 53. 1. who hath *b.* our report, to whom arm of the Lord revealed?
John 12. 38; *Rom.* 10. 16.
John 2. 11. his glory, and his disciples *b.* on him
 4 60. the man *b.* the word that Jesus had spoken
 53 the father him-*self* *b.* and his whole
 6 46. had ye *b.* Moses, ye would have *b.* me
 7 48. have any of rulers or Pharisees *b.* on him
 16 27. the Father loveth you, because you have *b.*

Acts 2. 44. all that *b.* were together
 4 4. many which heard the word *b.*
 32 multitude of them that *b.* were of one heart
 8 12. but when they *b.* Philip preaching things
 13. then Simon himself *b.* also and was baptized
 11 21. a great number *b.* and turned to the Lord
 13 48. as many as were ordained to eternal life *b.*
 18 8. Crispus chief ruler of the synagogue *b.* on Lord
 27. helped them much which had *b.* through grace
Rom. 4. 18. who against hope *b.* in hope, might
 13 11. our salvation is nearer than when we *b.*
 1 *Cor.* 3. 5. but ministers by whom ye *b.* as the Lord
 11. whether I or they, so we preach, and so ye *b.*
Eph. 1. 13. in whom after ye *b.* ye were
 1 *Tim.* 8. 16. *b.* on in the world, received up into glory
 2 *Tim.* 1. 12. for I know whom I have *b.* he is able
Heb. 4. 8. we which have *b.* do enter into rest
 1 *John.* 4. 16. we have *b.* the love of God to us
BELIEVED not, or not **BELIEVED**, *Gen.*
 45 26. Jacob's heart fainted, he *b.* them not
Deut. 9. 23. rebelled, and *b.* him not, nor hearkened
Job. 29. 24. if I laughed on them, they *b.* it not
Ps. 78. 22. because they *b.* not in God,
Matth. 21. 32. John came unto you, and ye *b.* him not
Mark 16. 11. when they had heard he was alive, *b.* not
John 3. 18. condemned already, because he had not *b.*
 12 37. had done so many miracles, yet they *b.* not
Acts 9. 26. afraid, and *b.* not that he was a disciple
 17 5. the Jews which *b.* not moved with envy
Rom. 10. 14. how call on him in whom they have not *b.*
 11 31. even so have these also now not *b.*
BELIEVERS, *Acts* 5. 14. *b.* were the more added to the Lord
 1 *Tim.* 4. 12. but be thou an example of the *b.*
BELIEVEST, *Luke* 1. 20. be dumb because thou *b.* not my words
John 1. 50. I saw thee under the fig-tree, *b.* thou?
 11 26. believeth in me, never die, *b.* thou this?
 14 10. *b.* thou not that I am in the *Acts* 8. 37. if thou *b.* with all thine heart
 26 27. *b.* thou the prophets? I know thou *b.*

Jam. 2. 19. thou *b.* that there is one God, thou dost

BELIEVETH, *Is. 28. 16.* he that *b.* shall not make haste

Mark 9. 23. all things are possible to him that *b.*

16. 18. he that *b.* and is baptized, shall be saved, but he that *b.* not

John 3. 15. whoso *b.* in him should not perish, 16.

18. he that *b.* on him is not condemned, but he that *b.* not is condemned already

36. he that *b.* hath everlasting life, 6. 47.

5. 24. *b.* on him that sent me hath everlasting life

6. 35. he that *b.* on me shall never thirst

40. he that seeth the Son and *b.* on him hath life

7. 23. he that *b.* on me, out of his belly shall flow

11. 25. he that *b.* though he were dead yet shall he live

26. whosoever liveth and *b.* in me shall never die

12. 46. whoso *b.* on me, should not abide in darkness

Acts 10. 43. who *b.* in him receive remission of sins

Rom. 1. 16. it is the power of God to every one that *b.*

8. 26. and the justifier of him that *b.* on Jesus

4. 5. but to him that worketh not, but *b.* on him

9. 33. whoso *b.* on him shall not be ashamed, 10. 11.

10. 4. Christ is the end of law to every one that *b.*

10. for with the heart man *b.* to righteousness

14. 2. for one *b.* that he may eat all things

1 *Cor. 7. 12.* if any brother hath a wife that *b.* not

13. 7. love *b.* all things, hopeth all things, endureth

14. 24. and there come in one that *b.* not

2 *Cor. 6. 15.* what part hath he that *b.* with infidel

1 *Pet. 2. 6.* he that *b.* shall not be confounded

1 *John 5. 1.* whoso *b.* Jesus is the Christ, is of God

6. who is he that overcometh, but he that *b.*

BELIEVING, *Mat. 21. 22.* ask in prayer, *b.* ye shall receive

John 20. 27. said to Thomas, be not faithless but *b.*

31. that *b.* ye might have life through his name

Acts 16. 34. rejoiced, *b.* in God with all his house

Rom. 15. 13. fill you with all joy and peace in *b.*

1 *Pet. 1. 8.* yet *b.* ye rejoice with joy unspeakable

BELLOWS. "*The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejecteth them;*"

Jer. vi. 29, 30. This refers to the process called *cupellation*. Precious metal to be combined with a baser kind is put with a due proportion of lead, into a crucible made of burnt bones, called a cupel. Being subjected to heat, the lead is converted into a glassy calx, which dissolves and attracts all the imperfect metals, and leaves that which is precious pure from alloy. In this process the lead has been consumed, the bellows burned, and there was no scoriae running down the sides of the cupel to indicate that all was right within. Every kind of chastisement and instruction had been exhausted upon the Jews; but there was not reformation; they were fit for nothing but to be rejected.

BELLS. Moses ordained, that the lower part of the blue tunic, which the priest wore when he performed religious ceremonies, should be adorned with pomegranates and golden bells, intermixed equally at certain distances; *Exod. xxviii. 33—35.*

BELLS—'of the horses, Holiness,' &c. *Zech. xiv. 20.* An allusion to the custom in the east of inscribing mottoes on the horses' trappings. They were attached to the bridles and belts of war-horses in order to train them to the noise and tumult of battle. The Persian royal robe had similar bells attached. Many of the Eastern kings and nobles have now bells suspended on their persons for ornament, and to give notice of their approach.

BELLY. (1) That part of the body which contains the bowels, *Mat. 15. 17.* (2) The womb, *Jer. 1. 5.* (3) The entrails, *Rev. 10. 9, 10.* (4) The heart, *John 7. 38.* (5) The whole man, *Tit. 1. 12.* (6) Carnal pleasure, *Rom. 16. 18.*

Gen. 3. 14. on thy *b.* shalt thou go, and dust eat

Lev. 11. 42. goeth on the *b.* be an abomination

Num. 5. 21. thy thigh to rot, and thy *b.* to swell

Numb. 25. 8. thrust man of Israel and woman through the b.
Deut. 23. 11. plenteous in the fruit of thy b.
Judg. 3. 21. the dagger, and he thrust it in his b.
1 Kings 7. 20. had pomegranates over against the b.
Job 3. 11. give up the ghost when I came out of the b.
 15. 2. and fill his b. with the east-wind
 25. bring vanity, and their b. prepareth deceit
Job 19. 17. intreated for children's sake of my b.
 20. 30. surely he shall not feel quietness in his b.
 23. when about to fill his b. God
 32. 18. the spirit of my b. constraineth me
 19. my b. as wine hath no vent
Psal. 17. 14. whose b. thou fillest with thy hid treasures.
 22. 10. thou art my God from my mother's b.
 44. 25. our b. cleaveth to earth
Prov. 13. 23. but the b. of the wicked shall want
 18. 8. go into innermost parts of the b. 28. 22.
 20. 27. searching all the inward parts of the b.
Songs 5. 14. his b. is as bright ivory overlaid with
 7. 2. thy b. is like a heap of wheat
Isa. 46. 8. borne by me from the b.
Jer. 1. 5. before I formed thee in the b. I knew thee
Deut. 2. 32. this image's b. and thighs of brass
Jonah 1. 17. Jonah was in b. of the fish, *Matt.* 12. 40.
 2. 2. out of the b. of hell cried I, and thou hearist
Hab. 3. 16. when I heard, my b. trembled, my lips
Matt. 15. 17. whatsoever entereth in at the mouth goeth into the b. and is cast out, *Mark* 7. 19.
Luke 15. 16. fain have filled his b. with the husks
John 7. 38. out of his b. shall flow rivers
Rom. 16. 18. they serve not our Lord, but their own b.
1 Cor. 6. 13. meats for the b. and b. for meats
Phil. 3. 19. whose God is their b. and *Rev.* 10. 9. eat it up, and it shall make thy b. bitter
BELLIES, *Tit.* 1. 12. the Cretians are always liars, slow b.
BELIED, *Jer.* 5. 12. they have b. the Lord, and said, it is not
BELONG, *Gen.* 40. 8. do not interpretations b. to God?
Deut. 29. 29. secret things b. to God, revealed b.
Psa. 47. 9. for the shields of the earth b. to God
 68. 20. to our God b. the issues from

Prov. 24. 23. these things also b. to the *Dan.* 9. 9. to Lord our God b. mercies
Mark 9. 41. in my name, because ye b. to Christ
Luke 19. 42. things which b. to thy peace
1 Cor. 7. 32. careth for things that b. to the Lord
BELONGED, *ETH. ING. Numb.* 7. 9. the service of the sanctuary b. to them
Deut. 32. 35. to me b. vengeance and recompense, *Ps.* 94. 1; *Heb.* 10. 30.
Ruth 2. 3. to light on a part of a field b. to Boaz
Ps. 3. 8. salvation b. unto the Lord
 62. 11. twice have I heard, power b. unto God
 12. also unto thee, O Lord, b. mercy
Prov. 26. 17. meddleth with strife, b. not to him
Dan. 9. 7. O Lord, righteousness b. to thee
 8. to us b. confusion of face, to our *Luke* 9. 10. he went into a desert b. to Bethsaida
 23. 7. as he knew he b. to Herod's jurisdiction
Heb. 5. 14. strong meat b. to them of full age
BELoved is applied, (1) To Christ, *Matt.* 8. 17; *Mark* 1. 11; 9. 7. (2) To the church, *Jer.* 11. 15; *Rom.* 9. 26. (3) To particular saints, *Neh.* 13. 26; *Dan.* 9. 23. (4) To wife and children, *Deut.* 21. 15; *Hos.* 9. 16. (5) To the New Jerusalem, *Rev.* 20. 9.
Deut. 21. 15. two wives, the one b. the other hated
 33. 12. the b. of the Lord shall dwell in safety
Neh. 13. 20. Solomon, who was b. of his God
Ps. 60. 5. that thy b. may be delivered, 108. 6.
 127. 2. for so he giveth his b. sleep
Prov. 4. 3. and only b. in the sight of my mother
Songs 5. 1. eat, O friends, drink abundantly, O b.
 6. 1. whither is thy b. gone, O fairest
 8. 5. who is this that cometh leaning on her b.
Dan. 9. 23. for thou art greatly b. 10. 11, 19.
Acts 15. 25. chosen men with b. Barnabas and Paul
Rom. 1. 7. to all that are in Rome, b. of God
 9. 25. I will call her b. which was not b.
 11. 23. they are b. for Father's sake
Eph. 1. 6. he hath made us accepted in the b.
 6. 21. Tychicus a b. brother and minister, *Col.* 4. 7.
Col. 3. 12. put on as the elect of God, holy and b.
 4. 9. with Onesimus, a faithful and b. brother
 14. Luke the b. physician and Demas greet you

1 *Thess.* 1. 4. knowing & your election of God

Phil. 16. above a servant, a brother &

2 *Pet.* 3. 8. b. be not ignorant of this one thing

15. even as our & brother Paul hath written

1 *John* 3. 2. b. now we the sons of God

21. b. if our heart condemn us not

6. 7. 4. let us love one another, for love is of God

11. b. if God so loved us, we ought also to love

BELoved, (my) *Son* 1. 14. my b. is to me a cluster of camphire

16. behold thou art fair, my b. yea

2. 3. as the apple-tree, so is my b. among the sons

16. my b. is mine, and I am his, he feedeth, 6. 3.

4. 16. let my b. come into his garden and eat

5. 2. it is the voice of my b. that knocketh 2. 8.

6. 2. my b. is gone: 3. I am my b. and my b. mine, 7. 10.

Isa. 5. 1. a song of my b. touching his vineyard

Matt. 3. 17. this is my b. Son, 17. 5;

Mark 1. 11; 9. 7; *Luke* 3. 22; 9. 35; 2 *Pet.* 1. 17.

12. 18. behold my b. in whom my soul is pleased

Luke 20. 13. I will send my b. son

1 *Cor.* 4. 14. as my b. sons I warn you

BELSHAZZAR, Bel-shaz-zar, *master of the treasure*.—The last king of Babylon, and the grandson of Nebuchadnezzar; *Dan.* i. 7. During the time that Babylon was invested by a conquering army under Cyrus, he gave a banquet to a thousand of his nobles and courtiers; and when he was heated with wine, he commanded that the vessels of gold and silver, which Nebuchadnezzar had taken out of the temple at Jerusalem, to be brought to the banqueting-hall, that he and his nobles and his wives and concubines might drink out of them. Thus he manifested his vanity, profaneness, and pride; he feared neither God nor man. In the midst of the feast, while the king and his guests were profanely jovial and absorbed in pleasure, a strange phenomenon suddenly arrested their attention, and interrupted their mirth. A Divine hand appeared on the wall, and wrote certain mysterious words there, which Daniel, the prophet of God, interpreted; “MENE MENE TEKEL, UPHARSIN,” meaning, “God hath finished

thy kingdom, Thou art weighed in the balances and found wanting. Thy kingdom is divided, and given to the Medes and Persians;” *Dan.* v. 5, 6. In the course of the night the city was taken by Cyrus, and Belshazzar was slain. “The city,” says one, “was deemed impregnable; and the king and his people, confident their enemies would, in despair, raise the siege, from their lofty walls and towers, derided them. Cyrus however persevered, and employed each month the twelfth part of his army in carrying on his plans. He at length succeeded by stratagem. Knowing that the citizens were busy in preparing for a great festival, he employed the soldiers at some distance from the city, to divert the Euphrates from its course through the city. He conducted it into a lake, or, as Xenophon says, into a large ditch, and rendered it easy to be forced. Meantime he prosecuted with vigour the siege, so that the citizens remained ignorant of his designs. On the night of the festival, he made one half of the army pass through the channel from above, and the other from below the city, to meet at the gates, which formed the entrance from the river. These gates had been left open from the negligence or intoxicated state of the keepers. Drunkenness was a prevailing vice in all ranks of the Babylonians. Imitating the shouts of the revellers, the army surrounded the palace. The king imagining that the noise proceeded from a drunken mob, ordered the guards to open the gates and ascertain the cause of the clamour. Instantly the enemy rushed in, overthrew every thing that opposed them, penetrated the royal apartment, and slew the monarch. “All who were seen in the streets were put to the sword, and the houses of those who annoyed the invaders from the roofs were burnt.” Herodotus informs us that the part of the city near the river was in possession of the Persians, before their entrance was known in the centre of the city;—a circumstance indicative of its vast extent.

BELTESHAZZAR, Bel-te'-shaz-zar, *who lays up treasures in secret.*—A name given to Daniel at the court of Nebuchadnezzar; Dan. i. 7.

BENHOAN, ED. ING, Job 42. 11. they b. Job, and comforted him

Jer. 15. 5. who shall b. thee, O Jerusalem

22. 10. weep ye not for the dead, nor b. him

31. 18. I have surely heard Ephraim b. himself

Nab. 3. 7. Nineveh is laid waste, who will b. her

BEN, Ben, *a son.*—A porter of the temple; 1 Chr. xv. 18.

BENAIAH, Ben-ay'-yah, *son of the Lord, the Lord's building.*—One of David's worthies, and captain of his guard; 2 Sam. viii. 18.—His heroic exploits are celebrated; he continued faithful to David and his son Solomon, who raised him to the command of his whole army; 2 Sam. xxiii. 20—22; 1 Kings i. 36; ii. 29—35.—Also a son of Pahath-Moab; Ezra x. 30; See verses 25, 35.

BEN-AMMI, Ben-am'-mi, *the son of my people.*—The father of the Ammonites, and son of Lot; Gen. xix. 38.

BENCHES, Ezek. 27. 6. the Ashurites made thy b. of ivory

BEND, Ps. 11. 2. for lo! the wicked b. their bow

Jer. 9. 3. they b. their tongue like a bow for lies

50. 14. all ye that b. the bow shoot at her

51. 3. against him that bendeth, let the archer b.

Ezek. 17. 7. behold, this vine did b. her roots

BENDETH, ING, Ps. 58. 7. when he b. his bow to shoot arrows

Is. 60. 14. that afflicted thee shall come b. to thee

Jer. 51. 3. against him that b. let the archer bend

BENEATH, put for the lowest part of a garment; Exod. xxviii. 33. (2.) Bottom, Exod. xxxii. 19. (3.) Under, Deut. iv. 18. Wicked persons are from beneath; John viii. 23. Applied to the earth in opposition to heaven; Exod. xx. 4. And to hell; Prov. xv. 24.

BENEATH, Ex. 20. 4. or that is in the earth b. Deut. 5. 8.

Deut. 4. 39. on the earth b. there is

Deut. 33. 13. blessed, for the deep that coucheth b.

Job 18. 16. his roots shall be dried up b.

Prov. 15. 24. that ye may depart from hell b.

Is. 14. 9. hell from b. is moved for thee

51. 6. lift up your eyes, look on the earth b.

Jer. 31. 37. foundations be searched b.

John 8. 23. ye are from b. I am from above

BENE-BERAK, Ben-eb'-e-rak, *son of lightning.*—A place in Palestine, in the tribe of Dan; Josh. xix. 45.

BENEFACORS.—A title assumed by various ancient kings, and conceded by way of flattery, Luke xxii. 25.

BENEFIT, S, (1) The gifts and favours of God to men, 2 Chr. 32. 25; Ps. 68. 19. (2) The favour of God to others, 2 Cor. 1. 15; Phil. 14. (3) God's righteous acts, 1 Sam. 12. 7. (4) Salvation, 1 Tim. 6. 2. (5) Favour, grace, or spiritual blessings, Ps. 103. 2. (6) To profit or do good, Jer. 18. 10.

2 Chr. 32. 25. Hezekiah rendered not according to b.

Ps. 68. 19. Lord who daily loadeth us with b.

103. 2. bless the Lord, and forget not all his b.

116. 12. what shall I render to Lord for all his b?

Jer. 18. 10. repent of good, wherewith I b. them

2 Cor. 1. 15. that you might have a second b.

1 Tim. 6. 2. faithful and beloved partakers of the b.

Phil. 14. that thy b. should not be of necessity

BENE-JAAKAN, Bene-e-jay'-a-kan, *the sons of sorrow.*—The twenty eighth encampment of the Israelites; Num. xxx. 31.

BENEVOLENCE, due, 1 Cor. 7. 8.

BEN-HADAD, Ben-hay'-dad, *the son of clamour.*—The king of Syria, who came to the assistance of Asa, king of Judah, against Baasha, king of Israel. 1 Kings xv. 18.—Also king of Syria, son of the preceding: he made war upon Ahab, but was defeated; 2 Kings vi. 24.—Also the son of Hazael, defeated by Jehoash three times, and compelled to surrender the country beyond the Jordan; 2 Kings xiii. 24.

BEN-HAIL, Ben-hay'-il, *the son of*

strength.—Jehoshaphat sent him to all his cities, to instruct the people, and reclaim them from idolatry; 2 Chron. xvii. 7.

BEN-HANAN, Ben-hay'-nan, *the son of grace*.—One of the posterity of the patriarch Judah; 1 Chron. iv. 20.

BENINU, Ben'-e-nu, *our sons*.—See Neh. x. 13.

BENJAMIN, Ben'-ja-min, *son of my right hand*.—The youngest son of Jacob and Rachel, who was born A. M. 2272; Gen. xxxv. 16, 17, &c.—His mother died immediately after his birth, and with her last breath called him *BENONI*, *son of my sorrow*. Jacob however changed his name to Benjamin, and he proved a great comfort to the aged patriarch, by whom, and by his brother Joseph, he was greatly beloved.

When the Israelites came up out of Egypt, and Moses by divine command numbered in the wilderness all those that were capable of bearing arms, the descendants of Benjamin amounted to thirty-five thousand four hundred. The country allotted to them, on the settlement of the tribes in Canaan, lay contiguous to that inhabited by the tribe of Judah. And when the house of David became rent under the reign of Rehoboam, ten of the tribes having revolted, that of Benjamin continued steady in its attachment to Judah, and formed a part of that kingdom; 1 Kings xii. 17—23. When Moses pronounced a solemn benediction on the children of Israel before his death, of Benjamin he said, "The beloved of the Lord shall dwell in safety by him, and Jehovah shall cover him all the day long, and he shall dwell between his shoulders;" Deut. xxxiii. 12. Jacob also had, when on his death-bed, previously delivered the following prophetic oracle concerning this tribe, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" Gen. xlix. 27. It was from the tribe of Benjamin that Paul, the great apostle of the Gentiles, gloried in having descended; Phil. iii. 5.

BENJAMITES,—that were slain are said in Judges xx. 35, to be 25,100, but in verse 46, they are reckoned only at 25,000. So Mark says, xvi. 14, that Christ appeared to the *eleven*, though Thomas was absent. There are similar examples in profane writers. 100 acres of land were by the Romans called *centuria*, but afterwards the same term was given to double that number of acres. The *tribes* into which the population of Rome was divided, were so denominated, because they were originally *three* in number; but the same appellation was retained, though they were afterwards augmented to *thirty-five*. There is no cause therefore for infidels to rail on this account, for to speak in *round numbers*, characterizes the ancient as well as the modern writers.

BENJAMIN'S MESS.—Among the ancients each one had a dish to himself. They expressed esteem by supplying their most honoured guests with a profusion of food: variety, rather than quantity, may, however, be meant by that served to Benjamin; Gen. xliii. 34.

BENO, Be'-no.—A descendant of Levi; 1 Chron. 24. 26.

BEN-ONI, Be-no'-ni.—*son of my grief*.—The name which Rachel gave her son, whom Jacob named Benjamin, not wishing to have his name as a constant memorial of his beloved Rachel's death; Gen. xxxv. 18.

BEN-ZOHEH, Ben-zo'-eth, *the son of separation*.—One of the posterity of Judah; 1 Chron. iv. 23.

BEON, Be'-on, *in affliction*.—A city beyond Jordan; Num. xxxii. 3.

BEOR, Be'-or, *burning*.—The father of Balaam; Num. xxii. 5.—The father of Bela; Gen. xxxvi. 32.

BERA, Be'-ra, *a well*.—A king of Sodom, in the time of Abraham, tributary to Chedorlaomer; Gen. xiv. 2.

BERACHAH, Ber'-a-kah, *blessing*.—One who repaired to king David at Ziklag; 1 Chron. xii. 3.

BERACHIAH, or **BERECHIAH**, Ber-a-ky'-ah, or Ber-e-ky'-ah, *speaking well of the Lord*.—One of the posterity of Levi; 1 Chron. vi. 39.—A descen-

dant of king David; 1 Chron. ix. 16.

—A descendant of Judah; 1 Chron. iii. 20. See also Neh. iii. 4, 30.

BERAIAH, Be-ra-i'-ah, *the choosing of the Lord*.—A descendant of Benjamin; 1 Chron. viii. 21.

BEREA, Be-ro'-ah, *heavy, weighty*.

—A city of Macedonia, about twenty miles west of Thessalonica, on the river Astræus, near Mount Pindus. It is now called Vereia and has about 20,000 inhabitants, Greeks and Turks. There Paul preached the gospel with great success; for the Jewish residents are described as "more noble," more *ingenious*, or candid, than those of Thessalonica, because they diligently searched the Scriptures, to discover the truth of the doctrines taught by the Apostles.

BEREAVE. To deprive, to take from. Great trouble; Lam. i. 20.—To rob; Hos. xiii. 8.—To be left destitute; Jer. xlviii. 21.

BEREAVE, Jer. 15. 7. I will b. them of children, 18. 21.

Ezek. 5. 17. I will beasts shall b. thee

Hos. 9. 12. bring up children, yet will I b. them

BEREAVED, Gen. 42. 36. Jacob said, me ye have b. of my children

Gen. 43. 14. If I be b. of my children, I am b.

Hos. 13. 8. I will meet thee as a bear b. of her whelps

BERED, Be'-red, *hail*.—A place mentioned Gen. xvi. 14.

BERI, Be'-ry, *my son, or my corn*.—A descendant of Asher; 1 Chron. vii. 36.

BERIAH, Be-ry'-ah, *in fellowship, or envy*.—The son of Asher, the father of Heber; Gen. xli. 17.

BERITH, Be'-rith, *covenant*.—A deity worshipped by the Canaanites; Judges ix. 46.

BERNICE, Ber-ny'-se, *bringer of victory*.—The daughter of Agrippa, also king of the Jews. She and Agrippa sat in pomp, and heard the discourses which Paul delivered before Festus. She was one of the most voluptuous and fascinating ladies of the age. She was betrothed to Marcus, son of Lysimachus, governor of Alexandria, and afterwards married to Herod, king of Chalcis, her own

uncle. On the death of her husband, she married Polemon, king of Pontus; but she left him, and returned to Agrippa, her brother, and lived with him in incest. They were objects of satire to the Roman poet, Juvenal.

BERODACH BALADAN, Be-ro'-dak bal'-a-dan, *the son of death*.—The son of Baladan, king of Babylon, who sent ambassadors to king Hezekiah, with letters and presents, when he heard he had been sick; 2 Kings xx. 12. This became a snare to that good king.

BEROTHAI, Ber'-o-thay, *wells*.—A city; 2 Sam. viii. 8.

BEROTHAIH, Be-ro'-thah, *wells*.—A city of Syria, supposed to be Beroth; Ezek. xlviii. 16.

BERYL.—A beautiful pellucid gem, in colour like the sea, or of a bluish green. It was the tenth stone in the breast-plate of the high priest; and is found in the East Indies, Peru, Siberia, &c.; Exod. xxxix. 13; Ezek. x. 9; Dan. x. 6; Rev. xxi. 20.

BESAL, Be'-say, *a despising*.—A Nethinim; Neh. vii. 52.

BESSECH, Ex. 33. 18. he said, I b. thee show me thy glory

Rom. 12. 1. I b. you by the mercies

Gal. 4. 12. I b. you, be as I am

Phil. 10. 1 b. thee for my son Onesimus

2 John 5. now I b. thee, lady

BESET me behind and before, Ps. 189. 5.

Hos. 7. 2. own doings have b. them

Heb. 12. 1. sin doth so easily b. us

BESIDE waters, Ps. 23. 2. Is. 32. 20.

Songs 1. 8. feed kids b. the shepherds tents
Is. 56. 8. others b. I have gathered Beside self. Mark 3. 21. Acts 28. 24.
2 Cor. 5. 13.

BESODEIAH, Be-so-dy'-ah, *the counsel of the Lord*.—The father of Meshullam, Neh. iii. 6.

BESOM of destruction, Isa. xiv. 23; the awful dispensations of Divine Providence, by which people are cut off, or removed out of the world.

BESOR, Be'-sor, *glad news*.—A brook which falls into the Mediterranean, between Gaza and Egypt. 1 Sam. xxx. 9. Supposed to be that in which the Ethiopian Eunuch was baptized; Acts viii. 20.

BESOUGHT the Lord. Deut. 3. 23. 2 Sam. 12. 20. 1 Kings 18. 6.

2 Kings 18. 4. 2 Chr. 33. 12. Ezra 8. 23. 2 Cor. 12. 8.

BEST estate is vanity, Ps. 89. 5. *Mic. 7. 4. b. of them as a brier*
Luke 15. 22. bring forth b. robe
1 Cor. 12. 31. covet earnestly b. gift
BESTEAD, hardly, *Ja. 8. 21.*

BESTOW, to hoard up treasure, Luke xii. 17. (2.) Giving to the poor, 1 Cor. xiii. 3. (3.) Ministerial exercises, Gal. iv. 11. (4.) Divine grace, and Christian privileges, 2 Cor. viii. 1; 1 John iii. 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

BESTOW a blessing, *Ex. 32. 29*

Luke 12. 17. room to b. my fruits

1 Cor. 12. 23. we b. more abundant honour

13. 3. b. all my goods to feed the poor

John 4. 38. b. no labour

1 Cor. 15. 10. his grace b. on me

2 Cor. 1. 11. gift b. on us by means

8. 1. grace of God b. on churches

Gal. 4. 11. lest b. labour in vain

1 John 3. 1. love the Father hath b. on us

BETAH, Be'-tah, *confidence*.—A city of Syria; 2 Sam. viii. 8.

BETEN, Be'-ten, *the belly*.—A city of Canaan, on the borders of the tribe of Asher; Josh. xix. 25.

BETH, *house*.—A word combined with various names. Sometimes means *habitation, abode, temple, place*.

BETHABARA, Beth-ab'-ba-rah, *the house of passage*.—A place beyond Jordan, where John baptized; John i. 28. From its name, it is probably the place where the Jordan was fordable. No doubt there was a ford there. Probably the *Bethbara*, Judges vii. 24.

BETH-ANATH, Beth'-a-nath, *the house of affliction*.—A city on the borders of Naphtali; Josh. xix. 38.

BETH-ANOTH, Beth'-a-noth, *the house of affliction*.—A city in the tribe of Judah; Josh. xv. 59.

BETHANY, Beth'-a-ny, *the house of song, of affliction*.—A town situated at the foot of Mount Olivet, about two miles from Jerusalem; John xi. 18. It was here that Martha and Mary lived, with their brother Lazarus, whom Jesus raised from the dead.

Christ often visited Bethany, especially just before the close of his mission on earth; and it was the scene of some of the most interesting events of his life; Matt. xxi. 17; xxvi. 6; Mark xi. 11, 12; xiv. 3; John xi. 1—46; xii. 1—3. Bethany is now a poor miserable little village, consisting of a cluster of mud hovels, inhabited by about twenty families. Travellers are shown the pretended site of the grave of Lazarus.

It does not, however, correspond with the idea formed in the mind, from reading John xi. 38. In the village is pointed out a ruin, as the site of the house of Mary and Martha—the dwelling of Simon the leper—the spot where the barren fig tree withered under the curse, and the place where Judas hanged himself. From this place Jesus ascended into heaven; John xi.; Luke xxiv. 50.

Though the hamlet is poor, the surrounding country is very pleasant. Mr. Gadsby, a recent traveller, says, "We arrived at the south side of Bethany. Turning to take a view of the way we had come, I was struck with the magnificence of the view. We have nothing in England to equal it. Bethany stands on a lovely spot, though it is left to run wild. From its elevation I caught a glimpse of the Jordan and the Dead Sea, the former winding its dazzling course along, with the mountains of Moab beyond, about 30 miles from us."

"How delighted I was one evening," says Professor Porter, "when seated on a rocky bank beside the village, reading the story of Lazarus, to hear a passing villager say, 'There is the tomb of Lazarus, and yonder is the house of Martha!' They may not be, most probably they are not, the real places; but this is Bethany, and the miracle wrought there still dwells in the memory of its inhabitants. And when the unvarying features of nature are there too—the cliffs, the secluded glen, the Mount of Olives—few will think of traditional 'holy places.'" From the place where I sat I saw—as Martha and Mary had

seen from the housetop—those blue mountains beyond Jordan, where Jesus was abiding when they sent unto Him, saying, "Lord, behold, he whom Thou lovest is sick." John x. 40; xi. 3. I also saw the road "from Jerusalem to Jericho" winding past the village, and away down the rocky declivities into the wilderness. By that road Jesus was expected; and one can fancy with what earnest, longing eyes the sisters looked along it—ever and anon returning and looking, from the first dawn till waning twilight. And when at last He did come, and Martha heard the news, one can picture the touching scene, how she ran along that road, and with streaming eyes and quivering lips uttered the half-reproachful and still half-hopeful cry, "Lord, if Thou hadst been here my brother had not died."

BETH-ARABAH, Beth-ar'-ra-bah, *the house of sweet smell*. Two cities mentioned; Josh. xv. 6, 61; xviii. 22.

BETH-ARAM, Beth-ar'-am, *the house of height*.—A city of Palestine; Josh. xiii. 27. Now called *Livias*.

BETH-ARBEL, *the house of ambush*.—A place in Armenia; Hosea x. 14.

BETH-AVEN, Beth-ay'-ven, *the house of vanity*.—The same as BETHEL. This city on the revolt of the ten tribes, belonged to the kingdom of Israel, and there Jeroboam set up the golden calves; whence the prophet calls it in derision, BETHAVEN, *the house of vanity*; Hosea iv. 15, instead of BETHEL, *the house of God*.

BETH-AZMAVETH, Beth-as'-ma-veth, *the house of death's strength*.—A place mentioned; Neh. vii. 28.

BETH-BAAL-MEON, Beth-bay'-al-me'-on, *idol of the dwelling-place*.—A city in the tribe of Reuben; Josh. xiii. 17.

BETHBARAH, Beth-bay'-rah, *the chosen house*.—A place beyond Jordan; Judges vii. 24. Same as BETHABARA.

BETH-BIREI, Beth-bir'-re-i, *the house of my Creator*.—A city in the tribe of Simeon; 1 Chron. iv. 31.

BETH-CAR, Beth'-kar, *the house*

of the lamb.—A city in the tribe of Dan; 1 Sam. vii. 11.

BETH-DAGON, Beth-day'-gon, *the house of fish, of corn, of the god Dagon*.—Cities in the tribe of Judah; Josh. xv. 41. And of Asher; Josh. xix. 27.

BETH-DIBLATHAIM, Beth-dib-la-thay'-im, *the house of dry figs*.—A city in Canaan; Jer. xlviii. 22.

BETH-EL, Beth'-el, *the house of God*.—A city which lay about twelve miles to the north of Jerusalem, on the road to Shechem. Its original name was Luz. It was called Bethel because God manifested himself there to Jacob in a vision; Gen. xxviii. 19. Here Jacob passed a night on his way to Mesopotamia, and had the vision of the miraculous ladder; in the morning he took the stone which he had made his pillow, poured oil upon it, and set it up for a pillar, calling the place *Bethel*, and impressed with the Divine manifestations, he exclaimed "this is none other than the house of God, and this is the gate of heaven." The most remarkable circumstance connected with this place is recorded, ch. xxxi. 13; "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me." How amazing it is that Jehovah should speak thus of any spot of this earth!

Bethel was a favourite resort with Jacob, and he repaired to it to perform the vow he had made to God in the day of his distress; Gen. xxxv. 1—15. At Bethel the ark of the covenant was long lodged, and probably the tabernacle also; Judges xx. 26. Afterwards on account of its idolatry, it was destroyed; Hosea iv. 15; x. 5; Amos v. 5, 6. See Bethaven.

BETH-EMEK, Beth-e'-mek, *the house of deepness*.—A frontier city of the tribe of Asher; Josh. xix. 27.

BETHER, Be'-ther, *mountains of separation, or of spices*.—Mountains of Bether; Song ii. 17, translated *Mountain of Spices*. According to Eusebius, they were about twelve miles from Jerusalem. Probably BETH-HORON.

BETHESDA, Beth-es'-da, *the house of effusion, of pity*.—The name of a public pool, or bath, at Jerusalem, which had five porticos or piazzas round it; John v. 2, &c. There are still some remains of it. That which travellers are shown as the pool, is a dry basin or reservoir, measuring 360 feet in length, and 130 feet in breadth, and 75 feet in depth to the bottom. The opinion is that it is not probable that the water of this pool was medicinal, for its utility then would not be periodical. Its power to heal is ascribed to a supernatural influence operating at certain seasons, perhaps at certain of the great festivals. This influence is plainly ascribed to an angel or messenger, and the common opinion that he was one of the angelic hosts, seems most consistent with the language, which is certainly too highly metaphorical for the otherwise simple narrative, if applied to the virtue of minerals in the water, or to any unknown agent. Tertullian says the water ceased to cure any disease, after the Jews persevered in rejecting Christ; John v. 1—7.

BETH-EZEL, Beth-e'-zel, *neighbour's house*.—Mich. i. 11.

BETH-GADER, Beth-gay'-der.—One of the descendants of Caleb; 1 Chron. ii. 51.

BETH-GAMUL, Beth-gay'-mul, *the house of recompense, of the camel*.—A city in the tribe of Reuben; Jer. xviii. 32.

BETH-HACCEREM, Beth-hak'-se-rem, or Beth-hak'-ke-rem, *house of the vineyard*.—A city on an eminence between Jerusalem and Tekoa; Jer. vi. 1; Neh. iii. 14.

BETH-HARAN, Beth-hay'-ran, *the house of a hill*.—A fenced city of Gilead; Num. xxxii. 35.

BETH-HOGLA, Beth-hog'-lah.—Cities in the tribe of Judah; Josh. xv. 6.—And of Benjamin; Josh. xviii. 21.

BETH-HORON, Beth-ho'-ron, *the house of wrath, of liberty*.—The names of two cities in the tribe of Ephraim, built by a female called Sherah; 1 Chron. vii. 24. One was on an eminence, the other in a valley.

BETH-JESHIMOTH, Beth-jesh'-e-moth, *the house of desolation*.—A city in the tribe of Reuben, situated between the mountains of Abarim and the river Jordan. It stood near the junction of the Jordan with the Dead Sea, about 10 miles south-east of Jericho; Josh. xiii. 20.

BETH-LEBAOTH, Beth-leb'-a-oth, *the house of lionesses*.—A city in the tribe of Simeon; Josh. xix. 6. Called Lebaath; Josh. xv. 32.

BETH-LEHEM, Beth'-le-hem, *the house of bread, of war*.—A city in the tribe of Judah; and also called Ephrath fruitful, Gen. xlviii. 7; or Ephratah; Micah v. 2; and the inhabitants of Ephrathites; Ruth i. 2; 1 Sam. xvii. 12. So called to distinguish it from Bethlehem in the tribe of Zebulun; Josh. xix. 15. It is beautifully situated on an eminence, overlooking Tekoa, six miles south-east of Jerusalem, in a district watered by a small rivulet, and richly covered with olives, vines, fig-trees. In this place David was born, and spent his early years as a shepherd. Hence it is called the *city of David*. Here also the scene of the beautiful narrative of Ruth, is laid. But its highest honour is, that here our divine Lord condescended to be born of woman; Micah v. 2.

The cave in which it is said our Saviour was born, was not within the city. The church, built over it by the empress Helena, still exists, but is blended with the necessary repairs and restorations from the devastations of inimical hordes of Mahometans and others, during the Crusades, and especially at the close of the thirteenth century. Near it are said to be the chapel of the innocents and their sepulchre; as well as the sepulchres of Jerome, of Eusebius, and of Paula and Eustochius. The tomb of Rachel, near Bethlehem, is of no antiquity. Dr. Clarke found Bethlehem a larger place than he expected, and describes the first view of it as imposing. It is built on the ridge of a hill which overlooks the valley reaching to the Dead Sea, of which it commands a

distinct prospect; so that any phenomenon elevated over Bethlehem, would be seen from afar in the east country, beyond the Dead Sea. The convent is not in the town, but adjacent; it has the air of a fortress, and might even stand a siege against the Turks. The inmates manufacture crucifixes and beads for the devout, and mark religious emblems on the persons of pilgrims, by means of gunpowder. The Doctor descended into the valley of Bethlehem, where he found a well of "pure and delicious water," which he thinks is that so ardently longed for by David; 2 Sam. xxiii. 15.

BETHLEHEM, "And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem!" It is said there were seventy fountains there, whose waters were denominated *golden*, and of which it was death for any one to drink, except the king, and his eldest son; 2 Sam. xxiii. 15. "And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord;" 2 Sam. xxxiii. 16.

When the three valiant men, so full of love to their monarch, brought the water to the king, he refused to drink it; for as the men risked their lives he considered it as their blood, and thus gave a noble instance of self-denial. When the army of Alexander the Great was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be taken back, saying, I cannot bear to drink alone, while so many are in want, and this cup is too small to be divided among the whole. They were both noble examples; but David added *piety to bravery*; he "poured it out unto the Lord."

BETH-MAACHAH, Beth-may'-ah, *house of bruising*.—A city of Palestine; 2 Sam. xx. 14.

BETH-MARCABOTH, Beth-mar'-ca-both, *the house of bitterness, chariots*

wiped out.—A city of Palestine, in the tribe of Simeon; Josh. xix. 5.

BETH-MEON, Beth-me'-on, *the house of the dwelling-place*.—A city belonging to the Moabites, in the tribe of Reuben; Jer. xlviii. 23.

BETH-NIMRAH, Beth-nim'-rah, *the house of rebellion*.—A city in the tribe of Gad, in Gilead; Numbers xxxii. 36.

BETH-PALET, Beth-pay'-let, *the house of expulsion*.—A city in the south part of the tribe of Judah; Josh. xv. 27.

BETH-PAZZEZ, Beth-paz'-zez, *the house of dividing asunder*.—A city in Palestine, in the tribe of Issachar; Josh. xix. 21.

BETH-PEOR, Beth-pe'-or, *the house of gaping*.—A city of Moab, given to the tribe of Reuben; Dent. iv. 46.

BETHPHAGE, Beth'-fa-je, *the house of early figs*.—A small village in Mount Olivet, and somewhat nearer Jerusalem than Bethany; Matt. xxi. 1.

BETH-RAPHA, Beth'-ra-fah, *the house of health*.—A descendant of the patriarch Judah; 1 Chron. iv. 12.

BETH-REHOB, Beth'-re-hob, *the house of liberty*.—Same as REHOB. A city of Syria; 2 Sam. x. 6.

BETHSAIDA, Beth-say'-e-da, *the house of fruits of hunters*.—A city on the lake of Galilee, near where it receives the Jordan. It belonged to the tribe of Naphtali, at the north end of the lake of Genesaret. Christ often visited this place, in which resided Peter, Andrew, Philip, and probably Nathanael. Many of his miracles were performed here; Mark viii. 22—26; John i. 44, 45. Afterwards built into a magnificent city by Philip the tetrarch, who called it Julius, out of respect to Julia, daughter of Augustus Caesar. Though frequently blessed with the Saviour's ministry, and his working of miracles, the conduct of the inhabitants exemplified the prophetic complaint, "Who hath believed our report?" Isa. liii. 1. Hence that affecting declaration, "Then began he to upbraid the cities wherein most

of his mighty works were done, because they repented not:—Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you;" Matt. xi. 21, 22; Luke x. 13.

These woes have been accomplished long ago, as Bethsaida exists in little more than the name, being a hamlet, consisting of only a few poor cottages. In its vicinity are the ruins of a large cistern, the remains of a church, and a mass of broken columns.

BETH-SHAN, Beth'-shan, *the house of ivory, change*.—A city of the half tribe of Manasseh, not far from the west side of the Jordan; 1 Sam. xxxi. 10.

BETHSHEMESH, Beth'-she-mesh, *the house of the sun*.—A city of the tribe of Judah; Josh. xxi. 16.—A city in the tribe of Issachar; Josh. xix. 22.—A city in the tribe of Naphtali; Josh. xix. 38; Judges i. 33.—In 1 Sam. vi. 19, we read that the Lord smote 50,070 inhabitants of Bethshemesh for looking into the ark; which number in the Arabic and Syriac versions, is 5070. Three of the Mss. collated by Dr. Kennicot, and Josephus, read simply *seventy* men, and omit 50,000. Seventy is evidently the true number: for as Bethshemesh was but a "small village;" it is improbable that it could contain so many as 50,000 inhabitants.

BETH-SHITTAH, Beth-shit'-tah, *house of thorns*.—Gideon pursued the Midianites to this place; Judges vii. 22.

BETH-TAPPUAH, Beth-tap'-puah, *the house of an apple tree*.—A city in the tribe of Judah; Josh. xv. 53.

BETHUEL, Be-thew'-el, *filiation of God*.—The son of Nahor and Milcah. He was Abraham's nephew, and the father of Rebekah, the wife of Isaac; Gen. xxii. 22, 23.

BETHUL, Be'-thul, *the virgin of the Lord*.—A city in the tribe of Simeon; Josh. xix. 4.

BETH-ZUR, Beth'-zur, *the house of a rock*.—A city of Judah, being south of Edom; Josh. xv. 58.

BETIMES, seasonably, in due and convenient time, 2 Chr. 36. 15; Job 3. 5, & 24. 5; Prov. 13. 24; Gen. 26. 31.

BETONIM, Bet'-o-nim.—A city in the tribe of Gad, Josh. xiii. 26.

BETRAY, 1 Chr. 12. 17. if ye be come to *b.* me to enemies

Matt. 24. 10. and shall *b.* one another 26. 16. from that time he sought opportunity to *b.* him, Mark 14. 11; Luke 22. 6.

21. I say unto you, that one of you shall *b.* me, Mark 14. 18; John 13. 21.

48. behold, he is at hand that doth *b.* me

Mark 13. 12. brother shall *b.* brother to death

John 6. 64. Jesus knew who should *b.* him, 13. 11.

13. 2. the devil put into the heart of Judas to *b.* him

BETRAYED, Matt. 10. 4. Judas Iscariot who *b.* him, Mark 3. 19.

17. 22. Son of man shall be *b.* into the hands of men, 20. 18; 26. 2, 45; Mark 14. 41.

26. 24. wo to that man by whom the Son of man is *b.* Mark 14. 21; Luke 22. 22.

48. he that *b.* gave them a sign, Mark 14. 44.

37. 4. I have sinned, in that I *b.* innocent blood

Luke 21. 16. and ye shall be *b.* both by parents and

John 18. 2. Judas which *b.* him knew the place

1 Cor. 11. 23. same night he was *b.* he took bread

BETRAYERS, EST. **BTH**, Mark 14. 42. let us go, lo! he that *b.* me is at hand

Luke 22. 21. the hand of him that *b.* me is with me

48. Judas, *b.* thou the Son of man with a kiss

John 21. 20. Lord, which is he that *b.* thee?

Acts 7. 52. just One, of whom we have been the *b.*

BETROTH. Betrothing or espousing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. The agreement was in this form: "On such a day of such a month, in such

a year, A. the son of A. has said to B. the daughter of B. be thou my spouse according to the law of Moses and the Israelites, and I will give thee, for the portion of thy virginity, the sum of two hundred zuzims, as it is ordained by the law. And the said B. has consented to become his spouse upon these conditions, which the said A. has promised to perform upon the day of marriage. To this the said A. obliges himself; and for this he engages all his goods, even as far as the cloak which he wears upon his shoulder. Moreover, he promises to perform all that is intended in contracts of marriage in favour of the Israelitish women. Witnesses, A. B. C." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress, "Receive this piece of silver, as a pledge that you shall become my spouse." After such espousal was made, (which was generally when the parties were young,) the woman continued with her parents several months, if not some years, before she was brought home and her marriage consummated; Judges xiv. 8.

God betrothing to him his church, Hosea ii. 19. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in faithfulness; and thou shalt know the Lord;" verse 20. i. e. I will establish my covenant of grace with thee, not only to observe that faith which is required in all covenants, but also to forgive thy sins, and not to take notice of thine unworthiness; Zech. viii. 8; Rom. iii. 7; Jer. xxxi. 34.

BETROTH, Deut. 23. 30. shalt *b.* a wife, another shall lie with her

Hos. 2. 19. I will *b.* thee to me for ever
20. I will *b.* thee to me in faithfulness. shalt know

BETROTHED, Ex. 21. 8. if she please not her master who *b.* her
22. 16. if a man entice a maid not *b.*
Deut. 22. 28.

Lec. 19. 20. whosoever lieth with a woman *b.*

Deut. 20. 7. who hath *b.* a wife, and not taken her

22. 23. if a man find a virgin *b.* and lie with her

BETTER, (1) More valuable, or preferable, Eccl. 9. 4, 10, 18. (2) More acceptable, 1 Sam. 15. 22. (3) More able, Dan. 1. 20. (4) More convenient, 1 Cor. 7. 38. (5) More easy, Matt. 18. 6. (6) More advantageous, Phil. 1. 23. (7) More holy, 1 Cor. 8. 8. (8) More safe, Ps. 118. 8. (9) More comfortable, Prov. 15. 16, 17. (10) More precious, Prov. 8. 11.

Ex. 14. 12. *b.* for us to have served the Egyptians

Judg. 8. 2. gleanings of Ephraim *b.* than vintage

1 Sam. 1. 8. am I not *b.* to thee than ten sons?

1 Kings 1. 47. God make the name of king Solomon *b.*

10. 4. Elijah said, I am not *b.* than my fathers

2 Kings 5. 12. rivers of Damascus *b.* than Jordan

Ps. 69. 31. this shall please the Lord *b.* than an ox

Eccl. 2. 24. nothing *b.* for a man than to eat and drink

4. 9. two are *b.* than one: 6. 11. what is man the *b.*?

7. 10. that the former days were *b.* than these

Is. 56. 5. give a name *b.* than of sons and daughters

Hos. 2. 7. then was it *b.* with me than Nah. 3. 8. art thou *b.* than populous No

Matt. 6. 26. behold the fowls of the air, are ye not much *b.* than they? Luke 12. 24.

18. 6. it were *b.* for him that a millstone were hanged about his neck, Mark 9. 42; Luke 17. 2.

Rom. 8. 9. are we *b.* than they? no, in no wise

1 Cor. 7. 38. he that giveth her not in marriage doth *b.*

9. 15. *b.* for me to die, than to make my glorying void

11. 17. you come together not for *b.* but for worse

Phil. 2. 3. let each esteem other *b.* than himself

Heb. 6. 9 but beloved, we are persuaded *b.* things of you

7. 7. without contradiction, the less is blessed of the *b.*

19. nothing perfect, but bringing in of a *b.* hope did

22. Jesus was made a surety of a *b.* testament

8. 6. by how much also he is the Mediator of a *b.* covenant, established on *b.* promises

9. 23. but heavenly things with *b.* sacrifices

10. 34. in heaven a *b.* and enduring substance

11. 16. they desire a *b.* country, an heavenly

40. God having provided some *b.* thing for us

12. 24. that speaketh *b.* things than that of Abel

- 2 Pet. 2. 21. *b.* for them not to have known the way
BETTER, *is*, Prov. 15. 16. *b.* *is* little with the fear of the Lord
 17. *b.* *is* a dinner of herbs where love *is*, than a stalled ox
 17. 1. *b.* *is* a dry morsel and quietness therewith
 Eccl. 4. 6. *b.* *is* an handful with quietness than
 Songs 4. 10. how much *b.* *is* thy love than wine
BETTER, *is*, or **BETTER**, *is* it, 1 Sam. 15. 22. behold, to obey *is* *b.* than sacrifice
 Ps. 87. 16. a little a righteous man hath *is* *b.*
 63. 3. thy loving-kindness *is* *b.* than life
 84. 10. a day in thy courts *is* *b.* than a thousand
 119. 72. the law of thy mouth *is* *b.* to me than gold
 Prov. 8. 14. for the merchandise of wisdom *is* *b.*
 8. 11. wisdom *is* *b.* than rubies, and all things
 19. my fruit *is* *b.* than gold, yea, than fine gold
 16. 32. that *is* slow to anger *is* *b.* than the mighty
 Eccl. 7. 1. a good name *is* *b.* than precious ointment
 Songs 1. 2 for thy love *is* *b.* than wine
 Phil. 1. 23. and to be with Christ, which *is* far *b.*
BETTER *is* it, or *is* it **BETTER**, *Jonah* 4. 8. *it* *is* *b.* for me to die than to live, 8.
 Matt. 18. 8. *it* *is* *b.* for thee to enter into life halt or maimed, than to be cast, 9; Mark 9. 43, 45, 47.
 1 Cor. 7. 9. for *it* *is* *b.* to marry than to burn
 1 Pet. 3. 17. *it* *is* *b.* that ye suffer for well doing, than

BETTER RESURRECTION. —

Arising again at the last judgment, from death to eternal life, by the power of God, Heb. xi. 35.

- BETWEEN** thy seed and her, *Gen.* 8. 15.
 1 Kings 3. 19. discern *b.* good and bad
 18. 21. long halt *b.* two opinions
 Ezek. 22. 28. no difference *b.* holy and profane, 44. 23. & 34. 17. *Lev.* 10. 10.
 Phil. 1. 23. in a strait *b.* two having
 1 Tim. 2. 6. one man *b.* G. and men
BETWIXT, *Job* 30. 32. not to shine by the cloud that cometh *b.*
 Songs 1. 13. he shall lie all night *b.* my breasts
 Phil. 1. 23. I am in a strait *b.* two

BEULAH, Be-u'-lah, *married*.—A name given to the Jewish church, to denote Divine union, care, and love; *Isa.* lxii. 4.

BEWAIL, to be deeply affected, to mourn, Lev. x. 6; Deut. xxi. 13. imports an extreme measure of grief, Luke viii. 52; 2 Cor. xii. 21.

BEWARE, to take care, Prov. xix. 25, to have a singular and special regard to, Exod. xxiii. 21. There are several things of which Christians ought to beware, viz., of forgetting God, Deut. vi. 12, of evil thoughts, Deut. xv. 9, of things forbidden, Judg. xiii. 4, 13, of dangers foretold, 2 Kings vi. 9, of God's wrath, Acts xiii. 40, of false teachers, Matt. vii. 15, of evil workers, Phil. iii. 2, of the error of the wicked, 2 Pet. iii. 17, of covetousness, Luke xii. 15; xx. 46.

BEWARE OF DOGS, Phil. iii. 2.—Probably alludes to *Isa.* lvi. 10, 11, 12. The Jews used to call the Gentiles *dogs*. The apostle so calls false teachers, cautioning against them as against devouring dogs. It was a custom at Rome to chain their dogs at the doors of their houses, and to put an inscription over them, "*Beware of this dog*." To this there may be an allusion.

BEWITCH.—To deceive and to delude—to practise sorcery upon, to mislead by delusive pretences; Gal. iii. 1.

BEWITCHED YOU, Gal. iii. 1.—The Easterns are much given to superstition, and greatly fear witchcraft. They suspend from their children's necks the figure of an open hand, as a counter charm to an evil eye. Even adults carry about them scraps of the Koran. The phrase is employed by Paul as an allusion, not as a confirmation of the practice.

BEYOND, on the other side, *Gen.* 1. 10. Over and after, Lev. xv. 25. To pass over, 1 Sam. xx. 36; 1 Kings xiv. 15; 1 Chron. xix. 16; Ezra iv. 17, 20; Neh. ii. 7, 9; *Isa.* vii. 20; Zeph. iii. 10. Beyond measure, Mark vi. 51; 2 Cor. x. 14.

BEZALEEL, Be-zal'-e-el, *is the shadow of God*.—The principal artificer of the tabernacle; Exod. xxxi. 2.

BEZEK, Be'-zek, *lightning*, *is chains*.—A city in the tribe of Judah; Judges i. 4—7.

BEZER, Be'-zer, or BOZRA, or BOSTRA, *munition, or vine branches*.—A city beyond Jordan; Deut. iv. 43. A descendant of Asher; 1 Chron. vii. 37.

BIBLE—The word is derived from the Greek *biblos*, a book, *biblos* being the name of a plant, the leaves of which were used for writing upon. Rolls of these were called *biblia*, books, or bibles. Before this name was used, the sacred books were denominated the *scripture* or *writing*, from *graphe*; or the *scriptures*, the *sacred writings*, the *sacred letters*, from *graphai*.

The *Arrangement of the Books* of the Bible is literary, or according to the character of the subjects. In following the usually received order, the *Pentateuch* may first be considered, and a wide range of observation is presented by its genuineness and credibility; and the variations between its Samaritan and Hebrew copies; with the literary characteristics of these five books.

The *Historical books* of Joshua to Esther inclusive, are collections from the authentic records of the Jewish nation, with numerous references, to "the Book of Jasher," "Chronicles of Kings," and writings of Gad, Nathan, and Iddo; and are supposed to have been finally arranged by Ezra.

The *Poetical writings*—as they have been anciently styled—include from Job to Solomon's Song. They are by the Jews classed among the Holy Writings, and comprise productions of very different periods of time, and exceedingly varied literary complexity.

The prophetic character was ascribed to Enoch and others: but reckoning from Moses to Malachi, we find a series of *prophets*, who flourished in a continued succession during a period of more than one thousand years. The different kinds of prophets, their schools, situation, manner of living, nature of their inspiration, collected writings, mode of prophesying, number and order of their books, &c., &c., are topics replete with interest, on which it would be easier to write pages than paragraphs.

The historical writings of the four Evangelists have been long and generally styled *Gospels*, as containing the cheering intelligence of Messiah's advent and vicarious substitution for the human race. Their general scope, sources, number, and importance, might be indefinitely amplified.

The *Acts of the Apostles*, with regard to title, author, genuineness and authenticity, scope, chronology, contents, style, and importance, can here be only adverted to.

There are not fewer than twenty-one Apostolic *Epistles*, exhibiting the finest specimens of christian correspondence, and the fullest establishment of Sacred doctrine. Their nature and importance, order and number, contents and respective style, &c., &c., suggest a multitude of particulars, on which it is regretted that the present limits will not allow an enlarged disquisition.

The *Revelation* or *Apocalypse* of John properly closes the books of the Holy Scripture. Its genuineness, from external and internal evidence, date, occasion, scope, contents, and peculiar style, have been animated upon by various authors; but certainly are not even now incapable of additional illustration.

Character of the Sacred Writers.—Moses is placed first; an extensive writer, perhaps indebted to documents furnished by Shem, Abraham, Jacob, and others; his style, phraseology, &c., are also worthy of notice.

The book of *Job* is of deep antiquity; whether written by himself, or Elihu, or Moses, or Solomon, is uncertain. Properly entitled the "Idumean Encyclopædia."

Joshua is a faithful historian. His division of the conquered nations is thought to have given the first idea of Geographical charts. He is distinguished for pious fidelity rather than literary fame.

Samuel, on every account, sustains here a pre-eminent distinction; honoured with the prophetic spirit from childhood, and founder of the prophetic schools, he was most competent to

write with accuracy and intelligence his valuable historical records.

David's incomparable muse has been universally acknowledged and eulogized, and by a competent critic, it has been stated that his gifted influence evidently created a new era in the productions of the Hebrew muse. The most inspired aspect of his genius appears to present itself when he looks abroad on the universe with the eye of a poet, and with the breast of a glad and grateful worshipper. As a specimen, read Ps. civ.

Solomon, with whose very name we associate every thing that is intelligent, was a universal writer, and his unrivalled Proverbs, &c., which we now possess, are perhaps but the fragments of his mighty and matchless genius—the noblest intellectual structure in ruins!

Taking the *Prophecs* in historical order, the name of *Jonah* first appears; whose book is a beautiful prosaic recital, except the thanksgiving ode.

Amos interests the heart by his fellow-feeling for the poor and oppressed, while he pleases the fancy by the rural wildness of his imagery, and impresses the memory by a circumstantial distinctness in his graphic touches.

The style of *Hosea* is concise, but abrupt; and he is obscure in the perspective arrangement of the blessings and calamities which he portrays.

The Prophet *Micah* is sometimes peculiarly grand and graceful. The commencement and close of his books are almost dramatically impressive.

The highest rank in Hebrew Poetry, is, by universal consent, assigned to *Isaiah*. Collectively viewed, his poetry forms the greatest tablet both of awfully solemn, and of joyfully beautiful, conceptions, ever exhibited in poetic prediction. He is far from surpassing all the Hebrew poets in individual passages; but in his fullness, force, majesty, and propriety, he comprehends more excellencies of the poetical character than any of them.

The book of *Nahum* contains a spirited prediction of the siege of

Nineveh; and he is ranked among the most classically poetical of the Minor Prophets, superior to them all in boldness, ardour, and sublimity.

Joel's few but precious relics are very highly finished and flowing; and they abound in sweet and elevated touches; he surpasses *Isaiah* in appropriateness, and is much imitated in the Revelation.

Habakkuk's tone of prophecy accords with the probability of his having lived very near the crisis of Jewish calamities. His warning is like the sound of an alarm-bell at dead of night; yet he is not without a magnanimous and pious confidence; and his third chapter is a model of lyrical sublimity.

Far different was the effect of his country's sufferings on the tender mind of *Jeremiah*. His genius seems to bend, and his voice to falter, under the burden of prophecy; and, though sometimes pleasingly affecting, he generally prolongs the accents of grief to monotony, and seldom avoids tautology, or reaches compression, except when he abridges the predictions of other prophets.

Another great poet is *Ezekiel*, and even his grandeur is not of the simplest and purest character. His fancy is daring and ingenious—we are sometimes lost in objects that stun and dazzle the imagination.

Daniel, educated under a foreign clime, and even writing partly in Chaldaic, departs still farther from the old simplicity of Hebrew taste, in his perpetual visionary and angelic machinery.—He is more a historian than a prophet.

Haggai was among the first of the prophets who comforted the Jews after their return from captivity; and *Malachi* was the last. In both of them the spirit of poetry manifestly declines, as the reign of divination draws towards its conclusion—when the words of Mic. iii. 6. were most affectingly fulfilled.

The style of *Matthew* (for he demands the first notice in the Sacred Classics of the New Testament), is every where plain and perspicuous—

has wonderfully united simplicity and energy in his relations.

Mark too is plain, simple, and easily understood. He narrates the deeds of Christ more than His discourses, and those deeds ever give fragrance to Him who delighted to go about doing good.

The profession of *Luke* was a physician (Col. iv. 14), and therefore he was a man of letters; his writings indicate a liberal education; he has many Hebraisms, but more Græcisms than any other writer of the New Testament—he discriminately marked diseases, &c.—altogether a pure, copious, and flowing style.

All the writings of *Paul* bespeak him a man of the most exalted genius, and the very strongest abilities—a fervid conception, a glowing but chastened fancy, a quick apprehension, and an immensely liberal heart—an excellent scholar, a great orator, a most spirited writer, eminently acquainted with Grecian and Hebrew literature.

Every part of *Peter's* writings evince a mind that felt the power of the Gospel, and a soul that glowed with the most ardent zeal for its general diffusion—he writes with the authority of a first man in the college of the Apostles.

In the writings of *John* there is a very close analogy between his Gospel and Epistles, both of sentiments and expressions—residence at Ephesus improved his Greek—singularly perspicuous and uniformly benevolent.

The Truth of the Bible.—We cannot consider all the evidences, but only make one general statement, viz., *First*, that the Bible is free from *forgery*. The very great number of particular circumstances of time, places, persons, &c., mentioned in the Old Testament, is an argument both of their genuineness and truth. We never find that forged or false accounts superabound thus in particularities, as they do in the books of the Bible. There is always some truth when many *particularities* are related, and they always seem to bear some proportion to one another. Thus there is

a great want of the particulars of time, place, and persons, in Manetho's account of the Egyptian dynasties, Ctesias's of the Assyrian kings, and those which the technical chronologers have given of the ancient kingdoms of Greece; and agreeably thereto, these accounts have much fiction and falsehood, with some truth; whereas, Thucydides's history of the Peloponnesian war, and Cæsar's of the war in Gaul, in both which the particulars of time, place, and persons are mentioned, are universally esteemed true, to a great degree of exactness.

Secondly, a forger, as a relater of falsehoods, would be careful not to mention so great a number of particulars, since this would be to put into his reader's hands criteria whereby to detect him. Thus we may see one reason of the fact mentioned in the last paragraph, and which, in confirming that fact, confirms the proposition here to be proved.

Thirdly, a forger, or a relater of falsehoods, could scarcely furnish such lists of particulars. It is easy to conceive how faithful records kept from time to time by persons concerned in the transactions should contain such lists; nay, it is natural to expect them in this case, from the local memory which takes strong possession of the fancy in those who have been present at such transactions; but it would be a work of the highest invention and greatest stretch of genius to raise from nothing such numberless particularities, as are almost every where to be met with in the Scriptures.

Fourthly, if we could suppose the persons who forged the books of the Old and New Testaments, to have furnished their readers with the great variety of particulars therein mentioned, notwithstanding the two reasons here alleged against it; we cannot, however, conceive but that the persons of those times when the books were published, must by the help of these criteria have detected and exposed such forgeries or falsehoods. For these criteria are so attested by allowed facts, as at this time, and in

One of Ezra's companions from Babylon; Ezra 8. 14.—One who returned from captivity; Ezra ii. 2.

BILDAD, Bil'-dad, *old friendship, or old love*.—The Shuhite, one of Job's friends, who evidently mistook his case; conceiving that as Job was a great sufferer, he must therefore be a hypocrite or great sinner, and so justly plagued of God for his sins. Frequently his denunciations were passionate and sublime; Job ii. 11, &c.

BILEAM, Bil'-e-am, *the ancient of the people, the devourer*.—A city in the tribe of Manasseh, on the other side of Jordan; 1 Chron. vi. 70.

BILGAH, Bil'-gah, *ancient countenance*.—The chief of the fifteenth band of priests; 1 Chron. xxiv. 14.

BILGAI, Bil'-gay.—A prince who sealed the covenant; Neh. x. 8.

BILHAH, Bil'-hah, *one who is old, troubled*.—Rachel's handmaid, given by her to Jacob, her husband, as a concubine; Gen. xxx. 3, 4.

BILHAN, Bil'-han.—A son of Ezer, a descendant of Esau; Gen. xxvi. 27.—A son of Jediahel; 1 Chron. vii. 10.

BILL, an obligation, promise in writing, or bond of assurance; Luke xvi. 6, 7. *A bill of divorcement*, so called, because the woman was thereby declared to be cut off from her husband; Deut. xxiv. 1.

BILL, Deut. 24. 1. 8; Is. 50. 1; Jer. 2. 8; Mark 10. 4; Luke 16. 6, 7. *take thy bill and write*

BILLOWS. The judgments of God against Babylon are compared to the raging billows of the ocean; Jer. li. 42.—Great troubles and afflictions; Ps. xlii. 7; lxxxviii. 7. Unstable persons; James i. 6.

BILSHAN, Bil'-shan.—A returned captive; Ezra ii. 2.

BIMHAL, Bin'-hal.—A descendant of Asher; 1 Chron. vii. 33.

BIND, and **LOOSE**, with respect to guilt, denotes condemnation or absolution, or binding on, or loosing from guilt; Matt. xvi. 19. With respect to the law, these terms declare whatever is lawful or unlawful, permitted or forbidden, binding on the

former, and loosing from the latter; Matt. xxiii. 4. To bind the law on the hand for a sign; Deut. vi. 8. about the neck; Prov. vi. 21. is to have it continually in view, never to lose sight of it, i. e. never to have it out of mind. To bind by a vow; Num. xxx. 2, 4. To restrain from vices, as bound by the word; Ps. cxlix. 8. To comfort and heal; Isa. lxii; Luke iv. 18. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

BIND, sweet influences, Job 28. 31.

31. 36. I would b. it as a crown

Ps. 105. 22. to b. his princes at pleasure

118. 27. b. the sacrifice with cords

149. 8. to b. their king in chains

Prov. 2. 8. b. them about thy neck

Is. 8. 16. b. up testimony seal the law

61. 1. b. up broken-hearted, to proclaim

Hos. 6. 1. smitten us and he will b. up

Matt. 12. 29. first b. strong man and

13. 30. b. the tares in bundles

16. 19. thou b. on earth, 18. 18.

22. 13. b. him hand and foot and cast

23. 4. b. heavy burdens and lay

Bindeth up, Job 5. 13. Ps. 147. 3.

BIND, **LOOSE**.—signify authority in church discipline. The apostles abolished and confirmed under the Spirit's guidance: forbidding circumcision, allowing purification, &c.; Matt. xvi. 19.

BIND 'them about thy neck,' alludes to the custom of wearing the Divine precepts on the forehead and wrists; Deut. vi. 8; Prov. iii. 3.

BINEA, Bin'-e-ah, *the son of the Lord*.—A descendant of Saul; 1 Chron. viii. 37.

BINNUI, Bin'-nu-i, *building*.—A prince who repaired the walls of Jerusalem, after the captivity; Neh. iii. 24. A Levite, father of Noadiah; Ezra viii. 33.

BIRD or **BIRDS**. The name *oph* by which birds are called in the Hebrew language, says Mr. Harris, refers to their power of flying. TZIPPOR, a common name for all birds, especially small birds, as the sparrow, &c. **ATT**

is a bird of prey. **BARBARIM**, 1 Kings iv. 23, fowls fattened to the greatest delicacy. Birds are distinguished by the Jewish legislator, into *clean* and *unclean*, that is, such as might be eaten and such as might not. Such as feed upon grain and seeds were allowed for food, and such as devoured flesh and carrion were prohibited.

Birds were offered for sacrifice on many occasions; Lev. i. 14, 15, 16, and v. 7, 8.

Moses, to inspire the Israelites with sentiments of tenderness towards the brute creation, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only; Deut. xxii. 6. This is one of those merciful constitutions in the law of Moses, which respect the animal creation, and tended to humanize the heart of that people, to excite in them a sense of the Divine Providence extending itself to all creatures, and to teach them to exercise their dominion over them with gentleness.

BIRDS.—Unclean Birds represented unbelievers and idolaters, and birds of prey, tyrannical, unjust and oppressive rulers, and are also descriptive of destructive armies; Acts x. 31; Rev. xviii. 2; Jer. xii. 9; Ezek. xvii. 3—7; Hosea viii. 1; Dan. vii. 4.

BIRDS FLYING.—'As birds flying, so will the Lord of hosts defend Jerusalem,' rather as birds hovering, the image being taken from birds hopping backwards and forwards, and more especially seems to allude to the flying of a dam about her young ones when assailed by an enemy; Isa. xxxi. 5.

BIRD, hasteth to snare, Prov. 7. 23.

Ps. 124. 7. escaped as *b.* out of the snare

Ecc. 10. 20. *b.* of air tell the matter

Is. 46. 11. ravenous *b.* from the east

Jer. 12. 9. heritage and speckled *b.*

Birds, Gen. 15. 16. & 40. 17. Lev. 14. 4.

2 Sam. 21. 10. Ps. 104. 17. Ecc. 9.

12. Songs 2. 12. Is. 31. 5. Jer. 6.

27. & 12. 4. 9. Matt. 8. 20.

BIRSHA, Bir'-sha, in evil, a son that beholds.—King of Gomorrah, who was at war with Chederlaomer and his allies; Gen. xiv. 2, &c.

BIRTH, the exclusion of the fœtus from the womb; Ex. xxviii. 10; this is natural birth. It likewise denotes a supernatural birth, which exceeds the power of nature, as the birth of Christ; Matt. i. 18. Also a spiritual birth or regeneration, John i. 13, which is the acting from new principles and new motives, formed in the soul by the Spirit of God, enlightening the understanding, influencing the will, and renewing the heart. Figuratively, it is taken for heavy anguish and distress, 2 Kings xix. 3. See *Regeneration*.

BIRTH, Gen. 40. 20. third day which was Pharaoh's *b.* day

Is. 66. 9. shall I bring to *b.* and not?

Matt. 14. 6. Mark 6. 21. Herod's *b.* day was kept

BIRTH-RIGHT.—"And Jacob said, Sell me this day thy birth-right," Gen. xxv. 31. "Birth-right," or primogeniture. The first-born were peculiarly consecrated to God; Exod. xxii. 29. They were next in honour to their parents; Gen. xlix. 3. They had a double portion of their father's goods; Deut. xxi. 17. The first-born succeeded the father in the government of the family or kingdom; 2 Chron. xxi. 3; and had the sole right of conducting the service of God, both at the tabernacle and temple. The birthright was a matter of vast importance; also it was a *transferable* property, as this transaction proves.

BIRTH-RIGHT, Gen. 25. 31. Jacob said, Sell me thy *b.-r.*

27. 30. he took away my *b.-r.*

43. 33. first-born according to *b.-r.*

1 Chron. 5. 1. Reuben's *b.-r.* given to the sons of Joseph.

BIRZAVITH, Bir'-za-vith.—A descendant of Asher; 1 Chron. vii. 31.

BISHLAM, Bish'-lam.—An officer of the king of Persia; Ezra iv. 7.

BISHOP.—It literally signifies an *overseer*. Sometimes ministers are called *bishops*, or *overseers*, also *Presbyters*, in English, *elders*, on account of their age or gravity; and *pastors*, *ministers*, and *teachers*, on account of their various duties relating to the spiritual interests of the people; Acts x. 17—28; Phil. i. 1.

The word is derived from the Greek *episkopos*, an overseer, inspector, one who has the inspection, or oversight, a superintendent. It corresponds to the Hebrew, *pakid*, an overseer, officer, deputy, from *pakad*, to take notice of, visit, review, oversee; and is applied to an overseer of an army; Num. xxxi. 14; Judg. ix. 26, 28, to a civil or religious officer; Neh. x. 9. In the New Testament, it is once applied to Christ; 1 Pet. ii. 25; but in all other places, it describes men who have the oversight of his flock; Acts x. 28, &c.

The late Rev. Mr. Goode, in his valuable "Dictionary of the Bible," on the article *Bishop*, says, "Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. Nor, when applied to mere men, does it ever signify more than a pastor or presbyter. And nowhere are any but deacons marked as subordinate to bishops; Phil. i. 1; 1 Tim. iii. It is agreed by Stillingfleet, Dodwell, and others of the most learned Episcopals, that the office of bishops above other pastors in the church has no foundation in the oracles of God. During the first three centuries of Christianity the pastors of particular congregations were so called; but in the fourth and subsequent centuries the mystery of Antichrist began to work; and such was the ambition of the clergy in the more noted cities, that they never rested heaping their own devised dignities one above another till his Holiness mounted the summit, as their universal head!"

BISHOP, 1 Tim. 3. 1. Tit. 1. 7. 1 Pet. 2. 25. return to *b.* of your souls. Phil. 1. 1. with *b.* and deacons

BITE, taken properly for the biting of serpents; Numb. xxi. 6; Eccl. x. 8, 11; Amos ix. 3. Cockatrices; Jer. viii. 17. Figuratively, to bite one, is grievously to afflict him, whether by backbiting, detracting, speaking ill of, rebuking, taunting, or any other injurious dealing; Hab. ii. 7; Gal. v. 15. Dan an adder that biteth; Gen. xlix. 17.

BITE, Num. 21. 6. 8. 9. Eccl. 10. 8. 11. Jer. 8. 17. Amos 9. 3. Heb. 2. 7. Prov. 23. 32. at last it *b.* like a serpent Mic. 3. 5. prophets *b.* with teeth Gal. 5. 15. if ye *b.* and devour one another

BITHIA, Be-thy'-ah, daughter of the Lord.—A female of the tribe of Judah; 1 Chron. iv. 18.

BITHRON, Bith'-ron, division in his examination, daughter of the song, of anger, of liberty.—A place in Palestine, on the east side of Jordan; 2 Sam. ii. 29.

BITHYNIA, 'Be-thin'-e-ah, violent precipitation.—A province in Asia-Minor, bounded on the north by the Euxine or Black Sea, on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia. The principal cities in this province were Prusa, Nice, Nicomedia, Chalcedon, Libyssa, and Therma. The capital was Nice.

Bithynia is a romantic and beautiful country, intersected with lofty mountains and fertile valleys, abounding in fine forests, and well watered by two large streams of the Sangarius or Sacaria, and Parthenius or Bartin Su, with their numberless tributary streams. The Sacaria flows amid flowery meadows and smiling slopes, and is, in general, a hundred yards wide, deep and rapid, and falls into the Euxine.

Nicomedia, now Isnicmidt, was the capital of the country, and has been compared, for its beauty and richness, to Rome, Antioch, and Alexandria; though inferior to these in size, it equalled them in splendour. Nicomedia owed its chief grandeur to Dioclesian, who spared no cost in order to render it a place worthy of the residence of a Roman emperor. He built there a circus, several palaces, a mint, an arsenal, an imperial dome for his consort, and another for his daughter. In 358, A. D. Nicomedia was utterly ruined by an earthquake, so sudden and violent that all the houses were at once overturned, and the inhabitants to a man, buried in the ruins. No vestiges now remain of its aqueduct, amphitheatre,

and temple, nor of the buildings of Dioclesian; but an old church is all that is now left of an imperial city.

Nice, so celebrated in ancient history and the early ages of Christianity, became a village with about 150 wretched houses, inhabited by Jews, who manufactured earthenware, or sold silk. Of late years Nice has completely changed, and become a great resort of invalids, and the nobility, attracted by its salubrious climate, and the beauty of the country. Scutari, the ancient Chrysopolis, near the termination of the Thracian Bosphorus, not far from Chalcedon, has 50,000 inhabitants; and Boorsa, formerly Prusa, one of the finest cities of Asia Minor, situated in a fertile and finely wooded plain, has 50,000 inhabitants, and numerous mosques and public fountains. The artisans of this place are very skilful, and the silk, satin, and tapestry of Boorsa are highly valued.

The gospel was preached there probably by those who were present at Jerusalem on the day of Pentecost; Acts ii. 9, 10. A popular writer says, That multitudes embraced the gospel is plain from Pliny's celebrated letters to the emperor Trajan, who had appointed him proconsul of this province. The idol-temples were deserted; the pagan-ritual was neglected from want of worshippers; the cities, towns, villages, and even farm-houses, were possessed by Christians, many of whom suffered the loss of all things, and even their life, rather than renounce their adorable Saviour and Lord. Pliny bears testimony to their moral excellence; the only crime of which he accuses them was their glory, an obstinate adherence to their faith in Christ Jesus. Neither he nor his successors in the unholy, unjust, and unprofitable work of persecution for integrity and a good conscience, succeeded in restoring idolatry to its former power. Christianity triumphed to that extent that the most celebrated Christian council was held in Nice, the metropolis of Bithynia, A. D. 325.

BITTER, (1.) that which is contrary to sweet; Isa. v. 20. (2.) Sorrowful; Exod. i. 14. "And they made their lives bitter, with hard bondage, in mortar, &c." (3.) Churlish; Col. iii. 19. "Husbands, love your wives, and be not bitter against them." (4.) Afflictive; 2 Kings xiv. 26. "For the Lord saw the affliction of Israel, that it was very bitter," &c. (5.) Envy; James iii. 14. (6.) The end of a strange woman; Prov. v. 4. "Her end is bitter as worm-wood, sharp as a two-edged sword." (7.) Great grief and anguish of spirit; Matt. xxvi. 75. "And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly."

BITTER made their lives, Ex. 1. 14.

Ex. 12. 8. with b. herbs eat it, *Nusa*. 9. 11.

Deut. 32. 24. devoured with b. destruction

32. their grapes of gall clusters are b.

2 Kings 14. 26. affliction was b. very

Job 3. 20. why is life given to b. in soul

12. 26. writes b. things against me

Pz. 64. 3. their arrows even b. words

Prov. 27. 7. every b. thing is sweet

Ecc. 7. 26. woman more b. than death

Is. 5. 20. woe to put b. for sweet

Jer. 2. 19. evil thing and b. that

Col. 3. 19. wives be not b. against them

Jam. 3. 14. have b. envying against

Rev. 10. 9. It shall make thy belly b.

BITTERLY, Judg. 5. 23. curse b. inhabitants

Ruth 1. 20. Almighty dealt b. with me

Is. 22. 4. I will weep b. 33. 7.

Ezek. 27. 30. shall cry b. Zeph. 1. 14.

Hos. 12. 14. provoked him most b.

Matt. 21. 75. wept b. Luke 22. 62.

Bitterness of soul, 1 Sam. 1. 10.

1 Sam. 15. 32. b. of death is past

2 Sam. 2. 36. it will be b. in end

Prov. 14. 10. heart knows its own b.

Zech. 12. 10. in b. for first-born

Acts 8. 23. in gall of b. and bond of

Rom. 8. 14. mouth full of cursing and b.

Eph. 4. 31. let all b. be put away

Heb. 12. 15. root of b. springing up

BITTERN, *kippod*, a fowl of the heron kind. Some have supposed that the porcupine is meant. But the majority suppose it to be the *night-heron*. It is common in fenny countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very

near it; and if it is unable to escape it will strike at them. It resorts, like the heron, to ruined buildings in solitary places. It flies mostly in the dusk of the evening, and makes a plaintive and doleful noise among the reeds. Its voice resembles the bellowing of a bull, and in some places it is called "*bull of the bog*." Nineveh and Babylon became a possession for the bittern, when the spot was partly turned into a fen or pool of water.

The habits and instincts of the bittern give us a clue to the force and propriety of the prophetic denunciation against Babylon; Isa. xiv. 23, "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Zephaniah employs similar imagery in his prophecy of the overthrow of Nineveh;—"The Lord will make Nineveh a desolation, and dry like a wilderness. Both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds;" Zeph. ii. 13, 14.

BIZTHA, Biz-tha.—A chamberlain of Ahasuerus.—Esther i. 10.

BLACK, Blackness.—In prophecy generally symbolical of affliction, disease and distress; Job xxx. 30; Jer. viii. 21; xiv. 2; [Lam. v. 2. Fear is also symbolised by blackness; Joel ii. 6.

BLACK, 1 Kings 18. 45. heaven b. with clouds

Job 30. 30. my skin is b. upon me

BLACKISH, Job 6. 16. b. by reason of ice

BLACKNESS, Isa. 50. 3. I clothe heavens with b.

Job 2. 6; Nah. 2. 10. all faces shall gather b.

BLADE, the shoulder-blade: see Job xxxi. 22. (2.) A sword, or dagger; Judges iii. 22. (3.) Applied to the growth of seed, as wheat, or tares; Matt. xiii. 26; Mark iv. 28.

BLAINS, burning blisters, or boils; Ex. ix. 9, 10.

BLAME, (1.) A charge of guilt; Gen. xliii. 9. to reprove, 2 Cor. vi. 3.

Blameless, or unblamable, without open fault or allowed guile; Luke i. 6.

BLAME, Gen. 43. 9, & 44. 32; 2 Cor. 8. 20; Eph. 1. 4.

Blamed, 2 Cor. 6. 3; Gal. 2. 11.

Blameless, Gen. 44. 10; Josh. 2. 17;

Judg. 15. 3; Matt. 12. 5; Phil. 3. 6; 1 Tim. 5. 7.

Luke 1. 6. in all the ordinances of the Lord b.

1 Cor. 1. 8. he b. in the day of our Lord Phil. 2. 15. b. harmless children of God

1 Thess. 5. 23. be preserved b.

1 Tim. 3. 2. bishop must be b.

Tyt. 1. 6. 7. 10. office of a deacon found b.

2 Pet. 3. 14. without spot and b.

BLASPHEMY. Injurious expressions against God; 2 Kings xix. 3; Matt. xii. 34; Rev. iii. 1, 5, 6. No one who considers the character of God, as infinitely wise, holy, just, and good, can be surprised that the offence is regarded as most wicked, and was so fearfully punished. It is the highest form of impiety. By the law of Moses it was punished with death. In the original, when the word is not applied to God, it is rendered revile, rail, speak evil, &c. Matt. xii. 32; xxviii. 39; Mark xv. 29.

BLASPHEMY, revile God, &c.

Ps. 74. 10. enemy b. thy name

Mark 3. 29. b. against Holy Ghost not forgiven

Acts 26. 11. compelled them to b.

1 Tim. 1. 20. might learn not to b.

Jam. 2. 7. do they not b. that name

Lev. 24. 11. son b. name of Lord, 16.

2 Kings 19. 6. servant b. me, Isa. 37. 6.

Ps. 74. 18. foolish people have b.

Is. 52. 5. my name continually is b.

Rom. 2. 24. name of God is b. through you

1 Tim. 6. 1. name of God and his doctrine not b.

Tyt. 2. 5. word of God be not b.

Rev. 16. 9. 11. 21. b. God of heaven who

Lev. 24. 16. b. put to death

Ps. 44. 16. for voice of him that b.

Mark 9. 3. said this man b.

Luke 12. 10. to him that b. against Holy Ghost

Blasphemer, 1 Tim. 1. 13; 2 Tim. 3. 2.

Blasphemy, 2 Kings 19. 3; Is. 37. 3;

Matt. 12. 31; Mark 7. 22; Col. 3. 8;

Rev. 2. 9, & 13. 1. 6.

BLASPHEMY against the Holy Ghost. This is spoken of Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10. The Great Teacher uttered these words just after he had cured a demoniac, who was blind and dumb. The Pharisees ascribed the miracle to

Deut. 15. 4. shall be no poor, for the Lord shall *b.* thee
 18. the Lord thy God shall *b.* thee in all, 30. 16.
 33. 11. & Lord, his substance
 1 *Chr.* 4. 10. O that thou wouldst *b.* me indeed
Ps. 5. 12. thou Lord, wilt *b.* the righteous
 29. 11. Lord wilt *b.* people with peace
 67. 1. God, even our own God, shall *b.* us, 6. 7.
 123. 5. the Lord shall *b.* thee out of
 132. 15. I will abundantly *b.* her provision
Hag. 2. 19. from this day will I *b.* you
Acts 3. 26. sent him to *b.* you
BLESSED, God being the object, *Deut.* 8. 10. art full shalt *b.* the Lord
Judg. 5. 9. *b.* ye the Lord, *Ps.* 103. 21; 134. 1.
Ps. 16. 7. I will *b.* Lord, given counsel
 34. 1. *b.* the Lord at all times
 66. 8. O *b.* our God, make his praise
 68. 26. *b.* ye God in the congregations
 103. 1. *b.* the Lord, O my soul, 2. 22;
 104. 1. 35.
 22. *b.* the Lord all his works
 134. 2. lift up hands, *b.* the Lord
 145. 1. I will *b.* thy name for ever
 2 every day will I *b.* thee
 10. O Lord, thy saints shall *b.* thee
BLESSED, man agent and object, *Gen.* 27. 4. my soul may *b.* thee before I die, 25.
Gen. 27. 34. *b.* me, even me also, O
Nam. 6. 23. this wise ye shall *b.* Israel
Josh. 8. 33. Moses commanded should *b.*
Ps. 62. 4. they *b.* with their mouths
 129. 8. we *b.* you in the name
Is. 65. 16. shall *b.* himself in God
Matt. 5. 44. *b.* them that curse you, *Luke* 6. 25; *Rom.* 12. 14.
BLESSED, *Gen.* 14. 19. Melchisedek *b.* Abram, and said, *b.* be
Gen. 27. 23. so Isaac *b.* Jacob and said
 28. 1. Isaac called Jacob, *b.* him and
 31. 55. kissed his sons and daughters, and *b.* them
 47. 7. Jacob *b.* Pharaoh, 10: 48. 15. he *b.* Joseph
 48. 20. Jacob *b.* Manasseh and Ephraim, *Heb.* 11. 21.
 49. 28. Jacob *b.* his sons, every one he *b.*
 2 *Sam.* 6. 18. David *b.* the people, 1 *Chr.* 16. 2.
 1 *Kings* 2. 45. king Solomon shall be *b.*
 8. 14. king Solomon *b.* all the congregation, 55.
Ps. 49. 18. while he lived he *b.* his soul
 72. 17. men shall be *b.* in him, nations call him *b.*
 118. 26. *b.* he that cometh in name of the Lord, we have *b.* you out of
Prov. 31. 23. her children arise, and call her *b.*
Mal. 3. 12. and all nations shall call you *b.*
Acts 20. 35. it is more *b.* to give than to receive
Tit. 2. 13. looking for that *b.* hope and

Heb. 7. 1. Melchisedek met Abraham and *b.* him
BLESSED, (God the agent) *Deut.* 2. 7. thy God hath *b.* thee, 12. 7; 15. 14; 16. 10.
Deut. 28. 3. *b.* shalt thou be in the city, *b.* in the field
 4. *b.* shall be fruit of thy body: 5. *b.* thy basket
 33. 13. of Joseph he said, *b.* of the Lord be his
 2 *Sam.* 6. 11. the Lord *b.* Obed-edom, and all his household, 12; 1 *Chr.* 13. 14; 26. 5.
Job 1. 10. thou shalt *b.* the work of his hands
 42. 12. the Lord *b.* the latter end of Job
Ps. 45. 2. therefore God hath *b.* thee for ever
 89. 15. *b.* is the people that know the joyful sound
 128. 1. *b.* is every one that seareth the Lord
Matt. 5. 3. *b.* are the poor in spirit: 5. *b.* are the meek
 7. *b.* are the merciful: 8. *b.* are the pure in heart
 9. *b.* are the peace-makers: 10. *b.* are persecuted
 13. 16. *b.* are your eyes, for they see, *Luke* 10. 23.
 14. 19. he *b.* and brake, and gave the loaves, 26. 26; *Mark* 6. 41; 14. 22;
Luke 9. 16; 24. 30.
 16. 17. Jesus said, *b.* art thou Simon Bar-jona
 24. 46. *b.* is that servant, *Luke* 12. 43.
 25. 34. come, ye *b.* of my Father, inherit kingdom
Mark 10. 16. took them up in his arms, and *b.* them
 14. 61. thou art Christ the Son of the *b.*
Luke 1. 23. *b.* art thou among women, 42.
 45. *b.* is she that believed: 6. 20. *b.* be ye poor
 12. 37. *b.* are those servants whom the Lord when he cometh shall find watching, 38.
Eph. 1. 3. who hath *b.* us with spiritual blessings
Jam. 1. 25. this man shall be *b.* in his deed
Rev. 14. 13. *b.* are the dead that die in the Lord
BLESSED, God the object, *Luke* 2. 28. took him in the arms and *b.* God
John 12. 13. *b.* is the king of Israel that cometh
Rom. 1. 25. than the Creator, who is *b.* for ever
 9. 5. Christ, who is over all, God *b.* for ever
Eph. 1. 3. *b.* be the Father of our Lord, 1 *Pet.* 1. 3.
 1 *Tim.* 1. 11. the glorious gospel of the *b.* God
 6. 15. who is the *b.* and only potentate
BLESSED are they, *Ps.* 2. 12. *b.* are they that put their trust in him

Ps. 84. 4. b. are they that dwell in thy house

Matt. 5. 4. b. are they that mourn shall be comforted

6. b. are they who hunger; 10. who are persecuted

Luke 11. 28. yea, b. are they that hear the word

John 20. 29. b. are they that have not seen, believed

Rom. 4. 7. b. are they whose iniquities are forgiven

Rev. 19. 9. b. are they who are called to the marriage supper

22. 14. b. are they that do his commandments

BLESSED are ye, *Is. 32. 20. b. are ye that sow beside all waters*

Matt. 5. 11. b. are ye when men shall revile you

Luke 6. 21. b. are ye that hunger now, ye shall be filled; b. are ye that weep now, for ye shall laugh

22. b. are ye when men shall hate you

BLESSED is he, *Ps. 32. 1. b. is he whose transgression is forgiven*

41. 1. b. is he that considereth the poor

Luke 14. 15. b. is he that shall eat bread in kingdom

Rev. 1. 3. b. is he that readeth, and they that hear

16. 15. b. is he that watcheth, and

20. 6. b. is he that hath part in the first resurrection

22. 7. b. is he that keepeth sayings of the prophecy

BLESSED is the man, *Ps. 1. 1. b. is the man that walketh not in counsel*

Ps. 32. 2. b. is the man to whom the Lord imputeth not iniquity, Rom. 4. 8.

65. 4. b. is the man whom thou choosest, and causest

84. 5. b. is the man whose strength is in thee

94. 12. b. is the man whom thou chastenest, O Lord

112. 1. b. is the man that feareth the Lord, that delights

Prov. 8. 34. b. is the man that heareth me, watching

Jam. 1. 12. b. is the man that endureth temptation

BLESSEDNESS, *Rom. 4. 6. even as David describeth the b.*

Rom. 4. 9. cometh this b. on the circumcision only

Gal. 4. 15. where is then the b. ye spake of?

BLESSING.—The benefit or favour itself is called a blessing, *Joah. xv. 19; 1 Sam. xxv. 27*, because accompanied with good wishes or blessings. The means of conveying a blessing; such was Abraham, because the progenitor of Christ, *Gen. xii.*, and thus the Jews were a

blessing, because Christ was to descend of them according to the flesh, *Isaiah xix. 24*. The blessing of Abraham, *Gal. iii. 14*, that conferred on Abraham; namely, free justification, and reconciliation with God, through faith in Christ. The blessings of heaven above denote rain or dew in abundance; blessings of the deep, or of water from springs, so valuable in hot countries; blessings of the breasts and of the womb; great fruitfulness of women and cattle, *Gen. xlix. 2*. Blessing is usually reckoned the eighth part of prayer, and consists in blessing God, which has a distinct sense from praise or adoration, and distinguished also from thanksgiving. In *Psalm cxlv. 10*, it is said, All thy works praise thee, and thy saints bless thee; that is, even the inanimate creation, which are the works of God, manifest his attributes and his praises; but his saints do something more, they bless his name; which part of worship consists in these two things: (1.) In mentioning the glorious attributes of God with inward joy, satisfaction, and pleasure, thus, We delight, O Lord, to see thy name honoured in the world, and we rejoice in thy real excellencies: we take pleasure to see thee exalted above all: we triumph in the several perfections of thy nature, and we give thanks at the remembrance of thy holiness." Thus we rejoice and bless the Lord for what he is in himself, as well as what he has done for us: and this is a most divine and unselfish act of worship. (2.) Wishing the glories of God may for ever continue, and rejoicing at the assurance of it, thus, May the name of God be for ever blessed: May the kingdom, and the power, and the glory, be for ever ascribed to him! May all generations call him honourable, and make his name glorious in the earth!

BLESSING, *Gen. 12. 2* I will bless thee, thou shalt be a b.

Gen. 27. 12 I shall bring a curse on me, and not a b.

35. thy brother hath taken away thy b.

89. 6. the b. of the Lord was on all

- Lev. 25. 21. then will I command my b. on you
 Deut. 11. 26. behold, I set before you a b. 30. 19.
 27. a. if ye obey the commandments of the Lord
 29. thou shalt put the b. on mount Gerizim
 Neh. 9. 5. which is exalted above all b. and praise
 13. 2. our God turned the curse into a b.
 Job. 29. 13. the b. of him that was ready to perish
 Ps. 8. 8. thy b. is upon thy people
 24. 6. he shall receive the b. from the Lord
 129. 8. the b. of the Lord be upon you
 133. 3. their Lord commanded the b. even life
 Prov. 10. 22. the b. of the Lord maketh rich
 Eccl. 34. 26. I will make them and the places about my hill a b. there shall be showers of b.
 Joel 2. 14. if he will leave a b. behind him
 Zech. 8. 13. I will save you, and ye shall be a b.
 Mal. 3. 10. open heaven, and pour you out a b.
 Rom. 15. 29. in the fulness of the b. of the gospel
 1 Cor. 10. 16. the cup of b. which we bless
 Heb. 6. 7. for the earth receiveth b.
 Jam. 3. 10. of the same mouth proceed b. and cursing
 1 Pet. 3. 9. but contrariwise b. knowing that ye are thereunto called, that ye should inherit a b.
 Rev. 5. 12. worthy to receive honour, glory, b.
 12. 6. to him that sitteth on throne
 7. 12. b. and glory to our God for ever
BLESSINGS, Gen. 49. 25. Almighty who shall bless thee with b. of heaven above, b. of the deep, b. of the breasts
 Deut. 28. 2. all these b. shall come on thee, if hearken

BLIND and **BLINDNESS**, either corporeal, as want of *bodily* eye-sight, John ix. 1; or *mental*, affecting the mind, Exod. xxiii. 8. The *blind* and *lame*, 2 Sam. v. 6, an insult offered by the Jebusites to David. One great design of the appearance of Christ in this world was to give light to the blind, bodily and mentally, Isa. xxxv. 5, compared with Luke vii. 21, 22; Mark x. 46—52. Partial and total blindness was and still is prevalent in some parts of the East, which may be attributed to the *miasmatic* state of the atmosphere, quantities of floating

dust, sleeping on the housetops, &c. The law commanded mercy to be shewn to the blind, Lev. xix. 14; Deut. xxvii. 18. Blindness was one of the dreadful modes of punishment under Eastern monarchs. In allusion to this, *blindness of heart*, is particularly noticed, Isa. vi. 9, 16; Mark iv. 12. Those who teach the gospel without understanding it, are called *blind leaders of the blind*; Matt. xv. 14.

BLIND and **LAME**.—This perplexing translation is rendered by Drs. Geddes and Boothroyd, 'sentinels and patrols;' 2 Sam. v. 6.

BLIND AND **LAME** FOR **SACRIFICE**.—Lambs and sheep when bestowed as gifts to great personages as a mark of distinction, were always fat, sound, and perfect. A lean or maimed animal would have been resented as an insult. What emphasis does it give to Mal. i. 8, 13, which read.

BLIND.—'Who is blind but my servant? or deaf,' &c.; Isa. xlii. 19. This difficult passage is rendered by Lowth:—

'Who is blind but my servant?
 And deaf as he to whom I sent my messengers?
 Who is blind as he who is perfectly instructed?
 And deaf as the servant of Jehovah?

Isaiah, observes Boothroyd, 'admonishes the Israelites. God has given them his own word, and sent to them his prophets, yet they had loved and served idols. Who, therefore, so blind and stupid as they? But their blindness was wilful.' 'Who is blind but my servant,' implies that prophets and priests were blind also.

BLIND PEOPLE, 'that have no eyes,' Isa. xliii. 8. Heathen idolators, are like their images: they have eyes and see not; Psalm cxv. 8.

BLIND, Ez. 4. 11; Lev. 21. 18.
 Job. 29. 15. I was eyes to the b.
 Ps. 146. 8. openeth the eyes of the b.
 Is. 42. 7. to open the b. eyes, 18.
 19. who is b. but my servant
 43. 8. b. people that have eyes
 56. 10. his watchmen are b.
 Matt. 11. 5. b. receive sight, Luke 7. 22.
 23. 16. woe to you b. guides, 24.
 Luke 4. 13. recovery of sight to the b.
 2 Pet. 1. 9. lacks these things is b.

Rev. 8. 17. thou art b. and naked
BLINDED, *John* 12. 40. b. their eyes

Rom. 11. 7. the rest were b.

2 Cor. 3. 14. their minds were b.

4. 4. God of this world hath b. minds

1 *John* 2. 11. darkness hath b. eyes

BLINDFOLDED, *Luke* 22. 64. when they
hath b. him, they struck

BLINDNESS, *Gen.* 19. 11. smote the men
at the door with b.

2 *Kings* 6. 18. Elisha prayed, smite this
people, I pray thee, with b. and he
smote them with b.

Rom. 11. 25. b. in part has happened to
Israel

Eph. 4. 18. because of the b. of their
heart

BLOOD is that red liquid circulated in the arteries and veins of the animals which have bones, and consisting of a brinish water called serum, and of solid parts, which appear as red globules, serving for the support of life, and for the nourishment of the parts of the body.

"It was not to be used for food, because it was the life of the animal. This sentiment of Moses has excited the wonder of many. Numerous, patient, and persevering, have been the investigations of the learned, in all ages and countries, to ascertain what is the life of the animal; and the only satisfactory result of the whole has been, what they might have soon known, had they believed the Jewish legislator, "blood is the life thereof."

"This is the most complex substance of the animal body. It is composed of several distinct constituents, each of which is endowed with specific properties, and the combinations of the whole are so peculiar, that there is nothing perfectly analogous to it." Separated from the animal, and exposed to the air, it is found to consist of a solid and fluid part. In the former part is discovered what is called fibrin, which is known to be the most important constituent of the blood; for it is the principal part of all the structures of which the body is composed; it forms the basis of muscle, and in the lower animals, in which distinct muscular fibre cannot be traced, it probably performs the function of muscle. "It has been fully ascertained, by the most skilful

discoverers, that blood consists of innumerable particles, each highly organised, and it is established on indubitable evidence, that the blood which maintains the life of all the other parts of the body, is itself alive."—*Davidson*.

Blood has several significations in Scripture, as that of guilt, *Acts* xviii. 6; punishment, *Matt.* xxvii. 25; death or murder, *Gen.* iv. 10; man's fallen nature, *Ezek.* xvi. 6; *John* i. 13; the reason and wisdom of fallen man, *Matt.* xvi. 17; the first man, *Acts* xvii. 26; juice of the grape, *Gen.* xlix. 11; the sacramental symbol, or representation of the blood of Christ, whereby the new covenant or testament was confirmed, *Matt.* xxvi. 28; *Heb.* x. 29; the death and sufferings of Christ, *Rom.* iii. 25; "Whom God hath set forth to be a propitiation through faith in his blood," &c. *Acts* xx. 28. As believers "we are justified by his blood, and saved from wrath," *Rom.* v. 9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," *Eph.* i. 7. "Having made peace through the blood of his cross."

BLOOD.—"That ye eat neither fat nor blood," *Lev.* iii. 17. The reason of this prohibition was, because they were God's part of every sacrifice.

BLOOD.—This blood is the frequent symbol of slaughter and mortality, as in *Isa.* xxxiv. 3; *Ezek.* xiv. 19; *Rev.* xiv. 20.

BLOOD.—"His blood be on us, and on our children;" this was remarkably answered forty years afterwards, when a million of people perished in the siege of Jerusalem, and their blood ran down the streets like water, often extinguishing the flaming articles in the burning city. Thousands were crucified, so that there was at last no more room for crosses, *Matt.* xxvii. 25.

BLOODY SWEAT. "And being in an agony he prayed more earnestly, and his sweat was, it were, great drops

of blood falling down to the ground ;" Luke xxii. 44. Aristotle and Diodorus Siculus both give instances of a bloody sweat produced by great agony. Like phenomena are mentioned in Loti's *Life of Sæctus v.* ; *Sir J. Chardin's History of Persia* ; and by *De Thou*. Some persons suppose that this language is figurative, and only affirming that our Saviour's sweat was externally excessive. Dr. Macknight in his "Harmony of the Gospels," with great propriety, remarks that the Greek article, *oeci*, does not always denote similitude, but sometimes reality, and agrees in opinion with Bartholinus de Cruce, and many others, who affirm, "That our Lord's sweat was really mixed with blood to such a degree, that its colour and consistency were as if it had been really blood."

He afterwards observes, that history puts the possibility of this matter beyond a doubt. Charles IX, of France, died of a malady in which his blood gushed out of all the pores of his body. Voltaire, in his *Universal History*, thus describes it :—"Charles IX died in his 25th year. The malady he died of was very extraordinary ; the blood gushed out of all his pores. This accident, of which there are some instances, was owing either to excessive fear and to violent passion, or to a warm and melancholy constitution."

To this passage may be added the testimony of Horstius, who, in describing a particular disease attended with extravasated blood under the cuticle, or false skin, observes, That it proved fatal to a pregnant woman, by a hæmorrhage from the gums. In this case hot baths and sudorific medicines were absurdly employed, and they produced a *bloody sweat*.

This disease has recently been more attentively examined, and is called by the late eminent Dr. Willan, "*Purpura Hæmorrhagica*." It has been known in some instances to come on very suddenly after great exercise of body, and distress of mind. In it the smaller vessels on the external and internal surfaces of

the body appear to lose their contractile power ; and from this want of tone, suffer the red particles of the blood to pass through them, and consequently, to be suffused under the outer skin, giving the appearance of red or livid spots. Many cases occur, in which the least exertion, or even slightest pressure, such as is used in feeling the pulse, causes a violent, and sometimes a fatal hæmorrhage.

It seems, therefore, not improbable that in our Saviour's inexpressible agony such a degree of exhaustion was induced as to deprive the minute vessels on the surface of the body of their usual containing power ; in consequence of which loss, not merely a watery fluid, but the red particles of the blood also, passed through the pores of the skin, so that this phenomenon might, with strict and literal propriety, be called a *Bloody Sweat*.

BLOOD and WATER.—"Forthwith came thereout blood and water :." John xix. 34. By some this has been regarded as miraculous, and symbolic, the blood symbolizing pardon, and the water purification. This circumstance has been represented as impossible by infidels, who have said that blood will not flow from a corpse ; but surgical testimony proves that a deep incision immediately after death will cause a flow of blood. The piercing of his side evinced the reality of the Redeemer's death. Modern infidels have questioned the reality of his death ; but the soldier's spear confutes them, and the circumstance also proves his *humanity*,—a "partaker of flesh and blood." It is very likely that Christ was not quite dead when he was pierced, that his blood was not congealed, but fluid, and was poured out from that wound which must have extinguished vitality.

William Stroud Esq., M.D., London, 1847, who wrote a *Treatise on the Physical Cause of Christ's death*, says, "Agony, when intense, produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimately rupture of the heart. Such rupture is usually attended with im-

26. 23. *b.* of New Testament, *Mark* 14. 24; *Luke* 22. 20; 1. *Cor.* 11. 25.
 27. *b.* not to put into treasury, because it is price of *b.*
 28. Field of *b.* *Acts* 1. 19.
 29. I am innocent of the *b.* of this just person
 30. his *b.* be on us and our children
Luke 13. 1. whose *b.* Pilate mingled
 31. 44. sweat great drops of *b.* falling
John 1. 13. born not of *b.* nor of flesh
 32. 54. 56. and drinketh my *b.* shall
 33. my *b.* is drink indeed
 34. 24. of his side came *b.* and water
Acts 17. 26. made of one *b.* all nations
 35. 20. that they abstain from *b.* 29;
 36. 21. 25.
 37. 6. your *b.* be on your heads
 38. 26. I am pure from *b.* of all men
 39. God purchased with his own *b.*
Rom. 3. 25. through faith in his *b.*
 40. 9. justified by his *b.*
 41. 1. *Cor.* 11. 27. guilty of body *b.* of Lord
 42. 15. 50. flesh and *b.* cannot inherit the kingdom
Eph. 1. 7. redemption through his *b.* even forgiveness of sins, *Col.* 1. 14.
Col. 1. 20. peace through *b.* of cross
Heb. 2. 14. the children are partakers of flesh and *b.*
 43. 12. nor by the *b.* of goats, but by his own *b.*
 44. 13. If the *b.* of bulls and goats sanctify
 45. 20. this is the *b.* of the testament
 46. 22. without shedding of *b.* no remission
 47. 10. 19. into holiest by *b.* of Jesus
 48. 12. 4. not resisted unto *b.* striving
 49. 24. *b.* of sprinkling—speaketh better
 50. 11. whose *b.* is brought into the sanctuary
 51. 1. *Pet.* 1. 2. sprinkling of the *b.* of Jesus
 52. 19. with precious *b.* of Christ
 53. 1. *John* 1. 7. his *b.* cleanseth us from all
 54. 6. came by water and *b.*
 55. 3. three in earth, the Spirit, the water, and *b.*
Rev. 1. 5. washed us in his own *b.*
 56. 9. thou hast redeemed us to God by thy *b.*
 57. 10. dost thou not avenge our *b.*
 58. 7. 14. white in the *b.* of the Lamb
 59. 7. fire mingled with *b.*
 60. 12. 11. overcame by *b.* of the Lamb
 61. 14. 20. and *b.* came out of the wine
 62. 16. 6. given them *b.* to drink,
 63. 17. 6. drunken with the *b.* of saints
 64. 24. in her was found the *b.* of the prophets
 65. 19. 13. he was clothed in a vesture dipped in *b.*
 66. Blood guiltiness, *Ps.* 51. 14.
Bloudy, *Ex.* 4. 25. 26; *Ps.* 5. 6, & 55. 23.
BLOSSOM. A flower of a tree or plant,
Gen. 40. 10. — To put forth into
 flowers, or blossoms; *Num.* 17. 5;
Hab. 3. 17. — To increase, flourish
 and prosper; *Is.* 27. 6; 35. 1, 2.
Gen. 40. 10. her *b.* shot forth, and her
 clusters

Is. 5. 24. their *b.* go up as dust
 27. 6. Israel shall *b.* and bud
 28. 1. desert shall *b.* as the rose
 2. it shall *b.* abundantly and rejoice
Ezek. 7. 10. rod hath *b.* pride budded
Hab. 3. 17. the fig-tree shall not *b.*

BLOT. Signifies, 1. Censure, or undeserved blame; *Prov.* ix. 7; *Matt.* vii. 6.—2. Unjust gain, which is a blemish and disgrace to any person; *Job* xxxi. 7.—3. To cause to be forgotten; *Dent.* ix. 15.—4. To exclude from the privileges of God's people; *Dent.* xxxii. 5.—5. Utterly to destroy; *Dent.* xxv. 19.—6. The full forgiveness of sins; *Isa.* xlv. 22; *Rev.* iii. 5.—7. Everlasting permanency; "I will not blot out his name out of the book of life," &c. *Rev.* iii. 5.

BLOT out of thy Book; *Ex.* xxxii. 32, 33. The families of each tribe were written in the public registers. It was not difficult to erase a name, the ink probably resembling that used in Syria, which can be washed off by water.

BLOTTING 'out the hand-writing of ordinances'; *Col.* ii. 14. This refers to a bond, by which a person binds himself to some payment or duty, which stands in force against him till the obligation is discharged. Bonds were cancelled, by blotting them out with a pen, or by striking a nail through them. Then the bond became useless. In *Eph.* ii. 15, the ritual ordinances are meant, which separated the Jews from the Gentiles; but here the curse denounced against the transgressors of the moral law.

BLOT out, *Ex.* 32. 32. and if not *b.* me out of thy book
Ex. 32. 33. whosoever hath sinned, him will I *b.* out
Dent. 9. 14. let me alone that I may *b.* out their name
 25. 19. shall *b.* out the remembrance of Amalek
 29. 20. the Lord shall *b.* out his name from under heaven
Ps. 51. 1. have mercy O God, *b.* out my transgressions
 9. hide my sins and *b.* out all mine iniquities
Rev. 3. 5. I will not *b.* his name out of book of life
BLOTTED, *Is.* 44. 22. I have *b.* out as a
Acts 3. 19. repent, that your sins may be *b.* out

BLOTTETH, DWG. *Is. 43. 25.* I am he that *b.* out thy transgressions
Col. 2. 14. b. out the hand-writing of ordinances

BLOW, (1) A stroke, calamity, affliction, &c.; "Remove thy stroke away from me," &c.; *Ps. 39. 10; Jer. 14. 17.* (2) The displeasure of God in scattering his enemies; *Ex. 15. 10.* (3) The blowing of the trumpets; *Num. 10. 5-9; Josh. 6. 4.* (4) The gracious operations of the Spirit; "The wind bloweth where it listeth," &c.; *John 3. 8; Songs 4. 16.*

BLOW, Ps. 39. 10. I am consumed by the *b.* of thy hand
Jer. 14. 17. people is broken with a grievous *b.*

BLOW, (verb) Ex. 15. 10. thou didst *b.* with thy wind

Num. 10. 5. when ye *b.* an alarm, camps shall go, &

Judg. 7. 18. when I *b.* with a trumpet, then *b.* ye

Ps. 78. 25. he caused an east wind to *b.* in heaven

Songs 4. 16. come, thou south, *b.* upon my garden

Is. 40. 24. he shall also *b.* upon them, shall wither

Hos. 5. 8. b. ye the cornet in Gibeath, *Luke 12. 58.* when ye see the south-wind *b.*

BLOWETH, Is. 40. 7. because the Spirit of the Lord *b.* on it
Eccl. 1. 16. I have created the smith that *b.* the coals

John 3. 8. the wind *b.* where it listeth

BLUE: in ancient times, "captains and rulers were clothed with blue," because a rich and magnificent colour; *Ezek. xxiii. 6.* In *Exodus xiv. 4; xxvi. 1, and xxviii. 31.* Some think it emblematical of purity and heavenly graces.

BLUSH to lift up my face, *Ezra 9. 6.*

Jer. 6. 15. neither could they *b.* 8. 12.

BOANERGES, Bo-an-er'-ges, sons of thunder.—A name given to both James and John. They were so called on account of their fervid spirit, and their future fidelity and boldness in proclaiming Divine truth. They were faithful to the death of martyrdom. James suffered death, and John was banished, for the name of Christ—a proof that they shunned not to declare the whole counsel of God.

BOAR, a male swine, declared unclean under the law. This animal in its wild state is extremely fierce and voracious. The persecuting enemies of the Lord's people, in other times,

who wasted and destroyed them, are compared to the wild "boar of the wood;" *Psalm lxxx. 13.*

The Rev. Mr. Lewes, was proceeding in the dusk of the evening from Constantinople to Therapia. Passing a vineyard, he observed an animal of large size rushing forth from among the vines. The Greek syrogee, who was riding first, exclaimed, 'Wild boar! wild boar!' and really it proved a wild boar, retreating from the vineyards to the woods. 'What has the wild boar to do with the vineyards?' asked Mr. Lewes. 'Oh!' said the guide, 'tis the custom of the wild boar to frequent the vineyards and devour the grapes.' And it is astonishing what havoc a wild boar is capable of effecting during a single night. What with eating and trampling under foot, he will destroy an immense quantity of grapes. With what fatal propriety does this affecting image retain its force, up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, burnt with fire.

BOAST sometimes means vaunting and insulting language; *Ps. 94. 4.* Sometimes confidence and triumph in God; *Ps. 84. 2.* The apostle Paul said, if he must boast, it should be in his infirmities. His enemies had upbraided him with weakness or cowardice. Of this weakness he told them he would boast, because the humbler he was, the more he should be strengthened by Divine power; *Ps. 10. 3, & 49. 6, & 54. 1; Prov. 20. 14, & 25. 14; Jam. 3. 5.*

1 Kings 20. 11. b. as he that puts it off

Ps. 44. 8. in God we *b.* all day long

Prov. 27. 1. b. not of to-morrow

Rom. 11. 18. b. not against branches

Eph. 2. 9. not works lest any should *b.*

BOASTING. *Acts 5. 26; Rom. 3. 27.*

Jam. 4. 16. b. all rejoicing is evil

Rom. 1. 30. proud *b.* 2 *Tim. 3. 2.*

BOAZ or **BOOZ, Bo'-az, Bo'-oz, in strength.**—The son of Salmon; *Ruth iv. 20, &c.; Matt. i. 5.*—The name of a brazen pillar in the porch of the temple, the other column was called Jachin; *1 Kings vii. 21.*

BOCHERU, Bok'-ke-rew, first-born—A descendant of Saul; *1 Chron viii. 38.*

BOCHIM, Bo'-kim, the place of

weeping, mourning, or mulberry trees.
—A place at Shiloh, Judges ii. 1. Supposed to be Baca, near Jerusalem; Pa lxxiv. 6. Another place near Gilgal; Judges ii. 1.

BODY. An assemblage or community is called a body; 1 Cor. x. 17.—Jesus says, Matt. vi. 22. "If thine eye be single, thy whole body shall be full of light;"—if thy intentions be upright, thy whole conduct will be agreeable; or, if thine eye be single, if thou art liberal and beneficent, all thy actions will be good; and thou wilt avoid many sins which attend avarice. Paul speaks of a spiritual body; 1 Cor. xv. 44, in opposition to the animal. Our present body is an animal body; but our resurrection body will be spiritual, neither gross, heavy, frail, nor corrupting, &c.—Body is opposed to shadow, figure; Col. ii. 17. The ceremonies of the law, the festivals of the Jews, are figures and shadows realized in Christ, &c. The fulness of the Godhead resides *bodily* in Jesus Christ; Col. ii. 9, not figuratively, but really and essentially.

BODY.—'this is my body;' Matt. xxvi. 26, that is, *represents* my body: a scripture mode of expression. Compare Gen. xli. 26, 27. Dr. Adam Clarke well observes; "Christ had nothing in his hands, at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz. that the bread which he was now breaking *represented* his body, which in a few hours was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds, and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning. "But," says a false and absurd creed, "Jesus meant, when he said, *Hoc est corpus meum*, *This is my body*, and *Hic est calix sanguinis mei*, *This is the Chalice of my blood*, that the bread and wine were *substantially* changed into the body, including flesh, blood, bones, yea the whole Christ,

in his immaculate humanity and adorable divinity!"

For denying this, what rivers of righteous blood have been shed by state persecutions, and by religious wars. Well may it be asked, "Can any man of sense believe, that when Christ took up that bread and broke it, it was his own body which he held in his own hands, and which he himself broke to pieces, (*broke his own body!*) and which he and his disciples ate? *ate his own body*—how absurd! *HIS OWN BODY ATE HIS OWN BODY!*) still more absurd!!!"

Had the Saviour spoken in Latin, following the idiom of the Vulgate, he would have said, *Panis hic corpus meum significat*, this bread signifies my body: or, *hoc poculum sanguinem representat*; this cup represents my blood.—In the Hebrew, Chaldee, and Chaldeo-Syriac languages as used in the Bible, there is no term which expresses to mean, signify, or denote, though both the Greek and Latin abound with them; hence the Hebrews use a figure, and say, *it is*, for it signifies. So Gen. xli. 26, 27, "The seven kine are (that is, represent) seven years." "The ten horns are, (that is, signify,) ten kings," and many other scriptures.

Suppose we enter a museum, and we see statues, we are sure to say, This is *Shakspeare*, this is *Fox*, this is *Pitt*, this is *Nelson*, &c. We know that the statues are not the identical persons, but only the representations of those great men. When Christ took the bread and brake it, and said, *This is my body*, who, but the most stupid of mortals, could imagine that he was, at the same time, handling and breaking his own body?

BODY 'of this death,' Rom. vii. 24. The apostle alludes to the mode of punishment inflicted by ancient tyrants, the binding of a dead body to a captive, and compelling him to drag the offensive body with him wherever he went. What a punishment was this! The dead body was bound to the poor wretch *face to face*. Think

of its weight, of the ghastly distorted face opposite to his, of its dreadful stench, as it was rapidly decomposing, and of being compelled to drag such a mass of corruption and filth from place to place.

Virgil assures us that this was a punishment actually inflicted by tyrants. The Apostle could not have used a more forcible image. *Who shall rescue me, miserable captive as I am, from the body of this death?* from this perpetual load, which I carry about with me; and which is cumbersome, offensive and odious as a dead carcass tied to a living body to be dragged about with it wherever it goes!!

BODY of heaven, *Ez.* 24. 10.

Job 10. 26. worms destroy this *b.* yet in

Matt. 6. 22. *b.* full of light, *Luke* 11. 34.

10. 23. that kill the *b.* *Luke* 12. 4.

23. 26. this is my *b.* 1 *Cor.* 11. 24.

Rom. 6. 6. that *b.* of sin be destroyed

7. 4. dead to the law by *b.* of Christ

24. deliver me from this *b.* of death

8. 10. *b.* is dead because of sin

18. through the spirit mortify deeds

of the *b.*

23. adoption the redemption of our *b.*

1 *Cor.* 6. 13. *b.* is not for fornication but

for the Lord, and the Lord for

the *b.*

18. every sin that a man doeth with-

out the *b.*

19. your *b.* is the temple of the Holy

Ghost

7. 4. wife hath not power of her own *b.*

9. 27. I keep under my *b.* lest that by

10. 16. communion of the *b.* of Christ

11. 27. guilty of the *b.* and blood of

Lord

29. not discerning the Lord's *b.* 12.

14-23.

27. ye are the *b.* of Christ

15. 26. with what *b.* do they come

44. sown a natural *b.* raised a spirit-

ual *b.*

2 *Cor.* 5. 8. to be absent from the *b.*

Eph. 3. 6. fellow-heirs of the same *b.*

4. 12. for edifying the *b.* of Christ

5. 23. he is the Saviour of the *b.*

Phil. 3. 21. who shall change our vile *b.*

Col. 1. 18. he is head of the *b.* church

2. 11. putting off the *b.* sins of the

17. shadow of things—but *b.* is Christ

23. neglecting of the *b.* not in honour

1 *Thess.* 5. 23. spirit soul, and *b.* be

preserved

Heb. 10. 5. a *b.* hast thou prepared me

Jam. 3. 6. able to bridle whole *b.*

Jude 9. disputed about the *b.* of Moses

John 2. 21. his own *b.* 1 *Cor.* 6. 18; 1

Pet. 2. 24.

1 *Cor.* 5. 3. in the *b.* 2 *Cor.* 5. 6. 10, &

12. 2; *Phil.* 1. 20; *Heb.* 13. 3.

Deut. 23. 11. 18. 52. fruit of the *b.*, & 30

9; *Ps.* 132. 11; *Mic.* 6. 7.

Rom. 8. 11. quicken your mortal *b.*

12. 1. present your *b.* a living sacri-

fice

1 *Cor.* 6. 15. your *b.* are members of

Christ

Eph. 5. 23. husbands love your wives as

own *b.*

Heb. 10. 22. *b.* washed with pure water

Luke 2. 22. Holy Ghost descended in

b. shape

2 *Cor.* 10. 10. his *b.* presence is weak

Col. 2. 9. dwelleth the fulness of God-

head *b.*

1 *Tim.* 4. 8. *b.* exercise profiteth little

BOHAN, Bo'-han.—A descendant of Reuben, *Josh.* xv. 6. Bohan was a person of note, as a stone was set up to perpetuate his memory; *Josh.* xviii. 17.

BOLD as a lion, *Prov.* 23. 1.

2 *Cor.* 10. 1. absent am *b.* toward you

11. 21. if any is *b.* I am *b.* also

Phil. 3. 1. I be much *b.* in Christ

Mark 15. 43. went *b.* to Pilate

Eph. 6. 19. 20. open my mouth *b.*

Heb. 4. 16. come *b.* to throne of grace

2 *Cor.* 7. 4. great is my *b.* of speech

Eph. 3. 12. in whom we have *b.* access

Heb. 10. 19. *b.* to enter into the holiest

1 *John* 4. 17. *b.* in the day of judgment

BOLLED.—"Flax was bolled," *Exod.* ix. 31, means that it was podded or nearly fit to be gathered.

BOND, such as are in slavery and bondage; 1 *Cor.* xii. 13; *Rev.* vi. 15.

BONDAGE. (1.) Outward slavery; hard service and oppression; *Exodus* vi. 5; *Ezra* ix. 8, 9, (2.) Restraint; 1 *Cor.* vii. 15. (3.) Spiritual slavery to the broken law, and subjection to the oppressive service of sin and Satan; 2 *Pet.* ii. 19. (4.) Bondage in the conscience begets that Spirit of fear which hath torment; *Rom.* viii. 15. (5.) Bondage of corruption, is the certainty that we are indissolubly bound to death, and all its concomitants; therefore, says Paul; *Heb.* ii. 15. Christ delivers from the fear of death, which keeps all men in a greater or less degree, all their lifetime subject to bondage. (6.) The yoke of bondage which the Judaizers wished to bind about the necks of the Gentile churches; *Gal.* v. 1. was the observance of the ceremonial rites of the Mosaic law, now that Christ, the end of that law, was come.

BOND of covenant, *Ezek.* 20. 37.

Acts 8. 23. in gall and *b.* of iniquity

Eph. 4. 3. unity of spirit in *b.* of peace

1 Cor. 12. 13. *b.* and free. *Gal.* 3. 28.

Eph. 6. 8; *Col.* 3. 11; *Rev.* 6. 15, & 13.

16, & 19. 13.

Ps. 116. 16. hast loosed my *b.*

Job 12. 13. he looseth *b.* of kings

Acts 20. 23. *b.* and afflictions abide me

23. 29. worthy of death or *b.*

23. 29. such as I am except these *b.*

Eph. 6. 20. I am an ambassador in *b.*

Phil. 1. 16. to add affliction to my *b.*

Col. 4. 18. remember my *b.*

2 Tim. 2. 9. suffer trouble even unto *b.*

Phil. 10. whom I have begotten in my *b.*

Heb. 10. 34. compassion in my *b.*

11. 36. trial of *b.* and imprisonments

13. 3. remember them that are in *b.*

Ex. 13. 3. house of *b.* 20. 2.

1. 14. lives bitter with hard *b.*

2. 23. sighed by reason of the *b.*

Rom. 8. 15. received again spirit of *b.*

1 Cor. 7. 15. brother or sister is not in *b.*

Gal. 4. 24. Sinai which gendereth to *b.*

5. 1. entangled with yoke of *b.*

Sand-women, *Gen.* 21. 10; *Gal.* 4. 23. 30.

BONE, that part of the body which is white and hard, affording support to the whole fabric, *Job* x. 11; the dead body, *1 Kings* xiii. 31; the whole man, *Job*. xx. 11; *Psalm* xxxv. 10. "All my *bones* shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him!" Holy confidence and comfort of mind, *Psalm* li. 8. "Make me to hear joy and gladness; that the *bones* which thou hast broken may rejoice." Kinsmen according to the flesh, *Gen.* xxix. 14; *Judges* ix. 2; *Gen.* ii. 23.—Spoken of Christ and his church, *Eph.* v. 30. "For we are members of his body, of his flesh, and of his *bones*." The valley full of *bones*, mentioned *Ezekiel* xxxvii. 1—14, is a striking representation of "the whole house of Israel," first in their dead, and second in their revived state. Speaking generally, the history of these bones may denote, (1.) The deplorable condition of unconverted men, who are dead in trespasses and sins, *Eph.* ii. 1; *1 Tim.* v. 6. The valley of the world is extensive. And there were "very many in the open valley; and, lo, they were very dry." All hope of revival, appeared to be "lost and cut off." The prophet was called to

survey the bones, "and pass by them round about." The whole vision was calculated to make deep and lasting impression on his mind. And God saw good to propose a very singular question to him, as he stood pondering over the melancholy scene:—"Son of Man, can these dry *bones* live?" Can these dead souls live? What is thy judgment in this matter? Chilling and disheartening as the prospect was, the prophet knew the power of God to "do every thing." He therefore answered very modestly, and with caution, "and he said, O Lord God, thou knowest." (2.) *Ezekiel* was now commanded to prophesy to the *bones*. "Prophecy, son of man, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live." As the man of God prophesied to the bones, and cried for the animating breath of the Spirit to do his gracious office, he informs us of a noise, a shaking, and a union, or coming together, among them. At length, sinews, and flesh, and skin covered them, "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

BONE.—"And Adam said, This is now bone of my bones," &c. There is a very delicate and expressive meaning in the original, which does not appear in the version of our Bible. When the different *genera* of creatures were brought to Adam, to assign their proper names, it is probable that they passed in pairs before him, and as they passed, received their names. To this circumstance these words refer. Instead of *this now is*, (*Zoth happaam*) we should render more literally, *This turn*, this creature which now appears before me, is flesh of my flesh, &c. The creatures that had *passed* already before him were not suitable to him, and therefore it was said, *For Adam there was not a help-meet found*, (ver. 20,) but when the woman came, formed out of

himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind every way suitable to be his companion.

BONE of b. and flesh of my flesh. *Gen. 2. 23, & 29. 14; Judg. 9. 2; 2 Sam. 5. 1, & 19. 13; 1 Chr. 11. 11.*

Ex. 12. 46. not break a b. of it
John 10. 36. b. of him not be broken
Job 10. 11. fenced me with b. and sinew

Ps. 51. 8. b. broken may rejoice

Ecc. 11. 5 how b. grow in womb of

Matt. 23. 27. full of dead men's b.

His bones, *Ps. 34. 20; Eph. 5. 30; Job*

20. 11; Ezek. 32. 27; Prov. 12. 4.

Ps. 6. 2. my b. are vexed

22. 14. all my b. are out of joint

51. 10. my b. are consumed

82. 8. my b. waxed old through

85. 10. all my b. shall say Lord, who

88. there is no rest in my b.

102. 3. my b. are burnt as an hearth

6. my b. cleave to my skin

BONNETS, *Isa. iii. 20.*—This refers to the head-dress, or turban of the Eastern females, the general form of which is, that it is a cap bound round with one or more handkerchiefs, or shawls folded high and flat. Those of the upper class are ornamented with jewels, gold spangles and coins. The high priest's bonnet was a magnificent head-dress, formed of about eight yards of linen, gracefully arranged in circular folds. On its front was a gold plate, with those awful words inscribed, "HOLINESS TO THE LORD." *Exod. xxxix. 28, 30.*

BOOK. In Hebrew, *Sepher*, in Greek, *Biblos*, in Latin, *Liber*. The English word, *book*, from the Gothic *Boka*, or the Saxon. *Boc*, meaning a *beech-tree*, on the bark of which our ancestors were accustomed to write. Anciently plates of lead and copper, the barks of trees, bricks, stones, marble slabs, ivory, wood, &c., were the first materials employed upon which memorials, events, &c., were engraved or written, to be transmitted to posterity. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The

contract which Jeremiah confirmed for the purchase of a field, is called by the same name. Ahasuerus's edict in favour of the Jews is likewise called a book. Job writes, that his judge or his adversary would himself write his sentence. The writing likewise which a man gave to his wife when he divorced her, was called a *book of divorce*.

BOOK.—*Ezra opened the book;* *Neh. vii. 5.* The oldest books were in the form of a roll made of sheets of the finest bark of trees, or of the leaves of the papyrus, or linen. Relics of Rolls of papyrus are still extant. Afterwards parchment was used, and most of these books were rolls consisting of one or more skins rolled on a stick, called a volume, from the Latin word *volumen*, which signifies a folding or rolling up. The following passages allude to books in the form of rolls; *Ezra vi. 2; Isa. viii. 1; Jer. xxxvi. 2—6; Ezek. ii. 9. Zech. v. 1; Rev. v. 1.* The parchments of Paul, probably contained his right as a Roman citizen; *2 Tim. iv. 13.* The first notice of a library of books is in *Ezra vi. 1, 2*, and the oldest books are those of Moses and Job. Several hundred years elapsed from their age to that of Homer, or Hesiod, the most ancient authors, except the Jewish. The copies of the Scriptures, used by the modern Jews, in all parts of the East



ANCIENT BOOKS AND WRITING MATERIALS.

are formed like the ancients. Buchanan in his *Christian Researches*,

mentions one of great age, fixed by tradition near the commencement of the Christian era, and which was found in a coffin of the black Jews of Abyssinia, consisting of a roll, not of vellum, but of a soft flexible leather, made of goat's skin and dyed red. The skins were sewed together, and the roll was about fifty feet in length.

BOOK. "*Oh that my words were now written! oh that they were printed in a book!*" Job xix. 23. The word, "*printed*" should have been, described, traced out, or inscribed in a register. The art of printing did not exist in Job's time. It never existed till the year 1440. The writing was then put upon the leaves of the papyrus. Or it was done by an iron stile on plates of lead, or some other metal.

BOOK OF LIFE,—alludes to the register of the congregation of Israel, admitted to the temple worship. All others were as dead to the external privileges of the chosen. A pious Israelite dreaded the extirpation of his name from this book. Moses was willing to endure it for Israel; Exod. xxxii. 32. O the felicity of being a member of the holy assembly in heaven, having the name written in the *book of life*,—the *Lamb's book of life*! Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 27; xxii. 19.

BOOK, *written within and on the backside*; Rev. v. 1. The comma should be transposed, and the sentence be read, 'A book written within, and on the backside sealed, &c.

BOOK 'of Joshua,' a register of events kept by him; Josh. x. 13.—**Book** 'of the wars of the Lord.' A register of the events made by Moses; Num. xxi. 14.

BOOKS of the *Ephesians*. Read Acts xix. 19. So Horace addressing the enchantress Canidia, conjures her "by the *books* (*libros carminum*) of incantations, potent enough to call down the stars from heaven." The Ephesian letters were no other than enchantments; or certain combination of letters, which pronounced with certain intonations, or worn on parchments as amulets, were believed to

expel diseases or evil spirits. Their books explained these arts.

BOOK of JUDGMENT, and the **BOOK** of REMEMBRANCE. —

"*The judgment was set, and the books were opened*;" Dan. vii. 10. Alluding to what is practised, when a prince calls his servants to account; or to the custom of the Persian kings who had a book in which a daily record was made of the acts of their servants, by which they were guided in their treatment of them, conferring dignity, honour, and wealth, on the faithful, and death, in its most terrific forms, on the treacherous. Thus "God the judge of all, when he *opens the books* of Remembrance and Conscience, will render to every man according to his works;" Esth. vi. 1—11; Dan. vii. 10; Mal. iii. 16; Rev. xx. 12.

BOOK.—To EAT A BOOK, Rev. x. 9. This expression is figurative, implying diligent consideration. It is used analogically, just as Christ said, "He that eateth my flesh," &c.; John vi. 51, 54. We say of an intant reader, "He devoured the book which I lent him."

BOOK, Gen. 5. 1; Esth. 8. 1.

Ec. 32. 32. blot me out of thy b.

Job 19. 23. O that—printed in a b.

31. 35. adversary had written a b.

Ps. 40. 7. in volume of b. Heb. 10. 7.

56. 8. tears are they not in b.

189. 16. in thy b. all my members

BOOK of Life, Phil. 4. 3. whose names are written in the b. of life

Rev. 3. 5. I will not blot out his name out of b. of life

13. 8. names are not written in the b. of life, 17. 13.

20. 12. another b. opened, which is the b. of life

15. was not found in the b. of life

21. 27. which are written in the Lamb's b. of life

22. 19. shall take away his part out of the b. of life

BOOKS, Eccl. 6. 1. search was made in the house of the b.

Eccl. 12. 12. of making many b. there is no end

Dan. 7. 10. and the b. was opened, Rev.

20. 13.

9. 2. I understood by b. the number

of years

John 21. 25. the world could not contain the b.

Acts 19. 19. many brought their b. and

burned them

2 *Tim.* 4. 13. bring the *δ*. especially the parchments
Rev. 20. 12. dead judged out of things written in the *δ*.

BOOTH, a tent made of poles, and covered over. Jacob made *booths* for his cattle, *Gen.* xxxiii. 17. The Israelites made *booths* to dwell in, *Lev.* xxiii. 42, 43. And at the feast of the tabernacles, *booths* were made of green boughs of trees, *Neh.* viii. 14, 17. Jonah made a *booth* to screen him from the heat of the sun, *ch.* iv. 5. See also *Job.* xxviii. 13.

BOOTY, spoil, or prey. The law of Moses, *Numb.* xxxi. 27, requires, that the booty taken from the enemy should be divided equally among those who were in the battle and the rest of the people, *Jer.* xlix. 32; *Hab.* ii. 7, 8; *Zeph.* i. 13.

BORDER, coast, bound, or limit, *Gen.* 10. 19; 49. 13.—A border for fastening; *Ex.* 25. 25.—Askirt, hem, or fringe; *Mark* 6. 56.—Borders of delight; *Is.* 54. 12, and I will make thy windows of agates..... borders of precious stones

BORN.—*Naturally*, a being brought into the world; *Gen.* xxii. 20; *Job* i. 2.—*Supernaturally*; as in the birth of Isaac after his parents were in extreme old age, *Gen.* xvii. 17; xviii. 11. *Carnally*; *Gal.* iv. 28, 29.—*Spiritually*, born of the Spirit, new creatures, &c; *John* i. 13; *iii.* 5, 6; 2 *Pet.* i. 23.

BORN, *Pa.* 58. 3. go astray as soon as *δ*.
Pa. 87. 4. this man was *δ*. there, *δ*.
 5. this and that man—*δ*. in her
Prov. 17. 17. brother is *δ*. for adversity
Ecc. 3. 2. time to be *δ*. and die.
Is. 9. 6. unto us a child is *δ*. a Saviour
 68. 8. shall a nation be *δ*. at once
Jer. 15. 10. *δ*. me a man of strife
Matt. 11. 11. among them that are *δ*. of women
 23. 24. better if he had not been *δ*.
John 3. 4. be *δ*. when he is old
 5. *δ*. of water and of spirit
 6. *δ*. of flesh is flesh, *δ*. of spirit
Rom. 9. 11. children being not yet *δ*.
1 Cor. 15. 8. one *δ*. out of due time
Gal. 4. 23. *δ*. after flesh, 29.
1 Pet. 2. 2. as new *δ*. babes desire
Job. 14. 1. *δ*. of a woman, 15. 14, & 25.
 4; *Matt.* 11. 11; *Luke* 7. 28; *δ*. again, *John* 3. 8. 5. 7; 1 *Pet.* 1. 23.
BORN, for brought forth, *Gen.* 17. 17. a child *δ*. to him 100 years old, 21. 5.
Gen. 21. 7. I have *δ*. him a son in his old age

24. 15. Rebekah came, who was *δ*. to Bethuel
Ex. 1. 22. every son *δ*. ye shall cast into the river
Lev. 12. 7. this is the law of her that hath *δ*. a male
Ruth 4. 15. for thy daughter-in-law hath *δ*. him
1 Sam. 2. 5. so that the barren hath *δ*. seven
Job 3. 3. let the day perish wherein I was *δ*.
 5. 7. yet man is *δ*. to trouble as sparks fly upward
 11. 12. though man be *δ*. like a wild ass's colt
Ps. 22. 31. shall declare to a people that shall be *δ*.
Jer. 20. 14. cursed be the day wherein I was *δ*.
Ezek. 16. 4. in day thou wast *δ*. thy navel not cut
Hos. 2. 8. lest I set her as in the day that she was *δ*.
Matt. 2. 2. where is he that is *δ*. king of the Jews
 4. Herod demanded where Christ should be *δ*.
 28. 24. good if he had not been *δ*. *Mark* 14. 21.
Luke 1. 35. that holy thing that shall be *δ*. of thee
 2. 11. to you is *δ*. this day in the city of David
John 9. 2. master, who did sin, that he was *δ*. blind
 16. 21. for joy that a man is born into the world
 18. 37. to this end was I *δ*. and for this cause
Acts 22. 3. I am a Jew *δ*. in Tarsus; 23. I was free *δ*.
Rom. 9. 11. for the children being not yet *δ*.
1 Cor. 15. 8. seen of me, as of one *δ*. out of due time
Heb. 11. 23. by faith Moses when *δ*. was hid
1 Pet. 2. 2. as new *δ*. babes desire sincere milk of word
1 John 2. 29. that doth righteousness, is *δ*. of him
BORN of God, *John* 1. 13. which were *δ*. not of blood, but of God
1 John 3. 9. *δ*. of God doth not commit sin, because *δ*.
 4. 7. every one that loveth is *δ*. of God and knoweth
 5. 1. who believeth that Jesus is Christ is *δ*. of God
 18. whosoever is *δ*. of God sinneth not
BORNE, *Gen.* 50. 23. children of Machir *δ*. on Joseph's knees
Judg. 16. 29. the pillars on which the house was *δ*. up
Mark 3. 8. bringing one sick of palsy, was *δ*. of four
John 20. 15. if thou hast *δ*. him hence tell me
1 Cor. 15. 49. as we have *δ*. the image of the earthly

BORNE, Job 34. 31. to be said to God, I have *b.* chastisement

Ps. 55. 12. it was not an enemy, then I could have *b.*

Ec. 7. because for thy sake I have *b.* reproach

Is. 53. 4. surely he hath *b.* griefs, carried sorrows

Nash. 20. 12. which have *b.* burden and heat of day

Rer. 2. 8. hast *b.* and hast patience, and not fainted

BORROW, to ask for, and receive any thing; *Ex.* 3. 21, 22; 11. 2; 12. 35;

22. 14; 2 *Kings* 4 3; *Is.* 5. 4. *Prov.* 22. 7. *b.* is servant to the lender

Is. 24. 2. as with lender so with *b.*

Nash. 5. 42. from *b.* of thee turn not

BORROWER, *Prov.* 22. 7; *Is.* 24. 2.

BORROW.—"Every woman shall borrow of her neighbour," &c., *Exod.* iii. 21, 22. This procedure has been objected to on the ground of *dishonesty*—*borrowing without any intention to pay*. But there is no ground for objection. The word which our translators have rendered *borrow*, simply signifies to *ask*, to *require*, to *demand*. In three passages on this translation, *ch.* iii. 22; *xi.* 2; *xii.* 35; the Septuagint has *aiteset*, *shall ask*; and in the two former, the Vulgate has *postulabel*, *shall demand*. The English Bible had it so, till the edition of Becke, in 1549; the Geneva, Barker's, and some others, have *asked*. The Israelites were therefore to *ask* or *demand* of the Egyptians a recompence for their past services—a restoration only of that property of which they had been despoiled. This is implied in *ver.* 22, "Ye shall *spoil* the Egyptians." The word *spoil* in the original signifies to *regain* or *recover*, and is used in 1 *Sam.* xxx. 22, and other places. Remember also what is said *ch.* iii. 21, "And I will give this people *favours* in the sight of the Egyptians; also *ch.* xi. 3; *xii.* 36. In addition to the *fear* which made them "*urgent*" (*ch.* xii. 33) for the Israelites to depart, the Lord *ouched*, or *influenced* their minds to *give freely* that which the people demanded, or asked for. "They sent them out of the land in *haste*," *ch.* xii. 33. On this Mr. Bryant says, "The Egyptians never expected nor wished for the return of the Israelites, and, therefore, they could not expect the return

of the jewels and raiment." In point of fact there *could be no borrowing* in the case, because if accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*. The Egyptians had never any right to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had Joseph for his valuable services? *Nothing!* He had neither district, nor city, nor lordship in *Egypt*; nor did he reserve any to his children. All his services were gratuitous. Jacob and his family, it is true, were permitted to sojourn in *Goathen*; but they were not provided for in that place; for they brought their *cattle*, their *goods*, and *all that they had into Egypt*, *Gen.* xli. 1, 6, so that they had nothing but the bare land to feed on; and had built treasure-cities, and fortresses, and also two whole cities, *Pithom* and *Rameses*, *without any compensation whatever*; and besides, they were cruelly abused, and were obliged to witness the daily murder of their male infants.

BOSCATH, Bos'-kath, in *poverty*.—A place in the tribe of *Judah*; 2 *Kings* xxii. 1.

BOSOM, that part of the body which encloses the heart; *Exod.* iv. 6. The arms; *Psalms* cxxix. 7. *The Son*, which is in the *bosom* of the Father; *John* i. 18, signifies, who is one with the Father, beloved by him, and acquainted with his councils and will. *Render into their bosom*; *Psa.* lxxix. 12, denotes the sensible punishment of the wicked. *He shall carry them in his bosom*; *Isa.* xl. 11, signifies he shall perform the offices of a shepherd towards his people, according to their capacities and infirmities. *Giving into the bosom*; *Luke* vi. 38; "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom." The eastern garments being long and folded, and girded with a girdle, admitted of carrying much corn or fruits of that kind in the bosom.



BOSOM,—"my prayer returned into my own bosom;" this alludes to the custom of folding the garments on the bosom to receive a gift in the fold. They generally carried their purse there; Psalm xxxv. 13; Prov. vii. 23; xxi. 14; Isa. lrv.

6, 7; Luke vi. 38.

BOSOM,—"pluck it out of thy bosom." In some parts of the East, the hand is kept in the bosom by persons unemployed; Ps. lxxiv. 11.

BOSOM,—"leaning on Jesus's bosom;" this denoted the confidence of friendship. The Jews reclined on couches at their meals; and therefore one guest leaned on the bosom of another. This explains Luke xvi. 22, 23; John i. 18; xiii. 23.

BOSOM, *Ex. 4. 6; Gen. 16. 5.*
Num. 11. 12. carry them in b.
Deut. 13. 6. wife of b. 28. 54. 56.
Ps. 35. 18. prayer return unto own b.
74. 11. pluck thy hand out of b.
Prov. 5. 20. embrace b. of stranger
6. 27. take fire in his b. and not
17. 23. gift out of b. 21. 14.
19. 24. hides hands in his b. 26. 15.
Ecc. 7. 9. anger rests in b. of fools
Is. 40. 11. carry them in his b.
65. 6. 7. recompense into their b.
Ps. 79. 12; Jer. 32. 18.
Mic. 7. 5. her that lieth in thy b..
Luke 6. 38. men give into your b.
16. 23. carried into Abraham's b.
John 1. 18. who is in b. of Father
13. 23. leaning on Jesus's b.

BOSOR, *Bo'sor, taking away*.—The father of Balaam; 2 Peter ii. 15. Also called Beor; Num. xxii. 5.

BOSRAH, or **BOZRAH**, *Bo's-rah*, or *Boz'-rah*, in *tribulation*.—The metropolis of Idumea, in the half-tribe of Manassah, Gen. xxxvi. 33.—The same as Bezer in the wilderness. It was a place of refuge, Josh. xx. 8. There is a remarkable prophecy respecting this place; Isa. lxiii. 1—3.

This prophecy is descriptive of the conquest of Christ over his foes and ours. See Isa. xxxvi. 6. It is supposed to refer to Rev. xix. 13, 16.

BOSSES, Job xv. 26.—The strongest, thickest, and prominent parts of a buckler.

BOTH, *Gen. 2. 25, & 3. 7, & 9. 36.*
Zech. 6. 13. counsel of peace between b.
Eph. 2. 14. our peace made b. one
16. that might reconcile b. to God
18. we b. have access by one spirit



BOTTLE.—In the East, bottles were made of the skins of animals, sewed together, and of various sizes. These are still seen among the Arabs, and some of them hold about 60 gallons of water; two of which are the load of a camel. When these bottles have been in use for some time, the seams are apt to give way, especially if exposed to heat. This shows the propriety of our Lord's words, Matt. ix. 17, "Men do not put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." See Gen. xxi. 14; Josh. ix. 4. The similitude seems to denote, that it would be improper to put his disciples on the same austerities that John put his, considering their low measure of knowledge and strength.

The Egyptians had ornamental vases made of hard stone, alabaster, marble, glass, porcelain, ivory, bone, bronze, silver, and gold. As early as Thothmes III, supposed to be the Pharaoh of the Exodus, B. C. 1490, vases of splendid workmanship existed, specimens of which are in the British Museum.

Bottles of earthen materials were used in the time of the prophets; this is evident from Jer. xix. 1, 10, 11; xiii. 12-14.

BOTTLE.—"I am become like a bottle in the smoke," Ps. cxix. 83. Vessels of gold and silver were used in the courts of princes. But in the Arabs' smoky tents, leathern bottles would very soon be withered by the smoke. The comparison is striking. As if he had said, "My appearance, in my present state, is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a poor Arab's tent."

BOTTLE.—"Put thou my tears into thy bottle;" Ps. lvi. 8. The Easterns, the Hebrews, and the Romans, were accustomed to put tears into bottles or tear-urns. These urns were of different materials and shapes; some of glass, some of earth, and some of agate. They were placed in the sepulchres of the dead, as a memorial of the distress and affection of the survivors. In their annual lamentations for the sons of Ali, the Persians shed tears, which the priests collect with pieces of cotton, and press them into a bottle. The meaning of the Psalmist is, Let my distress and my tears be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me all the relief needed.

BOTTLE, Gen. 21. 14. 15. 19.

Ps. 56. 8. put my tears into thy b.

119. 83. I am like b. in the smoke

Jer. 13. 12. every b. filled with wine

Job 33. 37. b. of heaven

Matt. 9. 17. new wine into old b.

Mark 2. 22. new wine into new b.

BOUGHT, that which is, or has been purchased. Joseph was bought by Potiphar; Gen. 39. 1; Lev. 25. 24; Mark 16. 1. Men are bought with a price, even the Redeemer's blood; (refer to and read the passages in the concordance part)

Gen. 17. 12; 33. 19.

Deut. 32. 6. not father that b. thee

Matt. 13. 46. sold all and o. it

1 Cor. 6. 20. b. with price, 7. 23.

2 Pet. 2. 1. denying Lord that b. them

BOUND, (1.) by men with fetters and chains, 2 Chron. xxxiii. 11. (2.) With bands or cords, Gen. xxxix. 20;

Judges xv. 13. (3.) Bound by Satan, Luke xiii. 16. (4.) Bound in the Spirit, Acts xx. 22. (5.) By the law, Rom. vii. 2; 1 Cor. vii. 27. (6.) By a vow, Num. xxx. 3, 4. (7.) An oath or curse, Acts xxiii. 12, 21. (8.) Landmark, Hos. v. 10. (9.) A bounding place to the sea, Job xxvi. 10, and xxxviii. 8, 10, 11; Psa. civ. 2, 9.

BOUND Isaac, Gen. 22. 9.

Job 36. 8. if they be b. in fetters

Ps. 107. 10. being b. in affliction

Prov. 22. 15. foolishness b. in heart of child

Is. 61. 1. opening of the prison to b.

Matt. 16. 19. whatsoever ye b. on earth

shall be b. in heaven, 18. 18.

Acts 20. 22. I go b. in the spirit

21. 13. ready not to be b. only

Rom. 7. 2. wife is b. by law to her husband

1 Cor. 7. 27. are b. to a wife seek not

2 Tim. 2. 9. word of God is not b.

Heb. 13. 3. in bonds as b. with them

Is. 1. 6. closed nor b. up

Ezek. 30. 21. not b. up to be healed

34. 4. nor have ye b. up broken

Hos. 13. 12. iniquity of Ephraim is b. up

BOUND 'in the spirit,' Acts xx. 22.—To bind refers to confinement by cords, fetters, or bands, Matt. xiii. 30; xiv. 3; xxiv. 2; it also implies powerful obligation, Rom. vii. 2; or any thing that forcibly impels, or draws.

BOUNTY, 1 Kings 10. 13; 2 Cor. 9. 5;

Prov. 22. 9; Is. 32. 5. b.

Ps. 13. 6. dealt b. with me, 116. 7, &

119. 17, & 142. 7.

2 Cor. 9. 6. sows b. shall reap b.

BOW.—An ancient military weapon for shooting arrows. Symbolically, "if he turn not he hath bent his bow," Ps. vii. 12; i. e. if the wicked one repent not, God will punish him; Gen. xxi. 20; xxvii. 3, 4.

BOW, "abode in strength," Gen. xlix. 24; i. e. his virtue, patience, temperance, faith, and his hope in God continued firm, by which he overcame all his trials.

BOW in the clouds. See *Rainbow*.

BOW.—"My bow was renewed;" that is, my strength, Job xxix. 20.

BOW.—"Thy bow was made quite naked," Hab. iii. 9. This alludes to Eastern warriors who never unsheathed their bows till the moment of attack.

BOW.—To 'bow down' signifies

humility and respect. It was a common mode of salutation in the East to kneel on one knee, and bow the head till it touched the ground. See Gen. xxxiii. 3.

BOW, Gen. 9. 13. set my b. in the cloud
14. the b. be seen in cloud, 16.

49. 24. his b. abode in strength

2 Sam. 1. 18. teach Judah the use of b.

1 Kings 22. 34. drew a b. at a venture

and smote the king of Israel, 2 Chr.

18. 23.

Job 29. 20. my b. was renewed in my

hand

Ps. 44. 9. breaketh the b. cutteth spear

78. 57. turned aside like deceitful b.

Rev. 6. 2. he that sat on the white horse

had a b.

BOWS, 1 Sam. 2. 4. the b. of the mighty

are broken

Neh. 4. 13. set the people with their b.

Ps. 57. 15. their b. shall be broken

BOW, 2 Kings 5. 18. I b. myself in the

house of Rimmon

Job 39. 8. b. themselves bring forth

Ps. 22. 29. all that go down to the dust

shall b.

144. 5. b. heavens, O Lord, come down

Eph. 3. 14. for this cause I b. my knees

to Father

BOW down, Ex. 23. 24. thou shalt not b.

down to their gods

Job 31. 10. let others b. down upon her

Ps. 31. 2. b. down thine ear to me, Prov.

23. 17.

95. 6. O come, let us worship and b.

down

Is. 49. 23. kings and queens shall b.

down to thee

58. 5. b. down his head as bulrush

Rom. 11. 10. b. down their back alway

BOW knee, Gen. 41. 43. and they cried

before him, b. the knee

Is. 45. 23. to me every knee shall b.

Rom. 14. 11.

Eph. 3. 14. I b. my knee to Father of

our Lord Jesus

Phil. 2. 10. at the name of Jesus every

knee shall b.

BOWED, Ruth 2. 10. fell on her face and

b. herself

2 Sam. 22. 10. He b. heavens and came

down, Ps. 18. 9.

Matt. 27. 29. b. the knee before him

and mocked

Luke 13. 11. a spirit of infirmity, and

was b.

BOWED head, 2 Chr. 20. 18. Jehosha-

phat b. his head to the ground

29. 30. they sang praises and b. their

heads

John 19. 30. Jesus b. his head and gave

up the ghost

BOWED himself, Judg. 16. 30. Samson

b. himself with all his might

1 Sam. 24. 8. David stooped to Saul and

b. himself

BOWING, Mark 15. 19. they did spit

upon him, & their knees

BOWELS.—It appears that the Hebrews conceived that the viscera were the seat of the intellect and of the tenderest passions; hence they speak of the yearning of the bowels as indicating strong compassion, Pa. li. 6; Isa. lxiii. 15; Jer. xxxi. 20; Phil. v. 7, 12.

BOWELS, 2 Chr. 21. 15. great sickness disease of thy b.

18. Lord smote him in his b.; 19. his

b. fell out

Job 20. 14. his meat in his b. is turned

Ps. 22. 14. melted in the midst of my A

71. 6. took me out of my mother's b.

Is. 63. 15. where is the sounding of thy

b. and mercies?

Acts 1. 18. Judas burst, and all his b.

gnashed out

2 Cor. 6. 12. straitened in your own b.

Phil. 1. 8. I long after you in the b. of

Christ

Col. 3. 12. put on b. of mercies

Philom. 7. b. of saints refreshed by thee

1 John 3. 17. shutteth up his b. of com-

passion

BOWL, a hollow vessel to hold liquids,

Judg. 6. 38; 1 Kings 7. 50. "The

golden bowl broken," Eccl. 12. 6.

By this, some say is meant, "The

skin that covereth the brain, which

is in colour like gold;" Eccl. 4. 2;

Amos 6. 6.

BOZEZ, Bo'-zez, *mud, in the flow-*
er.—The name of a rock which Jona-
than the son of Saul climbed when
he went to attack the Philistines;
1 Sam. xiv. 4.

BRACELETS; Isa. iii. 19.—Some
of the bracelets of the East, says
Chardin, rather resemble manacles
than bracelets. Their weight is very
great, and their shape is sometimes
flat, but more usually round, or semi-
circular, taking a cubical form at the
section where they are open to admit
the hand. Some have several brace-
lets on the arm. Among Eastern
princes it is a badge of royalty, and
probably was so regarded in the
time of David; 2 Sam. i. 10. The
royal bracelet was of the richest
materials, and worn above the elbow;
the common bracelet on the wrist.
Among the higher classes they are
made of gold, silver, amber, and
mother of pearl. Those of silver are
the most common, but poorer females
are often obliged to wear rings of cop-
per, brass, horn, glass beads, &c.;

Gen. iv. 22; xxxviii. 18; Isa. iii. 19; Ezek. xvi. 11.

BRAKE the tables, *Ez.* 32. 19, & 34. 1;

Deut. 9. 17, & 10. 2.

Judg. 7. 19. *b.* the pitchers

9. 53. *b.* his skull

16. 12. Samson *b.* the new ropes

1 *Sam.* 4. 18. Eli *b.* his neck and died

1 *Kings* 19. 11. wind *b.* in pieces rocks

2 *Kings* 11. 18. *b.* Baal's images, 10. 27.

13. 4. *b.* the brazen serpent

23. 14. *b.* images, 2 *Chr.* 3. 1.

Job 29. 17. *b.* the jaws of wicked.

Ps. 76. 3. *b.* he the arrows

105. 16. *b.* whole staff of bread

107. 14. *b.* their bands asunder

Jer. 31. 32. my covenant they *b.* *Ezek.* 17. 16.

Dan. 2. 1. his sleep *b.* from him

24. stone *b.* them to pieces, 46.

6. 24. *b.* all their bones to pieces

Matt. 14. 19. blessed and *b.* and gave,

15. 36, & 26. 26; *Mark* 6. 41, & 8.

6. & 14. 22; *Luke* 9. 16, & 22. 19, &

24. 30; 1 *Cor.* 11. 24.

Mark 14. 8. *b.* box and poured ointment

Brake down images—house altars of Baal,

2 *Kings* 10. 27, and 11. 18; 2 *Chr.*

14. 3, and 23. 17, and 34. 4.—wall of

Jerusalem, 2 *Kings* 14. 13, and 25.

10; 2 *Chr.* 25. 23, and 36. 19; *Jer.*

39. 8, and 52. 14.—houses of Sodom-

ites, high places, altars, altar of

Beth-el, 2 *Kings* 23. 7. 8. 12. 15.

Ps. 74. 13. 14. *b.* heads of dragons

BRAMBLE.—A prickly shrub, Judges ix. 14, 15; *Ps.* lvi. 9. Symbolically, a person of low condition, or of base habits; *Luke* vi. 44.

BRANCH.—The bough of a tree, *Ps.* civ. 12. One of the titles of Messiah; *Isa.* xi. 1; *Jer.* xxiii. 5; xxxiii. 15; *Zech.* iii. 8; vi. 12. Trees, in Scripture, denote great men and princes, and branches and plants denote their offspring. So Christ is the living Vine, and believers are the branches, *John* xv. 5, 6. He is called a *Branch* in reference to his human nature. Isaiah says, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him." He is a Branch, and upon him shall hang the unspeakable blessings of pardon, peace, hope, and heaven. The word is used to denote the church of God. Hence that fine allegory, "Return, O God of hosts, look down from heaven, and behold the *branch*, which thou hast made

strong for thyself;" *Ps.* lxxx. 15. See *Isa.* iv. 2; *John* xv. 1—6. It is also applied to Joseph to denote his prosperity; *Gen.* xlix. 22.

BRANCHES.—"Cut down branches, and strewed them;" *Matt.* xxi. 8. Alludes to a practice in the East and other countries, to strew flowers and branches of trees in the way of conquerors and renowned princes. Cato was so honoured at the end of his expedition; so Agamemnon, and when Xerxes passed over the Hellespont, the people strewed his way with myrtles.

BRANCH, with cluster of grapes, *Numb.*

13. 23; *Is.* 17. 9, & 18. 5.

Job 15. 32. his *b.* shall not be green

18. 16. his *b.* shall he cut off

Ps. 80. 15. *b.* thou madest strong for thyself

Prov. 11. 28. righteous flourish as a *b.*

Is. 4. 2. *b.* of Lord be beautiful

9. 14. cut off *b.* and root, 19. 15.

11. 1. *b.* shall grow out of his roots

14. 19. cast out like abominable *b.*

25. 5. *b.* of terrible ones be broken

60. 21. *b.* of my planting, 61. 8.

Jer. 23. 5. to David a righteous *b.*

33. 15. cause *b.* of righteous to grow

Zech. 3. 8. bring my servant the *b.*

6. 12. man whose name is *b.*

Mal. 4. 1. leave neither root nor *b.*

Matt. 24. 32. when *b.* is tender

John 15. 2. every *b.* that beareth not fruit

4. as *b.* cannot bear fruit except

6. cast forth as a *b.* withered

Lev. 23. 40. take *b.* of palm-trees, *John*

12. 13.

Job 15. 30. flame dry up his *b.*

Ps. 80. 11. her *b.* to the river

104. 12. sting among the *b.*

Is. 16. 8. her *b.* stretched out

17. 6. four or five in outmost *b.*

18. 5. shall cut down *b.* 27. 10.

Jer. 11. 16. *b.* are broken, *Ezek.* 17. 6.

7, & 19. 10. 14.

Dan. 4. 14. hew down trees out off his *b.*

Hos. 14. 6. his *b.* shall spread

Zech. 4. 12. what be these two olive *b.*

John 15. 5. I am the vine, ye are *b.*

Rom. 11. 16. if root be holy so are *b.*

17. some *b.* be broken off, 19.

18. boast not against *b.*

21. God spared not natural *b.* 24.

BRAND, *Judg.* 15. 5; *Zech.* 3. 2.

BRASS.—A modern compound of copper and zinc, &c., for which we are indebted to the Germans. But the *brass* of the Scriptures was quite different, as appears from the declaration, "Out of whose hills thou mayest dig brass;" *Deut.* viii. 9. Its

figurative application declares it to be copper. "Thy neck is an iron sinew, and thy brow brass;" Isa. xlviii. 4. Figuratively, a people obstinate in sin, Isa. xlviii. 4. The infinite power of the Redeemer, Rev. i. 15.

BRASS, *Gen.* 4. 22; *Dan.* 5. 4.

Num. 21. 9. made a serpent of b.

Deut. 8. 9. whose hills mayest dig b.

24. 23. heaven over head be b.

Joh. 6. 12. is my strength of b.

41. 27. esteems b. as rotten wood

Ps. 107. 16. broken the gates of b.

Isa. 43. 4. neck iron brow b.

60. 17. for b. I will bring gold

Dan. 2. 32. belly and thighs of b.

Zech. 6. 1. mountains of b.

1 *Cor.* 13. 1. become as sounding b.

Rev. 1. 15. feet like fine b. 2. 13.

BRAWLER, a contentious, quarrelsome, and litigious person, full of strife, a wrangler. 1 *Tim.* 3. 3; *Tit.* 3. 2. Such persons were in the church of Corinth, 2 *Cor.* 12. 20. A brawling woman is described, *Prov.* 21. 9; 25. 24.

BRAY, *Job.* 6. 5; *Prov.* 27. 22.

BRAZEN, *Num.* 16. 39; 2 *Kings* 18. 4.

& 25. 13; 2 *Chr.* 6. 13; *Jer.* 1. 18,

& 15. 20, & 52. 20; *Mark* 7. 4.

BREACH.—The rupture in the walls of a fenced or fortified city by warlike engines or by modern artillery; *Num.* xiv. 34. Blemish or bruise; *Lev.* xxiv. 20. Awful judgment or punishment; 2 *Sam.* vi. 8.

BREACH.—"And ye shall know my breach of promise;" *Num.* xiv. 34. Some have rendered this passage, "And ye shall experience my displeasure or vengeance," on the ground of its harshness, as applied to the Divine Being. Others think the passage right, understanding "breach of promise," as meaning no more than a revocation of the former covenant which was conditional. As God had promised to bring the people into the land of Canaan, provided they kept his statutes, and as they had broken their engagements, he was no longer bound by his covenant, which he declares he will annul.

BREACH be upon thee, *Gen.* 38. 29.

Num. 14. 34. know my b. of promise

Judg. 21. 15. Lord made b. in the tribes

2 *Sam.* 6. 8. Lord made b. on Uzzah, 1

Chr. 13. 11, & 15. 13.

Joh. 16. 14. breakest me b. upon b.

Ps. 106. 23. Moses stood in the b.

Isa. 50. 12. this iniquity shall be as b.

Isa. 50. 26. in day Lord bindeth up b. of people

58. 12. called the repairer of the b.

Lam. 2. 13. b. is great like the sea

Ps. 60. 2. heal b. thereof

BREAD.—Food in general; *Gen.* iii. 19; xvii. 5; xxviii. 20. The Hebrews had several modes of preparing it. It was ground by a hand-mill, by one or two persons, and was made into dough or paste, in the kneading-trough. They baked it like the modern Arabs, in a hole in the ground heated, covering it with glowing ashes or coals. Sometimes they made thin, hard, and brittle cakes; these were broken by the head of the family, after asking a blessing. It was turned several times till it was sufficiently baked. A cake not turned was not fit for use; and this was the emblem of the indecision of the idolatrous Jews; *Hos.* vii. 8. The bread of the Jews was generally made of wheat. Barley and other grains were sometimes used; *Judg.* vii. 13. Sometimes grain was parched; *Ruth* ii. 14. The unleavened bread was made very thin, and was broken, not cut; *Lam.* iv. 4; *Matt.* xiv. 19; xv. 36; xxvi. 26.

Manna is called bread, *Neh.* ix. 15; *John* vi. 31. By the bread of tears, *Ps.* lxxx. 5; and the bread of sorrow, cxxvii. 2, are to be considered heavy afflictions, which destroy appetite, &c. By the bread of wickedness, and the bread of deceit, *Prov.* iv. 17; xx. 17, are meant acquisition by fraudulent means.

Christ, the true food of the soul, is compared to bread, *John* vi. 33, 41, 51.

BREAD OF MOURNERS, *Hos.* ix. 4.—Accounted unclean, because it came in contact with the dead.

BREAD.—"Cast thy bread upon the waters; for thou shalt find it after many days," *Ecc.* xi. 1. It refers to the custom of the Easterns of sowing rice on land well saturated, or covered with water, which was necessary to its being productive. "We passed some canals conveying water to lands above the level of the river. These are supplied by water wheels, some-

times they are turned by oxen, or by buffaloes. They are banked by very lofty walls, constructed of mud, hardened by the sun. One of them, upon the western side of the river, extended to the lake Maadie. The land thus watered produces three crops in each year; the first of clover, the second of corn, and the third of rice. The rice grounds are inundated from the time of sowing nearly till harvest: the seed is commonly cast upon the water, a practice twice alluded to in Scripture. Balaam prophesied of Israel that "his seed should be in many waters;" and in the above passage in which Solomon exhorts to acts of useful labour, the effects of which will be gratifying. "Sow thy seed," as if the sacred penman had said, "and after about 180 days, thou shalt see a yellow harvest before thee. Never slacken thy efforts, or forbear to act, because the result may not be apparent at once, and the success may seem to hang upon a variety of contingencies."

BREAD shall be fat, *Gen.* 49. 20.

Ex. 16. 4. I will rain *b.* from heaven

23. 25. he will bless thy *b.* and water

Lev. 21. 6. *b.* of their God they offer, 8.

Num. 14. 9. they are *b.* for us

21. 5. soul loatheth this light *b.*

Deut. 8. 3. not live by *b.* only, *Matt.* 4.

4; *Luke* 4. 4.

Ruth 1. 6. visited his people giving *b.*

1 *Sam.* 2. 5. hired themselves for *b.*

25. 11. take my *b.* and my water

1 *Kings* 18. 4. fed them with *b.* and

water

Neh. 5. 14. eaten the *b.* of governor

9. 15. gavest *b.* from heaven

Ps. 37. 25. nor his seed begging *b.*

78. 20. can he give *b.* also

80. 5. feedest them with *b.* of tears

102. 9. I have eaten ashen like *b.*

104. 15. *b.* which strengtheneth man's

heart

152. 15. satisfy her poor with *b.*

Prov. 9. 17. *b.* eaten in secret is pleasant

20. 17. *b.* of deceit is sweet

22. 9. giveth of his *b.* to the poor

31. 27. she eats not the *b.* of idleness

Ecc. 9. 11. nor yet *b.* to the wise

11. 1. cast thy *b.* upon the waters

Is. 3. 1. whole stay of *b.* 7.

30. 30. Lord gave you *b.* of adversity

33. 16. *b.* shall be given and water

55. 2. spend money for that is not *b.*

10. give seed to sower and *b.* to eater

58. 7. deal thy *b.* to the hungry

Lam. 4. 4. young children ask *b.*

Ezek. 18. 7. given his *b.* to the hungry

Hos. 2. 5. give me my *b.* and water

9. 4. sacrifices as *b.* of mourners

Amos 4. 6. want of *b.* in all your places

Mal. 1. 7. offer polluted *b.* on my altar

Matt. 4. 3. these stones be made *b.*

6. 11. day our daily *b.* *Luke* 11. 11.

7. 9 if his son ask *b.* give him a stone

15. 26. meet to take the children's *b.*

10. 5. forgotten to take *b.* 11. 12.

26. 26. took *b.* and blessed it

Mark 8. 4. satisfy these with *b.*

Luke 7. 33. neither eating *b.* nor drink

15. 17. servants have *b.* enough

24. 35. known in breaking of *b.*

John 6. 32. Moses gave you not that *b.*

33. *b.* of God is he that cometh

34. evermore give us this *b.*

35. I am the *b.* of life, 48. true *b.* 32.

41. I am the *b.* which came down

50. this *b.* that comes down, 58.

13. 18. that eateth *b.* with me

Acts 2. 42. breaking of *b.* and in prayers

46. breaking *b.* from house to house

20. 7. came together to break *b.*

27. 35. took *b.* and gave thanks

1 *Cor.* 10. 16. *b.* we break, is it not

17. we being many are one *b.* all par-

takers of that one *b.*

11. 23. night he was betrayed took *b.*

26. as often as ye eat this *b.* 27.

2 *Cor.* 9. 10. minister *b.* for your food

Deut. 16. 3. *b.* of affliction, 1 *Kings* 22.

27; 2 *Chr.* 18. 26; *Is.* 30. 20.

Gen. 3. 19. *b.* will eat. 28. 20; *Ps.* 14. 4.

& 127. 2; *Prov.* 25. 21; *Ecc.* 9. 7;

Mark 7. 5; *Luke* 14. 15; 1 *Cor.* 11.

26; 2 *Thess.* 3. 12.

1 *Sam.* 2. 36. piece of *b.* *Prov.* 6. 26. &

28. 21; *Jer.* 37. 21; *Ezek.* 13. 19.

Lev. 26. 26. break staff of *b.* *Ps.* 105. 16;

Ezek. 4. 16, & 5. 16, & 14. 13.

Gen. 19. 3. unleavened *b.* *Ex.* 12. 8. 15,

& 13. 6. 7, & 18. 20; *Mark* 14. 12;

Luke 22. 7; *Acts* 12. 3, & 20. 6; 1

Cor. 5. 8.

BREAK, to dash to pieces, *Exod.*

xxxiv. 13. To make void, 1 *Kings*

xv. 19. To punish or afflict, *Job*

xiii. 25. To disunite and sever, *Zech.*

xi. 14. To pant or faint, *Ps.* cxix.

20. To take away, *Ps.* cv. 16. To

weaken, *Ps.* x. 15. To plough, *Jer.*

iv. 3. To cause great sorrow of heart,

Acts xxi. 13. To shine or appear,

Song ii. 17.

BREAK, *Gen.* 19. 9. they came near to

b. the door

Ex. 12. 46. nor shall ye *b.* a bone, *Num.*

9. 12.

13. 13. then thou shalt *b.* his neck,

84. 20.

Num. 30. 2. if a man vow, he shall not

b. his word

1 *Sam.* 25. 10. *b.* away every man from

his master

Job 18. 25. wilt thou *b.* a leaf driven to

and fro

Pa. 2. 3. let us b. their bands asunder
9. thou shalt b. them with a rod of iron

10. 16. b. thou the arm of the wicked
141. 5. shall be an oil which shall not b. my head

Songs 2. 17. until day b. and shadows
see away, 4. 6.

Is. 42. 3. a bruised reed will he not b.
Matt. 12. 20.

53. 6. is not this the fast, that ye b.
Jer. 19. 10. b. the bottle, so will I b. this people

28. 4. I will b. yoke of king Babylon,
11; 30. 8.

Ezek. 4. 16. I will b. the staff of bread,
5. 16; 14. 13.

Hos. 1. 5. I will b. the bow of Israel in
Jezreel

2. 18. I will b. the bow, the sword
and battle

10. 11. Judah shall plow, and Jacob
shall b. his clods

Amos 1. 5. will b. the bar of Damascus
Matt. 5. 19. b. one of these least com-
mandments

9. 17. else the bottles b. and the wine
runneth

Acts 20. 7. the disciples came together
to b. bread

21. 13. what mean ye to weep and to
b. my heart

1 **Cor.** 10. 16. the bread which we b. is
BREAK covenant, **Deut.** 31. 16. this peo-
ple will b. my covenant I made, 20.

Judg. 2. 1. I said, I will never b. my
covenant with you

Ps. 89. 34. my covenant will I not b.
nor alter the thing

BREAK down, **Ex.** 25. 24. quite b. down
their images, **Deut.** 7. 5.

Lev. 14. 45. and he shall b. down house
Neh. 4. 3. if a fox go up, he shall b.
down stone wall

Ecc. 3. 3. a time to b. down, and a time
to build

BREAK forth, **Is.** 14. 7. they b. forth
into singing, 44. 23; 49. 18; 54. 1.

Is. 52. 9. b. forth into joy, sing together
ye waste places

54. 3. for thou shalt b. forth on the
right hand

55. 12. hills shall b. forth before you into
singing

58. 3. then shall thy light b. forth as
the morning

Gal. 4. 27. b. forth and cry, thou that
travallest not

BREAK in pieces, **Job** 19. 2. how long
will ye b. me in pieces with words

Job 34. 24. shall b. in pieces mighty
men without number

Ps. 72. 4. he shall b. in pieces the op-
pressor

Dan. 2. 40. shall it b. in pieces and
7. 23. the fourth beast shall b. in
pieces whole earth

BREAK through, **Ex.** 19. 21. lest they
b. through to the Lord to gaze

Matt. 6. 19. thieves b. through; 20.
thieves b. not through

BREAK up, **Jer.** 4. 2. b. up your fallow
ground, **Hos.** 10. 12.

BREAKEY, **Mic.** 2. 13. b. is come up;
Rom. 2. 25. if a b. of law

BREAKETH, **Gen.** 32. 26. he said, let
me go, for the day b.

Job 16. 14. he b. me with breach upon
breach

Ps. 10. 10. he b. himself that the poor
may fall

29. 5. b. the cedars; 46. 9. he b. the
bow

Jer. 19. 11. as one b. a potter's vessel,
not made whole

23. 29. is not my word like hammer
that b. rock?

BREAKING, **Gen.** 32. 24. there wrestled
a man till the b. of day

Ps. 144. 14. that there be no b. in nor
going out

Luke 24. 35. he was known of them in
b. of bread

Acts 2. 42. they continued in b. of
bread and prayers

46. in the temple, b. bread from house
to house

Rom. 2. 23. through b. the law, dis-
honourst God

BREAST-PLATE.—A piece of de-
fensive armour for the breast, **Rev.**
ix. 9. "And they had breast-plates,
as it were breast-plates of iron; and
the sound of their wings was as the
sound of chariots of many horses
running to battle." The breast and
head being particularly exposed in
battle, and wounds in these parts be-
ing extremely dangerous, the ancients
carefully defended the breasts and the
heads of their soldiers by armour, to
which the apostle, 1 **Thea.** v. 8, com-
pares the Christian virtues of "faith
and love." In the parallel passage,
Eph. vi. 14, the expression is, "the
breast-plate of righteousness." The
breast-plate of faith and love being
made of more precious materials than
any metal, and being of a truly
heavenly fabric, will render the heart,
the seat of the affections, invulnerable.
The apostle's meaning, stripped of the
metaphor, is this; that to defend our
affections against the impressions of
outward and sensible objects, nothing
is so effectual as faith in the promises
of Christ, and love to God and man,
Isa. lix. 17; 1 **John** v. 4.

**BREAST-PLATE of the HIGH-
PRIEST**, **Exod.** xiii. 4; xxviii. 15.—A
piece of golden embroidery about ten
inches square, which on special occa-

nions, the high-priest wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. These precious stones were set in four rows, three in each row, and were divided from each other by the little golden squares in which they were set. The two upper corners were fastened to the ephod by blue ribbons with golden hoops, from which it was not to be loosed; Exod. xxviii. 28; and the two lower corners to the girdle of the ephod, by two ribbons by golden rings and hooks. It was called *The Memorial*, to remind the priest how dear the tribes should be to him, whose names were upon his breast. It was also called the "*breast-plate of judgment*," because the high-priest either asked counsel, or publicly delivered the counsel of the Most High.

BREAST, Ex. 29. 26. take the *δ*. of the ram of consecration

Lev. 7. 30. *δ*. may be waved, the fat with the *δ*.

8. 29. Moses took the *δ*. and waved it for an offering

Numb. 6. 20. is holy to the priest, with the wave *δ*.

Is. 60. 16. thou shalt suck the *δ*. of kings

Dan. 2. 32. head of gold, his *δ*. and his arms of

Luke 18. 18. the publican smote upon his *δ*. saying

John 13. 25. he then lying on Jesus's *δ*. saith, 21. 20.

BREASTS, Gen. 49. 25. bless with blessings of the *δ*. and womb

Job 2. 12. or why the *δ*. that I should suck

21. 24. his *δ*. full of milk, and his bones moistened

Prov. 6. 19. let her *δ*. satisfy thee at all times

Songs 4. 5. thy two *δ*. are like two young roes, 7. 8.

8. 1. my brother that sucked the *δ*. of my mother

8. we have a little sister, and she hath no *δ*.

Is. 23. 9. are weaned from the milk drawn from *δ*.

Ezek. 16. 7. thy *δ*. are fashioned, and hair grown

23. 8. there were their *δ*. pressed, 8. and they bruised the *δ*. of her virginity

Hos. 2. 2. put away her adulteries from between her *δ*.

Luke 23. 48. the people smote their *δ*. and returned

Rev. 15. 6. having their *δ*. girded with golden girdles

BREAST-PLATE, Ex. 25. 7. and the stones to be set in the *δ*. 35. 9.

Ex. 28. 4. shall make a *δ*. and ephod, 15; 39. 8.

29. Aaron shall bear the name of Israel in *δ*.

30. put in *δ*. of judgment the Urim, Lev. 8. 8.

1 Kings 22. 34. smote Ahab between joints and *δ*.

Is. 59. 17. he put on righteousness as a *δ*.

Eph. 6. 14. having on the *δ*. of righteousness

1 Thess. 5. 8. putting on the *δ*. of faith and love

Rev. 9. 9. they had *δ*. as it were *δ*. of iron

17. having *δ*. of fire, of jacinth, and brimstone

BREATH, signifies (1.) The air received and discharged by the dilatation and compression of the lungs, Job ix. 18. (2.) The life, Ps. cxlvi. 4; Dan. v. 23. "And the God in whose hand thy *breath* is, and whose are all thy ways, hast thou not glorified." (3.) Jehovah's powerful word, and Spirit, Isa. xi. 4; Ezek. xxxvii. 9; Ps. xxxiii. 6. "By the word of the Lord were the heavens made; and all the hosts of them by the *breath* of his mouth." (4.) The displeasure of God, Job. iv. 9. "By the blast of God they periah, by the *breath* of his nostrils are they consumed," Isa. xxx. 33.

BREATH, Gen. 2. 7. God breathed into his nostrils the *δ*. of life

Gen. 6. 17. to destroy all flesh wherein is the *δ*. of life

7. 16. entered two and two wherein is the *δ*. of life

22. all in whose nostrils was *δ*. of life died

Job 4. 9. by the *δ*. of his nostrils are they consumed

9. 18. he will not suffer me to take my *δ*.

11. 20. their hope shall be a puff of *δ*.

17. 1. my *δ*. is corrupt, my days are extinct

19. 17. my *δ*. is strange to my wife,

33. 4. the *δ*. of the Almighty hath given me life

Ps. 33. 6. made by the *δ*. of his mouth

148. 4. his *δ*. goeth forth, he returneth to earth

150. 6. let every thing that hath *δ*. praise

Ecc. 3. 19. yea, they have all one *δ*. all is vanity

Is. 2. 22. cease from man, whose *δ*. is in his nostrils

K

32. 11. your *b.* as fire shall devour you
 42. 5. he that giveth *b.* to the people
 upon it
Ezek. 37. 6. I will cause *b.* to enter into
 you, shall live
 10. and the *b.* came into them and
 they lived
Dan. 5. 23. the God in whose hand thy
b. is
Acts 17. 25. seeing he giveth to all life
 and *b.*

BREATHE, signifies, (1.) to re-
 spire, *Josh.* x. 40. "He left nothing
 remaining but utterly destroyed all
 that *breathed*, as the Lord God of
 Israel commanded." (2.) To infuse
 the soul into the body, *Gen.* ii. 7.
 "And the Lord God formed man of
 the dust of the ground, and breathed
 into his nostrils the breath of life;
 and man became a living soul." (3.)
 To live, *Josh.* xi. 11. (4.) To inspire,
John xx. 22. "And when he had
 said thus, he breathed on them, and
 saith unto them, Receive ye the Holy
 Ghost."

BREATH, *Josh.* ii. 11. there was not
 any left to *b.* 14.

Ps. 27. 12. and such as *b.* out cruelty
Ezek. 37. 9. come, O breath, and *b.* on
BREATHED, *Gen.* 2. 7. God *b.* into
 man's nostrils the breath of life
John 20. 22. he *b.* on them, and saith,
 receive ye

BREATHETH, *Ing.* *Lam.* 3. 56. hide
 not thine ear at my *b.*, at my cry
Acts 9. 1. Saul yet *b.* out threatenings
 and slaughter

BREKERS. The linen of the priests
 were emblems of modesty, humil-
 ity, chastity, holiness; *Ex.* 28. 42;
Lev. 6. 10; 16. 4; *Ezek.* 44. 18.

BRETHREN. Men are so called, (1) By
 being the sons of the father and
 mother, or of either of them, *Gen.*
 42. 13. (2) By community of na-
 ture, or habitation, *Gen.* 19. 7. (3)
 By natural affinity, or by being
 kinsmen, *Gen.* 13. 8. (4) By re-
 generation, and a profession of the
 same faith and religion, *Col.* 1. 2.
 (5) By adoption, *John* 20. 17. (6)
 By office, *1 Chr.* 25. 9; *2 Cor.* 8. 23.
Gen. 12. 8. no strife, for we be *b.*
 43. 3. Joseph's ten *b.* went down to
 buy corn
 6. *b.* came and bowed; 13. we are
 twelve *b.* 22.

Deut. 25. 6. if *b.* dwell together and one
 of them die

Ps. 133. 1. pleasant for *b.* to dwell to-
 gether in unity

Matt. 19. 29. every one that hath for-
 saken houses, *b.*

22. 25. there were with us seven *b.*
Mark 12. 20.

Matt. 23. 8. one is your Master, even
 Christ, all ye are *b.*

Mark 10. 29. no man hath left house
 or *b.*

Luke 14. 26. if any one come, and hate
 not children, *b.*

16. 23. for I have five *b.* that he may
 testify to them

Acts 3. 17. *b.* I wot that through ignor-
 ance ye did it

11. 12. moreover these six *b.* accom-
 panied me

29. they determined to send relief to
 the *b.*

16. 40. when they had seen the *b.* they
 comforted

20. 32. now *b.* I commend you to God
 and his grace

22. 6. I wist not *b.* that he was the
 high priest

Rom. 8. 12. *b.* we are debtors, not to
 the flesh, to live

20. 9. that he might be the first-born
 among the *b.*

10. 1. *b.* my heart's desire, and prayer
 to God for Israel is, may be saved

12. 1. I beseech you therefore *b.* by the
 mercies of God, 15. 30; 16. 17; 1

Cor. 1. 10; 16. 15; *Gal.* 4. 12; *Heb.*
 12. 22.

1 *Cor.* 1. 26. for ye see your calling *b.*
 7. 29. but this I say *b.* the time is
 short, 15. 50.

15. 6. after he was seen of above 500
b. at once

58. therefore my beloved *b.* be stand-
 fast, *Jam.* 2. 5.

16. 20. all the *b.* greet you, *Phil.* 4. 21.

2 *Cor.* 11. 26. I have been in perils
 among false *b.*

12. 11. finally *b.* farewell, be perfect,
 of good comfort

Eph. 6. 23. peace be to the *b.* and love
 with faith

1 *Thess.* 5. 25. *b.* pray for us, 2 *Thess.*
 3. 1.

26. greet all the *b.* with an holy kiss
Heb. 2. 11. he is not ashamed to call
 them *b.*

3. 1. holy *b.* partakers, consider the
 Apostle

1 *Pet.* 1. 22. unto unfeigned love of *b.*
 3. 8. love as *b.* be pitiful, be courteous

BRETHREN, *his*, *Gen.* 16. 12. he shall
 dwell in presence of *his b.* 25. 12.

Gen. 37. 2. Joseph was feeding the flock
 with *his b.*

5. Joseph dreamed a dream and told
 it *his b.*

Deut. 10. 9. Levi hath no part with *his b.*
 24. 7. if a man be found stealing any
 of *his b.*

Judg. 9. 5. Abimelech slew *his b.* being
 70 persons

1 *Sam.* 16. 13. Samuel anointed him in
 midst of *his b.*

1 *Chr.* 4. 9. Jabez more honourable
 than *his b.*

Esth. 10. 3. Mordecai the Jew was ac-
 cepted of *his b.*

Matt. 12. 46. his mother and *his b.* stood

without, desiring to speak with him, *Mark* 3. 31; *Luke* 8. 19.

John 7. 5. for neither did his b. believe in him

Heb. 2. 17. it behoved him to be made like his b.

REKTHREN, my, *Gen.* 29. 4. Jacob said to them, my b. whence be ye

1 Sam. 20. 29. let me get away, I pray, and see my b.

38. 23. then David said, ye shall not do so, my b.

2 Sam. 19. 12. ye are my b. my bones, and my flesh

Job 6. 15. my b. have dealt deceitfully

Nat. 12. 48. he said to him, who are my b.? *Mark* 3. 38.

48. behold my mother and my b. *Mark* 3. 34.

28. 10. go tell my b. that they go into Galilee

John 20. 17. go to my b. and say to them, I ascend

Rom. 9. 8. myself were accursed from Christ for my b.

1 Cor. 5. 10. take my b. the prophets who have spoken

REKTHREN, thy, *Gen.* 27. 29. be lord over thy b. let mothers' sons bow

27. 13. do not thy b. feed the flock in Shechem?

48. 22. I have given to thee one portion above thy b.

48. 3. thou art he whom thy b. shall praise

Deut. 18. 15. I will raise up a prophet of thy b. like to me

Nat. 12. 47. behold, thy mother and thy b. stand without, *Mark* 3. 32; *Luke* 8. 20.

REKTHREN, your, *Gen.* 42. 19. let one of your b. be bound in prison

Gen. 42. 33. leave one of your b. here with me

1 Kings 12. 24. not fight against your b.

2 Chr. 11. 4.

Neh. 4. 14. and fight for your b.

5. 2. will you even sell your b. or shall they be sold?

Nat. 5. 47. if ye salute your b. only

Acts 3. 22. a prophet shall Lord raise of your b. *7.* 57.

BRICKS, the reward for fraudulent practices. A corrupting gift; *Deut.* 16. 19; *1 Sam.* 8. 3.

1 Sam. 12. 3. have I received any b.

Ps. 24. 10. right hand full of b.

Is. 23. 15. hands from holding b.

Job 15. 34. tabernacles of bribery

Amos 5. 12. they take a b.

BRICKS.—"And they made their lives bitter with hard bondage, in mortar and in brick, and all manner of service in the field: all their service, wherein they made them serve, was with rigour." *Exod.* i. 14. Bricks were anciently made of unbaked clay compacted with straw. In Egypt the

clay was brought in baskets from the Nile, and worked to a proper temper by the feet of the labourer, who was usually a slave or captive. The Israelites were subjected to *hard bondage*; it was a life of the most painful servitude, and *made bitter* by the cruel manner of their treatment while performing their tasks; so that they became weary of life through such tyranny.

Josephus says, "The Egyptians contrived a variety of ways to afflict the Israelites; for they enjoined them to cut a great number of channels for their river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating upon overrunning its own banks. They set them also to build Pyramids, and wore them out, and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labour." Philo, another Jewish historian, bears nearly the same testimony.

Mr. Gadsby, in his visit to Thebes, once a magnificent city with superb temples and palaces, and 100 gates, but now in ruins, says, "Near the Ramesseum are some ruins of brick walls, some of the bricks having on them the cartouche of Thothmes I, and others of Thothmes III. "Two of these bricks (of Thothmes III.) I procured and conveyed to England. They contain no straw but particles of rubbish, which I apprehend to be the meaning of the word "stubble." It must be borne in mind that the name Pharaoh means *king*. It is derived from *Phra*, which signified the sun. The Egyptian kings likened themselves to the sun. Hence we often see them represented with a disk, or representation of the sun upon their heads."

"It is generally admitted that Thothmes III was the Pharaoh of the Exodus, as he refused to find straw for the Israelites, and compelled them to seek for stubble, and as in *Tomb No. 35* at Thebes, there is a representation of the Israelites making bricks, with taskmasters over them, I think

there can be no reasonable doubt that these bricks were made by the Israelites." Doubtless the Israelites were at Thebes, and there they made bricks; for we read that they were "scattered over all the land of Egypt;" Exod. v. 12. In the representation their faces are portrayed as unlike those of all other captives represented as making bricks; the Israelites are represented as unlike any other people."

"At one place the people were making bricks, with straw cut into small pieces and mingled with clay to bind it. They were exactly employed as the Israelites used to be, 'making bricks with straw,' for a similar purpose—to build extensive granaries for the bashaw—treasure cities for Pharaoh."—*Jowett's Travels in the East.*

A great multitude of strangers were constantly employed in the brick-fields of Thebes and other parts of Egypt. But the most remarkable agreement with the Pentateuch is in the fact, that a *small portion of chopped straw* is found in the composition of the Egyptian bricks. This is evident from an examination of those brought by Rosellini from Thebes, on which is the stamp of Thothmes III, the fifth king of the eighteenth dynasty. "The bricks," remarks Rosellini, "which are now found in Egypt, belonging to the same period, always have straw mingled with them, although in some of those that are most carefully made, it is found in very small quantities." According to Rosellini, straw was used in order that the bricks, (they were not for the most part burned, but dried in the sun,) might be more firm, especially those of coarse clay and more roughly formed. Prokesh says, "The bricks (of the first pyramid of Dashoor) are of fine clay from the Nile, mingled with chopped straw. This intermixture gives the bricks an astonishing durability." We are carried much farther by the comparison of our history with a picture discovered in a tomb at Thebes, of which Rosellini first furnished a drawing and an explanation; "Explanation of a picture representing the Hebrews as they were engaged in making brick." We will first give an abstract of the account of Rosellini. "Of the labourers," says he, "some are employed

in transporting the clay in vessels, some intermingling it with the straw; others are taking the bricks out of the form and placing them in rows; still others with a piece of wood upon their backs, and ropes on each side, carry away the bricks already burned or dried. Their dissimilarity to the Egyptians appears at first view; the complexion, physiognomy, and beard permit us not to be mistaken in supposing them to be Hebrews. They wear at the hips the apron which is common among the Egyptians, and there is also represented as in use among them a kind of short trousers. Among the Hebrews, four Egyptians, very distinguishable by their mien, figure, and colour, are seen; two of them, one sitting and the other standing, carry a stick in their hand, ready to fall upon two other Egyptians, who are here represented like the Hebrews, one of them carrying on his shoulder a vessel of clay, and the other returning from the transportation of brick, carrying his empty vessel to get a new load. The tomb belonged to a high court officer of the king, Rochsceré, and was made in the time of Thothmes III, the fifth king of the eighteenth dynasty." The question, "How came this picture in the tomb of Rochsceré?" Rosellini answers as follows:—"He was the overseer of the public buildings, and had the charge of all the works undertaken by the king. There are found represented therein still other objects of a like nature; two colossal statues of kings, a sphinx and the labourers who hewed the stone,—works which he by virtue of his office had caused to be performed in his lifetime." To the question, "How came the representation of the labours of the Israelites at Thebes?" It is answered, "We need not suppose that the labours were performed in the very place where they are represented, for Rochsceré was overseer of the royal buildings throughout the land, and what was done in the circuit of his operations could, wherever performed, be represented in his tomb at Thebes. It is also not impossible that the Hebrews went even to Thebes. In Exodus v. 12, it is said that they scattered themselves through the whole land of Egypt in order to procure straw."—*Rosellini.*

BRICKS of the PYRAMIDS.—Professor Unger, the celebrated Viennese botanist and palaeontologist, has recently published some remarks on

the bricks of the ancient Egyptians, especially those of the pyramid of Dashour, which was built about 3,400 years before our era. One of them on being examined through the microscope by the Professor, he discovered that the mud of the Nile, out of which it was made, contained not only a quantity of animal and vegetable matter, but also fragments of many manufactured substances; whence we must conclude that Egypt must have enjoyed a high degree of civilization upwards of 5,000 years ago. Professor Unger has been enabled by the aid of the microscope to discover in those bricks a vast number of plants which at that time grew in Egypt. The chopped straw, clearly discernible in the body of the bricks, confirm the description of the manner of making the latter, such as we find it in *Herodotus* and in the book of *Exodus*.—*Engineer*.

BRICK, *Gen.* 11. 3. let us make *b.* they had *b.* for stone

Ex. 1. 14. they made their lives bitter in *b.*

5. 7. no more gave the people straw to make *b.* 16.

Is. 9. 10. the *b.* are fallen down, but we will build

BRICK-KILN, *2 Sam.* 12. 31. and made them pass through the *b.*

Jer. 43. 5. hide great stones in the clay in the *b.*

Nah. 3. 14. tread the mortar, make strong the *b.*

BRIDE, a woman newly-married, *Isa.* xlix. 18. Believers are spiritually joined in marriage with Christ, *Rev.* xxi. 9. "I will show thee the bride, the Lamb's wife." *John* iii. 29. "He that hath the *bride* is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."

BRIDE, binds her ornaments, *Isa.* 49. 18.

Isa. 61. 10. as a *b.* adorns herself

Jer. 2. 32. can a *b.* forget her attire

Joel 2. 10. *b.* go out of her closet

John 3. 29. he that hath *b.* is bridegroom

Ecc. 21. 2. as a *b.* adorned for her husband

9. I will show thee the *b.* the Lamb's

22. 17. Spirit and *b.* say come

Matt. 9. 15. *b.* chamber, *Mark* 2. 19;

Luke 5. 34.

BRIDEGROOM, a newly-married man, *Isa.* lxii. 5. Jesus Christ is joined spiritually to his spouse, the church, *Matt.* xxv. 5; *Mark* ii. 20. The sun which enlightens the earth is compared to a bridegroom, because of his reviving and cheering influence, *Ps.* xix. 5. "In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

BRIDEGROOM, *Joel* 2. 16; *John* 2. 9.

Ps. 19. 5. as *b.* coming out of

Isa. 61. 10. as a *b.* decks himself

62. 5. as the *b.* rejoiceth over the *b.*

Jer. 7. 34. cease the voice of *b.* and *b.*

& *25.* 10. & *33.* 11; *Rer.* 18. 23.

Matt. 9. 15. as long as the *b.* is with them, *Mark* 2. 19. 20; *Luke* 5. 34.

35.

Matt. 25. 1. went forth to meet the *b.*

BRIDLE, for an ass, *Prov.* 20. 3.

Ps. 32. 9. mouth held with *b.*

39. 1. keep my mouth with a *b.*

Is. 37. 20. put my *b.* in thy lips

30. 23. *2 Kings* 19. 18. *Rer.* 14. 20.

James 1. 20. *b.* not his tongue

3. 2. able to *b.* the whole body

BRIERS. A prickly sort of plant. Figuratively, an enemy, *Isa.* 10. 17.

Mischievous persons; *Ezek.* 28. 24.

A wicked unfruitful heart; *Heb.*

6. 8; *Judg.* 8. 7. 10; *Is.* 7. 23. 24.

25. & *32.* 14; *Heb.* 6. 8; *Mic.* 7. 4.

Is. 5. 6. come up and *b.* and thorns

9. 18. wicked shall devour *b.*

27. 4. set *b.* against me in battle

56. 13. instead of *b.* shall come the myrtle

Ezek. 2. 6. though *b.* and thorns with thee

23. 24. no more pricking *b.* to house

BRIGANDINE,—a coat of mail; *Jer.* 40. 4; *51.* 8.

Zech. 14. 20. on the *b.* holiness to the Lord

BRIGHT, *Lev.* 18. 2. when a man shall have a *b.* spot, *24.* 28.

Job 37. 11. he scattered his *b.* cloud

Ezek. 1. 13. the fire was *b.* and out of fire lightning

21. 15. the sword is made *b.* it is wrapt up

21. for the king of Babylon made his arrows *b.*

27. 19. *b.* iron and cassia were in thy market

Zech. 10. 1. so the Lord shall make *b.*

Matt. 17. 5. behold a *b.* cloud overshadowed them

Luke 11. 33. as when the *b.* shining of a candle

Acts 10. 30. a man stood before me in *b.* clothing

Rev. 22. 16. I am the *b.* and morning star

BRIGHTNESS. Light or lucidness; Isa. lix. 9.—Beauty and temporal glory; Dan. vi. 36.—The future glory of the church; "And the Gentiles shall come to thy light, and kings to the *brightness* of thy rising; Isa. lxii. 1.—The glory of the person and character of Christ; Heb. i. 3; Rev. xxii. 16.

BRIGHTNESS OF HIS GLORY, Heb. i. 3. The resplendent outbeaming of the essential glory of God. Hesychius interprets it by "the *splendour of the sun*." A similar phrase is used in the Apocrypha, Wisdom vii. 26, speaking of the Divine wisdom, "For she is the *splendour of eternal light*, and the unsullied mirror of the energy of God, and the image of his goodness. The original word *augasma*, (brightness) is that which has splendour *in itself*; *apaugasma*, is the splendour emitted from it; but the *inherent* splendour, and the *manifested* splendour are radically and essentially the same. Christ, therefore, is of the very same essence with the Father.

BRIGHTNESS, 2 Sam. 22. 18. through the b. before him were coals of fire kindled; Ps. 18. 12.

Job 31. 26. or beheld the moon walking in b.

Is. 60. 9. we wait for b. but we walk in darkness

60. 8. and kings shall come to the b. of thy rising

62. 1. till the righteousness thereof go forth as b.

66. 11. be delighted with the b. of her glory

Ezek. 1. 4. and a fire and a b. was about it, 27.

28. so was the appearance of b. around about

8. 2. as the appearance of b. as the colour of amber

10. 4. the court was full of b. of the Lord's glory

Dan. 2. 31. this great image, whose b. was excellent

12. 8. the wise shall shine as the b. of the firmament

Acts 26. 13. light from heaven above b. of the sun

2 Thess. 2. 8. shall destroy with the b. of his coming

Heb. 1. 3. the brightness of his glory, the express image of his person

BRIM. Josh. 8. 15. feet of the priest dipped in b. of water

John 2. 7. and they filled them up the b.

BRISTONE. Gen. 19. 24. rained on Gom. b. and fire; Luke 17. 29.

Deut. 29. 23. the whole land thereof is b. and salt

Ps. 11. 6. upon wicked he shall rain snares, fire and b. and an horrible tempest; Ezek. 38. 22.

Is. 30. 33. breath of Lord like stream of b.

Rev. 9. 17. out of their mouths issued fire and b.

18. third part of men were killed by the b.

14. 10. he shall be tormented with fire and b.

21. 8. all Mars have their part in lake which burneth with fire and b.

BRING. Gen. 4. 17. b. a flood of waters on the earth

9. 14. when I b. a cloud over earth, the bow seen

42. 20. b. your youngest brother to me, Ex. 10. 4. else to-morrow I will b. the locusts

Lev. 5. 7. if he be not able to b. a lamb, 11. 12. 8.

Num. 8. 9. and thou shalt b. the Levite, 10.

14. 24. my servant Caleb, him will I b. into the land

Deut. 1. 17. the cause too hard for you b. it to me

2 Sam. 3. 12. my hand with thee, to A. Israel to thee

1 Kings 8. 24. and the king said b. me a sword

Neh. 13. 18. did not our God b. this evil on us?

Job 14. 4. who can A. a clean thing out of an unclean?

18. 14. it shall b. him to the king of terrors

30. 23. for I know thou wilt b. me to 33. 30. to b. back his soul from the pit

Ps. 72. 3. the mountains shall b. peace to the people

Is. 46. 18. I b. near my righteousness, it not be far off

60. 17. for brass I will b. gold, for iron b. silver

Ezek. 6. 8. I, even I, will b. a sword upon you

Hos. 2. 14. I will allure and b. her into wilderness

Matt. 2. 13. be thou there till I A. thee word

5. 23. therefore if thou b. thy gift to the altar

21. 2. ye shall find an ass and a colt, loose them and b. them unto me,

Mark 11. 2. Luke 19. 30.

Luke 2. 10. for I b. you good tidings of great joy

John 10. 16. other sheep, them also I must b.

14. 23. and b. all things to your remembrance

Acts 5. 28. ye intend to b. this man's blood on us

1 Cor. 1. 19. I will b. to nothing the understanding

2. 27. keep under my body, I b. it into subjection
 Gal. 3. 24. our schoolmaster to b. us to Christ
 1 Thess. 4. 14. them that sleep with God b. with him
 1 Pet. 3. 18. suffered that he might b. us to God
BRING again, 2 Sam. 12. 23. can I b. him back again? I shall go to him
 Prov. 19. 24. not so much as b. it to his mouth again
 Jer. 12. 15. I will return and b. them again, 50. 19.
 Matt. 2. 3. b. me word again that I may worship
BRING down, Gen. 42. 38. b. down my gray hairs, 44. 29. 31.
 Ps. 13. 27. wilt save afflicted, b. down high looks
 Isa. 25. 5. thou shalt b. down the noise of strangers
 Jer. 49. 16. I will b. thee down from thence, Obad. 4.
 Amos 3. 11. he shall b. down thy strength from thee
 9. 2. though climb to heaven, thence will b. them down

BROAD. Broad places, as streets and rivers; Isa. xxxiii. 21; Jer. v. 1. —The character of God's commandments; "Thy commandment is exceeding broad;" it extends to every person and circumstance, requires innumerable things to be done, and many things to be hated and avoided; Ps. cxix. 96. —It is descriptive of sin; Matt. vii. 13. "For wide is the gate," &c. A sinful course of life is eagerly adopted, because it is agreeable to man's depraved appetites.

BROAD, Num. 16. 38. make censers, & plates for covering
 Num. 16. 39. make & plates for the covering of altar
 Job 36. 16. out of strait into b. place
 Ps. 119. 96. thy commandment is exceeding b.
 Songs 8. 2. in the b. ways I will seek
 Isa. 33. 21. the Lord will be a place of b. rivers
 Jer. 5. 1. know and seek in the b. places thereof
 51. 58. the b. walls of Babylon shall be broken
 Matt. 7. 13 & b. is the way that leadeth to destruction
 23. 5. make b. their phylacteries
BROADER, Job 11. 9. measure thereof is b. than the sea
BROIDERED, Ec. 23. 4. make a robe, a b. coat, a mitre, a girdle
 Ezek. 16. 10. I clothed thee also with b. work

26. 16. the princes shall put off their b. garments
 27. 24. thy merchants in blue clothes and b. work
 1 Tim. 2. 9. that women adorn, not with b. hair
BROILED, Luke 24. 42. they gave him a piece of a b. fish

BROKEN, signifies (1.) brittle; Dan. ii. 42. (2.) Rent, or torn; Job vii. 5. (3.) Worn away with much sorrow; Psalm xxxviii. 8. (4.) Violated or made of none effect; John x. 35. (5.) Wounded or oppressed; Prov. xvii. 22. (6.) Divided, or scattered; Dan. xi. 4, 22. (7.) To be humbled deeply with a sense of sin; Psalm li. 17. "The sacrifices of God are a broken spirit," &c. Ps. cxlviii. 3. Isa. lxi. 1.

BROKEN, Gen. 17. 14. he hath b. my covenant, Ps. 55. 20; Isa. 24. 5; 33. 8; Jer. 11. 10.
 1 Sam. 2. 4. the bows of the mighty men are b.
 1 Chr. 14. 11. God hath b. in upon mine enemies
 Job 4. 10. the teeth of the young lions are b.
 7. 5. my skin is b. and become loathsome
 Ps. 3. 7. b. the teeth of the ungodly
 31. 12. I am like a b. vessel
 34. 18. the Lord is nigh them of a b. heart, 51. 17.
 20. he keepeth his bones not one of them is b.
 51. 8. bones hast b. may rejoice
 17. the sacrifices of God are as a b. spirit
 60. 20. reproach hath b. my heart
 107. 16. for he hath broken the gates of brass and bars
 147. 8. healeth the b. in heart
 Prov. 15. 13. by sorrow of heart spirit is b.
 17. 22. but a b. spirit drieth the bones
 25. 19. is like a b. tooth and foot out of joint
 Eccl. 4. 12. a threefold cord not quickly b.
 12. 6. or the golden bowl be b. or pitcher be b.
 Isa. 33. 20. nor shall any of the cords thereof be b.
 Jer. 2. 13. hewed out b. cisterns
 48. 17. bow is the strong staff b.
 28. for I have b. Moab like a vessel
 50. 17. this Nebuchadnezzar hath b. Israel's bones
 23. the hammer of the whole earth cut asunder b.
 51. 56. Babylon, there bows is b.
 58. the broad walls of Babylon shall be utterly b.

Ezek. 6. 4. your images shall be *b.*

Dan. 11. 4. his kingdom shall be *b.* and

Matt. 21. 44. fall on this stone, shall be

b. *Luke* 20. 18.

John 7. 23. that the law of Moses

should not be *b.*

Is. 85. scripture fulfilled, a bone of

him shall not be *b.*

Acts 20. 11. had *b.* bread and talked a

27. 35. gave thanks when he had *b.*

1 Cor. 11. 24. this is my body which is

b. for you

BROKEN down, *Neh.* 1. 3. the wall of

Jerusalem is *b. down*, gates burnt

Eph. 2. 14. Christ hath *b. down* middle

wall

BROKEN off, *Rom.* 11. 20. because of un-

belief they were *b. off*, 19.

BROKEN up, *Matt.* 24. 43. not have suf-

fered his house to be *b. up*

Mark 2. 4. when they had *b. roof up*

Acts 13. 43. when the congregation was

b. up

BROKEN-HEARTED, *Is.* 61. 1. Lord

sent me to bind up the *b.-hearted*

Luke 4. 18. to heal *b.-hearted*, to preach

deliverance

BROOD, *Luke* 13. 34. as a hen gathers

her *b.* under her wings

BROOK, a stream of water, distinguished from a river by its flowing only at particular times, such as, after great rains, or the melting of the snow: whereas a river flows constantly at all times. There were several brooks, or as some call them, torrents, in the Holy Land, as those of Kidron, Besor, Eschol, Zared, Arnon, Jabbok, Kishon, &c. for particulars of which see those articles.

BROOK, *Gen.* 32. 23. he sent them over the *b.*

Num. 13. 23. came to *b.* Eschol and cut a branch

1 Sam. 17. 40. chose five smooth stones out of the *b.*

1 Kings 2. 6. the ravens brought bread, he drank of the *b.*

Job 6. 15. my brethren dealt deceitfully as a *b.*

Ps. 110. 7. he shall drink of the *b.* in the way, therefore

John 18. 1. went with his disciples over *b.* Kidron

BROOKS, *Deut.* 8. 7. to a land of *b.* of water and fountains

Job 6. 15. and as the stream of *b.* they pass away

BROTHER. Or in the natural sense, the child of the same parent or parents. Sometimes a near relation; *Gen.* xxix. 15; *Gal.* i. 19. The former was a nephew, the latter a

cousin. In *1 Chron.* vi. 39, it refers to a person of the same time, or a companion. In the New Testament, it denotes the spiritual relationship of the children of God to each other, by gracious adoption; *Gal.* 3. 26; *Eph.* 3. 15; *Rom.* viii. 14–16. Believers are related to Christ as their Elder Brother, and to one another for his sake; *Mark* iii. 33, 34; they are called to the enjoyment of all spiritual blessings; *Eph.* i. 3; and are heirs of the heavenly inheritance; *2 Thes.* xi. 14; *1 Pet.* v. 10. It is on this new relationship that Christ's new command of brotherly love is founded; *John* xiii. 34; and the reciprocal duties he enjoins have all an immediate respect unto it; *Gal.* vi. 6.

BROTHER. *Gen.* 43. 6. why dealt you so ill with me, as to tell ye had a *b.*

Job 30. 29. I am a *b.* to dragons, a companion to owls

Prov. 17. 17. and a *b.* is born for adversity

24. there is a friend that sticketh closer than a *b.*

Jer. 9. 4. trust not in any *b.* for every *b.* will supplant

Matt. 10. 21. *b.* shall deliver up the *b.* *Mark* 13. 12

John 11. 2. Mary, whose *b.* Lazarus was sick

Acts 9. 17. *b.* Saul, receive thy sight

1 Cor. 6. 6. *b.* goeth to law with *b.* before unbelievers

8. 11. through thy knowledge shall the weak *b.* perish

2 Cor. 8. 18. and we have sent with him the *b.*

Phil. 7. bowels of saints are refreshed by thee, *b.*

BROTHER, his, *Deut.* 15. 2. not exact it of his neighbour or his *b.*

Deut. 25. 6. the first-born shall succeed in name of his *b.*

Ps. 49. 7. none can by any means redeem his *b.*

Is. 3. 6. when a man shall take hold of his *b.*

41. 6. every one said to his *b.* be of good courage

Jer. 34. 9. that none serve himself of a Jew his *b.*

Hos. 12. 3. Jacob took his *b.* by the heel in the womb

Matt. 5. 22. sayeth Raca to his *b.*

John 1. 41. he findeth his *b.* Simon

1 Thes. 4. 6. that no man defraud his *b.* in any matter

Jam. 4. 11. speaketh evil of his *b.*

1 John 4. 21. he who loveth God, love his *b.* also

5. 16. if any see his *b.* sin a sin not to death

BROTHER, my, 2 *Sam.* 1. 20. distressed for thee, *my* b. Jonathan
Songs 8. 1. O that thou wert as *my* b.
John 11. 21. If hadst been here, *my* b.
BROTHER, thy, *Matt.* 5. 23. rememberest that *thy* b. hath ought against
 24. first be reconciled to *thy* b. then offer thy gift
Matt. 7. 3. beholding mote in *thy* b.
Luke 6. 41. 42.
John 11. 23. Jesus saith, *thy* b. shall rise again
Rom. 14. 10. why dost thou judge *thy* b.
BROTHER, your, *Gen.* 42. 34. bring your b. so will I deliver you your b.
Gen. 43. 3. not see *my* face, except your b. be with you
Ecc. 1. 9. John, who also am your b.
BROTHERHOOD, *Zech.* 11. 14. might break b. between Judah and Israel
1 Pet. 2. 17. love the b. fear God, honour the king
BROTHERLY, *Rom.* 12. 10. be kindly affectionate with b. love
Heb. 13. 1. let b. love continue
2 Pet. 1. 7. to godliness b. kindness
BROUGHT, *Deut.* 5. 15. the Lord thy God b. thee out thence
Josh. 24. 7. Lord b. the sea upon them and covered them
Judg. 2. 1. I have b. you unto the land I swear
2 Sam. 7. 18. what is my house, that thou hast b. me hitherto? *1 Chr.* 17. 16.
Is. 53. 7. he is b. as a lamb to the slaughter
 59. 16. his arm b. salvation; 63. 5.
Matt. 10. 18. b. before kings for my sake, for a test, against them;
Mark 13. 9; *Luke* 21. 12.
 14. 11. she b. John Baptist's head
Acts 27. 24. fear not Paul, thou must be b. before Cæsar
1 Cor. 6. 12. I will not be b. under the power of any
2 Tim. 1. 10. hath b. life and immortality to light
1 Pet. 1. 13. for the grace that is to be b. to you
BROUGHT again, *Matt.* 27. 3. repented and b. again 30 pieces of silver
Heb. 13. 20. God of peace that b. again from the dead
BROUGHT forth, *Prov.* 8. 24. when there were no depths, I was b. forth
Is. 66. 7. before she travelled, she b. forth before her pain
 8. for as soon as *Zion* travelled, she b. forth children
Matt. 1. 25. till she had b. forth her first-born son
 18. 8. fell in good ground, and b. forth fruit; *Mark* 4. 8.
Luke 12. 16. the ground of a rich man b. forth plentifully
Rev. 12. 5. b. forth a man-child, to rule
BROUGHT into, *Ps.* 22. 15. hast b. me into the dust of death
Songs 1. 4. king hath b. me into his chambers

Acts 9. 8. they led him and b. him into Damascus
BROUGHT low, *Ps.* 106. 43. and were b. low for their iniquity
 116. 6. I was b. low, and he helped me
 142. 6. attend to my cry, for I am b. very low
Ecc. 12. 4. all daughters of music shall be b. low
Luke 3. 5. every mountain and hill b. low, *Is.* 40. 4.
BROUGHT out, *Ps.* 78. 16. he b. streams out of the rock
BROUGHT to pass, *Exek.* 21. 7. it cometh, and shall be b. to pass
1 Cor. 15. 54. then shall be b. to pass the saying
BROUGHT up, *Ps.* 30. 3. thou hast b. up my soul from the grave
Prov. 8. 30. then I was by him, as one b. up with him
Is. 1. 2. I have nourished and b. up children
Acts 22. 8. yet b. up in this city at the feet of Gamaliel
1 Tim. 5. 10. a widow, if she hath b. up children
BRUISE, (1) To crush, injure, or oppress, *Gen.* 3. 15; *Dan.* 2. 40. (2) To punish, chastise, or correct, *Is.* 53. 10. It is spoken, (1) Corporeally of the body, *Luke* 9. 39. (2) Spiritually, of doubts and troubles, *Matt.* 12. 20. (3) Morally, of corruptions, *Is.* 1. 6. (4) Poetically, of a weak decaying nation, *2 Kings* 18. 21.
Gen. 3. 15. it shall b. thy head, thou shalt b. his heel
Is. 23. 28. or will he b. it with his horse-men
 53. 10. yet it pleased the Lord to b. *Dan.* 2. 40. as iron shall it break in pieces and b.
Rom. 16. 20. the God of peace shall b. Satan shortly
BRUISED REED, —*Isa.* xlii. 3; *Matt.* xii. 20. The Eastern shepherds, while watching their flocks, amuse themselves with playing on a pipe made of a reed. These rude instruments are liable to frequent accidents from bruises, &c. : but as they are all of small value and easily made, the owner breaks them in two when injured, and throws them aside with little concern; this illustrates the above passages. In the Scripture, a reed is the emblem of weakness; *Ezek.* xxix.

BRUISED, *Lev.* 22. 24. ye shall not offer to the Lord what is b.
2 Kings 18. 21. trusteth on the staff of this b. reed
Is. 42. 3. a b. reed shall he not break, *Matt.* 12. 20.

Is. 63. 5. he was *δ*. for our iniquity and chastisement

Ezek. 53. 5. there *δ*. the tests of their virginity

δ. and they *δ*. the breasts of her virginity

Luke 4. 18. sent me to set at liberty them that are *δ*.

BRUISING, Ezek. 23. 21. in *δ*. thy tests by the Egyptians

Luke 9. 59. the spirit *δ*. him, hardly departeth from

BRUIT, —report, or noise, Jer. x. 22; Nah. iii. 19.

BRUTISH man knows not, **Ps. 92. 4.**

Ps. 94. 8. understand ye *δ*. among people

Prov. 20. 2. I am more *δ*. than any **Jer. 10. 14.** every man *δ*. in his knowledge, **61. 17.**

BUCKET, S. Num. 24. 7. he shall pour the water out of his *δ*.

Is. 40. 15. the nations are as a drop of *δ*. and dust

BUCKLER. A military weapon of defence; **1 Chron. v. 18; Jer. xvi. 3.** Jehovah is called a buckler, or shield, because his providence and grace are always near to help them; **Ps. xviii. 2; Prov. ii. 7; 2 Chron. xxiii. 9.**

BUCKLER to all that trust, **Ps. 18. 30.**

2 Sam. 22. 31. *δ*. to all that trust in him

1 Chr. 5. 18. men able to bear *δ*. sword

Ps. 18. 2. my *δ*. and horn of salvation

91. 4. his truth shall be thy *δ*.

Prov. 2. 7. *δ*. to that walk uprightly

BUFFETED, signifies to smite with the hand, to harass, reproach, persecute, **2 Cor. 12. 7; Matt. 26. 67; 1 Cor. 4. 11; 1 Pet. 2. 20.**

BUILD, (1) To erect, or make houses, **Deut. 28. 30.** (2) To strengthen and increase knowledge, faith, love, and all other graces, **Acts 20. 82.**

(3) To cement and knit together spiritually; thus believers are united to Christ by faith, and among themselves by love, **Eph. 2. 22.**

(4) To preserve, bless, and prosper, **Ps. 127. 1; Jer. 24. 6.** (5) To settle and establish, **1 Sam. 2. 25.**

Who did build the house of Israel, Ruth 4. 11. Who did increase his family by a numerous progeny.

I will build up thy throne, Ps. 89. 4. I will perpetuate thy kingdom to thy posterity

Shall build the old wastes, Is. 61. 4. The Gentiles, who have been long destitute of the true knowledge of God, and like a wilderness overgrown with briars and thorns, shall be brought, by the ministry of the word, to know and serve the true over-living God.

BUILD, referred to God, **1 Sam. 2. 35.**

I will raise up a priest, and will *δ*. him a sure house, **2 Sam. 7. 27; 1 Kings 11. 35.**

1 Chr. 17. 10. the Lord will *δ*. an house **Ps. 28. 6.** he shall destroy, and not *δ*. them up

51. 18. δ. the walls of Jerusalem

102. 16. when Lord shall *δ*. up Zion

127. 1. except Lord *δ*. house, they labour in vain

Jer. 18. 9. concerning a nation to *δ*. it

Matt. 16. 18. on this rock will I *δ*. my church

26. 61. I am able to *δ*. it in three days, **Mark 14. 58.**

BUILD, joined with house, **Deut. 25. 9.** man that will not *δ*. his brother's house

2 Sam. 7. 5. shalt thou *δ*. me an house to dwell in

1 Kings 2. 36. δ. thee an house in Jerusalem, and dwell

6. 8. David could not *δ*. an house for wars about him

5. 1. purposes to *δ*. an house to the Lord, **2 Chr. 2. 1.**

17. it was in heart of David my father to *δ*. an house for God of Israel, **1 Chr. 28. 2; 2 Chr. 6. 7.**

1 Chr. 17. 12. he shall *δ*. me an house, **2 Chr. 6. 9.**

22. 8. shalt not *δ*. an house because thou didst shed blood

Ps. 127. 1. they labour in vain that *δ*. the house

Is. 65. 21. they shall *δ*. houses and inhabit them

Acts 7. 49. what house will ye *δ*. me

BUILD, Gen. 11. 4. go to, let us *δ*. a city and a tower

1 Kings 9. 19. cities of store, which Solomon desired to *δ*. in Jerusalem, **2 Chr. 8. 6.**

24. Pharaoh's daughter did *δ*. Mille

1 Chr. 22. 19. δ. the sanctuary of God

Neh. 2. 17. let us *δ*. the wall; **18.** let us rise and *δ*.

Is. 9. 10. the bricks are fallen, but we will *δ*.

Dan 9. 25. to restore and *δ*. Jerusalem to Messiah

Amos 9. 11. I will *δ*. it as in the days of old

Zeck. 6. 12. he shall *δ*. the temple of the Lord, **13.**

Matt. 23. 29. ye *δ*. tombs of prophets, **Luke 11. 47, 48.**

Luke 12. 18. I will pull down my barns and *δ*. greater

14. 28. which of you intending to *δ*. a tower?

30. began to *δ*. not able to finish

Acts 20. 32. to the word of his grace, able to *δ*. you up

1 Cor. 3. 12. if any *δ*. on this foundation, gold, silver

Gal. 2. 18. if I *δ*. again the things which I destroyed

BUILD, Gen. 2. 22. of the rib the Lord *δ*. a woman

Ps. 122. 3. Jerusalem is *b.* a city that is compact
Prov. 9. 1. Wisdom hath *b.* her house, hewn out pillars
Ecc. 2. 4. 1 *b.* me houses, I planted me vineyards
Luke 17. 28. they bought, they sold, they planted, they *b.*
Eph. 2. 22. in whom ye are *b.* together
Heb. 3. 3. he who *b.* the house hath more honour
 4. for every house is *b.* by some man,
BUILDER, *b.* **Ps. 118.** 22. stone which *b.* refuse become head stone, *Matt.* 21. 42; *Mark* 12. 10; *Luke* 20. 17; *Acts* 4. 11.
Heb. 11. 10. looked for a city whose *b.* and maker is God
 1 *Pet. 2.* 7. the stone which the *b.* disallowed
BUILDEST, *Matt.* 27. 40. thou that destroyest the temple and *b.* it in three days, save thyself, *Mark* 15. 29.
BUILDETH, *Job* 27. 18. he *b.* his house as a moth, as a booth
Hos. 8. 14. Israel hath forgotten Maker, *b.* temples
Heb. 2. 12. woe to him that *b.* a town with blood
 1 *Cor. 3.* 10. I laid the foundation, another *b.* thereon
BUILDING, 1 *Kings* 3. 1. till he made an end of *b.* his own house
 1 *Kings* 7. 1. Solomon was *b.* his own house thirteen years
BUILDING, substantive, 1 *Chr. 28.* 2. had made ready for the *b.*
 2 *Chr. 3.* 2. Solomon was instructed for the *b.*
 1 *Cor. 3.* 9. husbandry, ye are God's *b.*
Eph. 2. 21. all the *b.* fitly framed
Heb. 9. 11. an high-priest by a tabernacle not of this *b.*
Rev. 21. 18. *b.* of wall was of jasper
BUILDINGS, *Matt.* 24. 1. disciples came to show him *b.* of temple
Mark 13. 1. Master, see what *b.* are here
BUILT, *Deut.* 13. 16. it shall be an heap and not be *b.* again
Ezek. 16. 24. thou hast *b.* to thee an eminent place
 26. 14. thou shalt be *b.* no more, saith the Lord God
Dan. 4. 30. is not this great Babylon I have *b.*
Matt. 21. 23. diggeth a wine-press, *b.* a tower, *Mark* 12. 1.
Luke 7. 5. the centurion hath *b.* us a synagogue
 1 *Cor. 3.* 14. if work abide which he hath *b.* thereon
Eph. 2. 20. are *b.* on the foundation of the apostles
Col. 2. 7. rooted and *b.* up in him
Heb. 3. 4. he that *b.* all things is God
BUILT house, or houses, *Matt. 7.* 24. wise man *b.* his *b.* on a rock, *Luke* 6. 48.
Matt. 7. 26. foolish man which *b.* his *b.* on sand, *Luke* 6. 46.

Acts 7. 47. but Solomon *b.* him an house
 1 *Pet. 2.* 5. ye also are *b.* up a spiritual *b.* an holy

BUKKI, Buk-ky, void.—A high-priest of the Jews, son of Abiahua, and father of Uziah; 1 *Chron* vi. 5.

BUKKIAH, Buk-ky'-ah, the dissipation of the Lord.—A musician of the temple of Jerusalem; 1 *Chron* xxv. 4.

BUL, Bull, changeable, perishing.—The eighth month of the Jewish sacred year, and the second month of their civil year. On the sixth of this month they fasted, as a memorial of Nebuchadnezzar's cruelty in destroying the children of Zedekiah before his face; 2 *Kings* xxv. 7.

BULL. One of the animals offered for sacrifice. The Jews never castrated any of their animals, nor do the Mahometans to this day. Their oxen were therefore bulls, properly so called. Besides the tame kind, there is a wild kind of bulls, said to be exceeding large, swift, and fierce, and to dwell in large woods, as of Livonia and Ethiopia. Another kind of wild bulls, or buffaloes, are often tamed; and by having an iron ring in their nose, are made to submit to the plough, though they never entirely lose their natural fierceness.

BULLS 'of Bashan.' Full fed, proud, and insolent animals; a common image of the wicked and the enemies of the church of God; *Ps.* xxii. 12; lxviii. 30; *Isa.* xxxiv. 7.

BULLS compassed me, *Ps.* 22. 12.

Ps. 50. 13. will I eat the flesh of *b.*

68. 30. rebuke multitude of *b.*

Heb. 9. 13. if blood of *b.* and goats

10. 4. blood of *b.* cannot take away

Ps. 69. 21. than *b.* with horns

Jer. 31. 13. as *b.* unaccustomed to yoke

Ps. 51. 19. offer *b.* on thy altar

Is. 1. 11. delight not in the blood of *b.*

BULLOCK. "And the skin of the bullock, and all his flesh, with his head, legs, inwards, and his dung shall he (the priest) carry forth without the camp, &c.;" *Lev.* vi. 11. *Bishop Colenso* imagines that the camp was twelve miles square. Mr. Porter says the camp was a mere central spot, like a palace in the midst of

a capital. Bp. Colenso says, "The offals of these sacrifices would have had to be carried by Aaron *himself*, or one of his sons, a distance of six miles....." We have to imagine the priest having *himself* to carry on his back on foot, from St. Paul's to the outskirts of the metropolis, the skin, and flesh, and head, &c. &c.; and the people to carry out their rubbish in like manner, and bring in their daily supplies of water and fuel, &c. ! Further we have to imagine half a million of men going out daily, and the 22,000 Levites a distance of six miles—to the suburbs for the common necessities of nature! The supposition involves an absurdity."

In answer to this, remember that the camp, instead of being twelve miles, or six miles from the centre on each side, was probably under a mile. But it may be asked, How could the priest carry a bullock on his back, outside the camp, to a clean place, any distance? The Rev. Mr. McCaul says that the Hebrew verb, "shall carry out," is *vehotzi*. The Hebrew language has a conjugation called the *Hiphil*, or causative conjugation, and the verb "*shall carry out*," is in this conjugation, meaning, *he shall cause to be carried out*. The order was given to the high-priest not personally to carry forth the bullock; but he was commanded to cause it to be done. A commander is sent to take a fortress, or city; does *he* take it, or his soldiers? By his skill and commands to his soldiers, he causes it to be done. General Grant conquered the confederates or Southern soldiers of America. He did not do it himself; but he caused it to be done by the instrumentality of the Federal troops.

As to the "common necessities of nature," Bp. Colenso, is very short-sighted. How have large armies acted—armies like those under General Grant, for so long a time encamped before Richmond—and ancient armies, how did they act?—Such objections are absurd, and indicate a want of common sense. See *Camp*.

BULRUSH.—A reed growing in marshy ground, on the banks of the Nile. It grows about 13 or 14 feet high. The stalks are elastic, soft, and can easily be interwoven very closely; Exod. ii. 3, 5. Pharaoh's daughter made the ark for Moses of Bulrushes. Small sailing vessels were made of Bulrushes in Egypt. They were very light, and carried only one person. In shallow or dry places of rivers, they were carried to a deeper part. The Bulrush is the Papyrus. The pith was used as food. The inner bark was prepared, cut into strips, and cemented together for writing materials. Its preparation for food strikingly elucidates the words in Rev. x. 8—10; "Take the book, and eat it up."

BULRUSHES, Ez. 2. 8; Ja. 18. 2, & 58. 5.

BULWARK. A fortification raised by an enemy besieging a city, *Deut.* 20. 20; *Exod.* 9. 4.—A strong frontier fort, or rampart; 2 *Sam.* 20. 15; *Ps.* 48. 13. The defence of the church by Almighty power, is called a bulwark; *Ps.* 48. 11—14; *Ja.* 28. 1.

BUNAH, Bew'nah, *building or understanding*.—A descendant of the patriarch Judah; 1 *Chron.* ii. 25.

BUNDLE, Gen. 42. 35; *Acts* 23. 3.

1 *Sam.* 25. 29. bound up in b. of life with Lord

Songs 1. 13. 5. of myrrh is my well-beloved

Matt. 13. 20. bind tares in b. burn them

BUNNI, Bun'-ny, *building me*.—A Levite who returned from the Babylonish captivity; Neh. ix. 4.

BURDEN.—A common epithet for an oracle or prophecy, or sentence, announcing the decision of Jehovah; *Isa.* xiii. 1; xv. 1; xix. 1; &c.—A load or weight of any thing; Jer. xvii. 27.—The oppression of Israel in Egypt; Exod. ii. 11. In opposition to this Christ says, "My yoke is easy; my burden is light," *Matt.* xi. 30. So it is to the regenerate, to whom the commandments of Christ are not grievous, because they are led by the Spirit, and have their sins forgiven them; but to the unregenerate, they are as a grievous burden. The Psalm-

ist says, "I will run in the way of thy commandments, when thou hast enlarged my heart," Ps. cxix. 32.—Afflictions, Ps. lv. 22. Every thing which distresses or perplexes us, whether as to this life or that to come, is called our *burden*; and concerning these, the exhortation runs, "Cast thy burden on the Lord," Isa. ix. 4; Acts xv. 28.—Sin, which is the heaviest burden, Psalm xxxviii. 4; "For mine iniquities are gone over my head; as an heavy *burden* they are too heavy for me," Heb. xii. 1. It is to such as are oppressed with this burden, that our Lord says, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."—We are enjoined to bear each other's burdens, Gal. vi. 2; "Bear ye one another's burdens, and so fulfil the law of Christ." That is, seeing ye are all subject to infirmities, support and uphold one another, through love. We can never truly exercise the law of love, unless we put ourselves in the place of our brethren, considering ourselves, lest we also be tempted.—For *taxes, toils, and fatigue*, and the office of magistrate; Hosea viii. 2; Matt. xx. 12; Exod. xviii. 22. As every man must give an account to God for his own deeds, and in that view to "bear his own burden," Gal. vi. 5, it behoveth every one to be much more careful to get his own works approved of God, than to condemn others.

- BURDEN**, Ex. 18. 22. shall bear the *b.* with thee; Num. 11. 17.
 Num. 4. 19. Aaron shall appoint each to his *b.*
 Deut. 1. 12. how can I myself alone bear your *b.*
 Neh. 13. 19. no *b.* be brought in on the Job 7. 20. as a mark, so that I am a *b.* to myself
 Ps. 24. 4. iniquity as a *b.* they are too heavy for me
 Eccl. 22. cast thy *b.* on the Lord and he will sustain thee
 Eccl. 12. 5. and the grasshopper shall be a *b.*
 Is. 9. 4. for thou hast broken the yoke of his *b.*
 Jer. 17. 21. bear no *b.* on the sabbath-day, Eccl. 22. 27.
 Matt. 11. 30. my yoke is easy, and my *b.* is light

- Matt. 20. 12. which have borne the *b.* and heat of the day
 Acts 15. 28. seemed good to lay on you no greater *b.*
 Rev. 2. 24. I will put upon you none other *b.*
BURDEN, Isa. 13. 1. the *b.* of Babylon which Isaiah did see
 15. 1. the *b.* of Moab, 17. 1. the *b.* of Damascus
 19. 1. the *b.* of Egypt, 23. 1. the *b.* of Tyre
 22. 1. the *b.* of the valley of vision, what alleth
 Jer. 23. 33. what is the *b.* of the Lord? what *b.*?
 Ezek. 12. 10. this *b.* concerneth the prince in Jerusalem
 Nah. 1. 1. the *b.* of Nineveh, the book of the vision
 Gal. 6. 5. for every man shall bear his own *b.*
BURDEN, ED, Zech. 12. 3. all that *b.* themselves be cut in pieces
 2 Cor. 5. 4. in this tabernacle we groan being *b.*
 8. 13. I mean not that others be eased, and you *b.*
 12. 16. but be it so, I did not *b.* you, caught with
BURDENS, Gen. 49. 14. Issachar couching down between two *b.*
 Ex. 1. 11. task-masters to afflict them with their *b.*
 2. 11. Moses went out and looked on their *b.*
 5. 4. the king of Egypt said, get you to your *b.*
 Neh. 4. 10. the strength of the bearers of *b.* decayed
 17. they that bare *b.* with other hand held a weapon
 Is. 58. 6. this is the fast to undo the heavy *b.*
 Matt. 23. 4. bind heavy *b.* Luke 11. 46.
 Gal. 6. 2. bear ye one another's *b.*

BURDENSOME STONE.—"I will make Jerusalem a burdensome stone;" Zech. xiii. 3. The strength of alaves and young men were formerly tested by lifting great stones. Dr. A. Clarke says that this passage probably refers to that stone which was thrown on the breast of a culprit adjudged to lose his life by *stoning*, by which the whole region of the thorax, *heart, lungs, liver, &c.*, was broken to pieces.

- BURDENSOME**, Zech. 12. 3. I will make Jerusalem a *b.* stone
 2 Cor. 11. 9. I have kept myself from being *b.* to you
 12. 13. except it be that I myself was not *b.* to you
 14. third time I come, I will not be *b.* to you

BURIAL.—"She did it for my burial." Alluding to the Jewish custom of anointing and embalming dead bodies previous to interment; *Matt.* xxvi. 18.

BURN, *Gen.* 44. 18. Judah said, let not thy anger b.

Ex. 27. 20. command that they bring pure olive-oil to cause the lamp to b. alway; *Lev.* 24. 2.

29. 13. shalt take caul, liver, and kidneys, and b. upon the altar, 18. 25; *Lev.* 1. 9. 15; 2. 3, 9, 16; 3. 5; 5. 12; 6. 15; 9. 17; *Num.* 5. 26.

1 *Sam.* 2. 16. let them not fall to b. the fat presently

Is. 1. 31. they shall both b. together, 10. 17. it shall b. and devour his thorns and briars

40. 16. Lebanon is not sufficient to b. *Ezek.* 24. 5. b. also the bones under it *Nah.* 2. 13. I will b. her chariots in the smoke

Mal. 4. 1. the day cometh that shall b. as an oven

Matt. 13. 30. bind the tares in bundles to b. them

Luke. 8. 17. but chaff he will b. with fire unquenchable

24. 32. they said, did not our heart b. within us

1 *Cor.* 7. 9. for it is better to marry than to b.

2 *Cor.* 11. 29. who is offended, and I b. not?

BURN joined with fire, *Ex.* 12. 10. that which remaineth of it till morning ye shall b. with fire, 29. 34; *Lev.* 8. 33.

Deut. 5. 23. for the mountain did b. with fire

32. 22. a fire shall b. to the lowest hell; *Jer.* 17. 4.

Ps. 79. 5. how long shall thy jealousy b. like fire?

Is. 47. 14. shall be as stubble, the fire shall b. them

Matt. 3. 12. he will gather his wheat, but he will b. up the chaff with unquenchable fire, *Luke.* 3. 17.

BURN incense, *Ex.* 30. 1. thou shalt make an altar to b. incense on 7 Aaron shall b. thereon sweet incense every morning, 8.

Jer. 7. 9. will ye steal and b. incense to Baal? 11. 13.

Hos. 4. 13. they b. incense upon the hills under oaks

Hab. 1. 16. therefore they b. incense to their drag

Luke. 1. 9. Zacharias his lot was to b. incense in temple

BURNED, *Ex.* 3. 2. bush d. with fire, and was not consumed

Deut. 9. 16. I came down, and mount d. with fire

Ps. 29. 3. while I was mounting the fire d. *Acts.* 16. 16. many brought their books and b. them

Rom. 1. 27. b. in their lust one towards another

1 *Cor.* 13. 3. and though I give my body to be b.

Heb. 12. 18. for ye are not come to the mount that b.

Rev. 1. 16. his feet like brass, as if b. in a furnace

BURNETH, *Ps.* 68. 9. he breaketh the bow and b. chariot in fire

Is. 9. 18. for wickedness b. as the fire 62. 1. the salvation thereof as a lamp that burneth

Rev. 21. 8. shall have part in lake which b. with fire

BURNING.—"And they made a very great burning for him," 2 *Chron.* xvi. 14. The Greeks and Romans burnt dead bodies, throwing large quantities of aromatics, &c., into the fire. But the Jews copied the practice probably from the ancient Egyptians, not of burning bodies, but of burning spices, &c., at their funerals, 2 *Chron.* xxi. 19; *Jer.* xxxiv. 6. Along with aromatics, spices, &c., they burnt the bed on which they lay, and other household stuff, that none might have the honour to use them when they were gone.

BURNING, *Gen.* 15. 17. a b. lamp passed between the pieces

Deut. 23. 22. Lord shall smite thee with extreme b.

Ps. 11. 6. of his mouth go b. lamps, sparks of fire

Jer. 20. 9. his word was in my heart as a b. fire

Don. 3. 6. shall be cast into the midst of a b. furnace, 11

7. 9. his throne like flame, his wheels

BURNT.—"They shall be burnt with fire," *Lev.* xx. 14. Dr. A. Clarke thinks, from the humanity of the laws of Moses, that the word should be limited to branding.

BURNT with hunger.—"They shall be burnt with hunger, and devoured with burning heat," *Deut.* xxxii. 24. Till recent discoveries this passage was not understood. Dr. Cumming says, "Burnt with fire we all understand; but burnt with hunger seems altogether a mystery. But it expresses the most exact scientific truth. A man that dies of hunger is literally burnt to death. You ask how? Why because the atmosphere he breathes, containing oxygen—that substance that rusts iron by acting

on it—if he does not take food, and therefore has no carbon furnished, which is necessary to constitute by its contact with oxygen in the human lungs the vital warmth of the human body, the oxygen acts upon the tissues, and upon the lungs themselves, and a man that dies of hunger is literally and truly burnt to death. That which is the most recent discovery of science was well known to Moses; and yet the rash Bishop Colenso tells us that Moses did not know science, and that to expect that he would speak scientifically exact, is to expect what is extravagant and absurd; and that he learnt in Natal a great deal more than Moses learnt from God Almighty.

BURNT-OFFERING.—A “*whole burnt-offering*” was a sacrifice in which the victim was wholly burnt on the altar. A “*burnt-offering*” was the fat of the intestines and kidneys, and the fat tail of sheep, burnt after having been sprinkled with salt. The right fore-quarter was the portion of the priest, and the rest was given back to the offerer, who commonly ate it as a feast, and invited widows, orphans, and the Levites, &c., to partake. See *Sacrifice*.

BURNT-OFFERINGS, Gen. 8. 20. Noah offered *b-offerings* on the altar

Num. 10. 10. blow with trumpet over your *b-offerings*

1 Sam. 15. 22. hath Lord as great delight in *b-offerings*

1 Kings 3. 15. Solomon stood and offered *b-offerings*

Ezek. 3. 4. offered the daily *b-offerings* by number

Ps. 56. 8. I will not reprove thee for thy *b-offerings*

Ps. 13. I will go into thy house with *b-offerings*

Is. 1. 11. I am full of the *b-offerings* of rams

Is. 23. nor brought me small cattle of thy *b-offerings*

Jer. 6. 20. your *b-offerings* are not acceptable

BURST.—To break in pieces, Nahum i. 13. Freed from bondage, Jer. ii. 20; Ps. cxlii. 7. To flow over; Prov. iii. 10.

BURST thy bands, Jer. 2. 20.

Jer. 5. 5. broken yoke *b. bands*, 30. 2.

Prov. 2. 10. press *b. out* with wine

Mark 2. 22. new wine both *b. the bottles*, Luke 5. 37; John 32. 19.

Acts 1. 18. *b. asunder* in midst bowels

BURY. To inter. Burial is the interment of a dead body in the ground; Gen. xxiii. 4. The Jews called a burying-place “*the house appointed for the living*,” to show that they believed in the immortality of the soul, and the resurrection; and when they bear a dead body to the grave, they address themselves to those who lie there, as if they were still alive, and say, “Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord, who causeth death, and afterwards restoreth to life.”

It was customary among the Jews for the children or near kindred to close the eyes of the dying; Gen. xli. 4. A loud and general wailing was consequent upon the decease; John xi. 19, 31, 33. The body was wrapped in folds of linen cloth, and the head bound round with a napkin; John xi. 44. Probably every limb was bound, and therefore a large quantity of linen was used. This was especially the case in Egypt, as the unwrapping of mummies shows. When the body was thus enveloped it was placed on a bier, in readiness to be borne to the grave. Among the Jews the bier was followed to the grave by the nearest relation; 2 Sam. iii. 31; Luke vii. 14. Other persons attended, and sometimes mourners were employed to attend the body; Jer. ix. 17; Ezek. xxiv. 17; Matt. ix. 23. This is still the case in the East, in Africa, and even among the Irish. The *ullaloo* of the latter is precisely the same, both in sense and sound, as the *oloolah* of the Arabians, which is a strong and dreadfully mournful cry uttered by the relatives of a person as soon as he dies.

Jacob was embalmed, and when Joseph died; Gen. l. 26, he was embalmed and put into a coffin, an hon-

our always conferred upon persons of distinction only, coffins not being generally used in Egypt. As to the Egyptian repositories of the dead, all the bodies were not enclosed in chests, and placed in niches. Most of them were simply embalmed, wrapped in long pieces of linen, and placed in rows without any ceremony. Some were wrapped in cerecloths without having been embalmed; for nothing but rotten bones have been found when they were unwrapped. Coffins were made of marble, stone, various woods, &c., and some were made of several layers of pasteboard, glued together curiously, plastered and painted with hieroglyphics.

Burning the dead was not countenanced among the Hebrews. But this was the case with Saul and his sons; 1 Sam. xxxi. 12; Amos vi. 10, refers to a time of general sickness, and the burning of those who died of the plague was designed to prevent the spread of the contagion. The Hebrews were careful even to bury their enemies; 1 Kings xi. 15; Ezek. xxxix. 14. The smell and pollution of dead bodies required it. To be deprived of burial, or cast into an unclean place, they regarded as a terrible calamity.

BURY, *Gen.* 25. 4. that I may b. my dead out of my sight

Gen. 28. 6. in choice of our sepulchres b. thy dead, 11, 15.

47. 29. b. me not, I pray thee, in Egypt, 49. 29.

50. 5. let me go and b. my father, I
1 Kings 2. 31. go and fall upon Joab and b. him

13. 29. the old prophet came to mourn and b. him

31. when I am dead, b. me in the sepulchre

Ps. 79. 3. and there was none to b. them

Ezek. 39. 11. there shall they b. Gog and his multitude

Matt. 8. 21. suffer me to go b. my father,
Luke 9. 59.

27. 7. bought the potter's field to b. strangers in

BURIED, *Gen.* 25. 10. there was Abraham b. and Sarah his wife

Gen. 49. 31. there they b. Abraham and Sarah his wife. Isaac and Rebekah his wife, and there I b. Leah

Deut. 10. 6. there Aaron died, and there he was b.

Josh. 24. 32. the bones of Joseph b. they in Shechem

Ruth 1. 17. where diest I will die, and there will be b.

Jer. 8. 2. not be gathered nor b. 16. 6; 20. 6; 25.

23. 19. he shall be b. with the burial of an ass

Matt. 14. 12. his disciples took the body and b. it

Luke 16. 22. the rich man also died and was b.

Acts 2. 29. the patriarch David is both dead and b.

5. 9. the feet of them which b. thy husband

Rom. 6. 4. we are b. with him by baptism into death

1 Cor. 15. 4. that he was b. and rose again the third day

Col. 2. 12. b. with him in baptism wherein are risen

BURYING, *Gen.* 23. 4. a possessor of a b. place, 9; 49. 30; 50. 13.

2 Kings 13. 21. as they were b. a man they spied a band

Mark 14. 8. she is come to anoint my body to the b.

John 12. 7. against day of my b. hath she kept this

BUSH. *The Burning-bush*; *Ex.* iii. 1, 2. "And the angel of the Lord appeared unto him in a flame of fire, out of a bush. And he looked, and behold, the bush burned with fire, and the bush was not consumed." That this angel, or messenger, was the angel of the covenant, and not a created angel, is a clear case from what followed, where the same Almighty speaker, who called to Moses from the bush, called himself also the God of Abraham, the God of Isaac, and the God of Jacob, *verses* 4, 6. A bush burning with fire, and not consumed, is a striking emblem of our fallen nature, justly exposed, by reason of sin, to the indignation of Jehovah; but still preserved, because the Son of God dwells in that nature to prevent destruction. And the emblem is heightened to the fullest representation in that it was a bush, and not a tree like the cedar of Lebanon, in which the Lord appeared in a flame of fire. Our blessed Lord, when tabernacling in substance of our flesh for the purpose of salvation, did not come in pomp and grandeur, but in the likeness of sinful flesh, and for sin condemned sin in the flesh; *Rom.* viii. 3. But besides this intention

manifested by the bush on fire, and not consumed, in which the Lord was pleased to begin the first manifestation of himself to Moses, there seems to have been another token of divine love intended by it. Israel was now groaning under the rigorous burden of Egypt from their task-masters. A bush, therefore, being surrounded with flames, and yet not reduced to ashes, became a very striking resemblance of Israel, in the furnace of affliction, and still surviving the hottest blowing of their enemies. So the Lord himself expressed it in an after day of the church, when bidding the people look back to the time of Jacob's trouble; Deut. iv. 2. The church of the living God, in all ages, is a bush burning with fire; when from corruptions within, and temptations without, and the persecutions of the ungodly all around, the fire of affliction besets the Lord's people, and threatens instant destruction. And how is it that they are not consumed, but from being sustained by a power greater than their own? The Lord is in the midst of Zion; she shall not be moved; Zeph. iii. 17.

BUSH is not burnt, Ex. 3. 2; 3. 4; Acts 7. 35; Job 32. 19.

Deut. 33. 16. good will dwell in b.

BUSHEL. A measure containing 8 gallons. To put a candle under a bushel, signifies concealing, or not using holy gifts; Matt. v. 15; Luke xi. 33. It is the will of God that the gifts and graces of his people should be consecrated to promote the good of others; as the master of a family lights a candle to give light to the whole family; Luke viii. 16; xix. 20.

BUSINESS. Gen. 39. 11; Rom. 16. 2.

Ps. 107. 23. do b. in great waters

Prov. 22. 29. a man diligent in his b.

Ezek. 8. 3. dream cometh through multitude of b.

Luke 2. 49. be about my father's b.

Acts 6. 3. to appoint over this b.

Rom. 12. 11. not slothful in b.

1 Thess. 4. 11. study to do your own b.

BUTLER, one who has the care of liquors and plate; 1 Kings x. 5. Called cup-bearer. See Gen. xl. 21.

BUTLER, S. Gen. 40. 1. the b. of the king of Egypt offended

Gen. 40. 9. the chief b. told his dream to 21 he restored the chief b. to his butlership

41. 9. the chief b. said, I remember my faults

BUTTER. With us an unctuous substance produced by agitating the cream of milk till the oil separates from the whey; but in Scripture it signifies cream or liquid butter. In the East children were fed with butter and honey; Isa. vii. 15, 22, that is, with cream and honey, so very common in Palestine. Butter and honey were used together, and were regarded as the richest productions of the land. The same compound is still used by Arabs. Instead of butter, the Orientals sometimes use vegetable oils.

BUTTER.—"Washed my steps with butter;" Job xxix. 6. Chandler says that it was usual for men to tread on skins of cream, in order to separate the butter from its more watery part. It was made in very large quantities; on which account such a method might be preferred for expedition. Therefore, figuratively, the sentence denotes great prosperity. It is said of a wicked man, Job xx. 17, "He shall not see the rivers, the floods, the brooks of honey and butter." Mr. Goode says, "Honey and butter are the common results of a rich, well watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life. The expression appears to have been proverbial, and is used here to denote a very high degree of temporal prosperity.

BUTTER, Gen. 18. 8. Abraham took b. and milk, and the calf

Deut. 32. 14. b. of kine, milk of sheep,

2 Sam. 17. 29. Barzillai brought honey and b. for David

Job 20. 17. shall not see the brooks of honey and b.

20. 8. when I washed my steps with b. rock poured

Ps. 55. 21. words of his mouth smoother than b.

Prov. 30. 33. churning of milk bringeth forth b.

Is. 7. 15. b. and honey shall he eat, 22.

BUY.—To purchase any commodity; Gen. xlix. 30; Ruth iv. 5; 2 Sam. xxiv. 21. To obtain by waiting upon God in his appointed means; Isa. lv. 1, "BUY and eat," &c., that is, You have no money, come therefore and buy on my terms,—though salvation is infinitely valuable, I will charge you *nothing* for it—it is *perfectly free*!—"BUY the truth, and sell it not;" Prov. xxiii. 23; that is, Spare no cost for truth's sake, neither depart from it for any gain; be a merchant in buying it; but never be tempted by the evanescent things of earth to surrender it—for it is the richest, the most precious jewel you can possess.

BUY, Gen. 42. 2. get you down to Egypt and b. for us

7. said, from land of Canaan to b. food, 43. 20.

Ex. 21. 2. if thou b. an Hebrew servant Lev. 22. 11. if the priests b. any soul with money

Deut. 2. 6. ye shall b. meat of them for money

2 Sam. 24. 21. David said, to b. the threshing-floor, and build an altar to the Lord, 24; 1 Chr. 21. 24.

Neh. 10. 31. we would not b. it on the sabbath

Is. 65. 1. come, b. and eat, b. wine and milk

Matth. 14. 15. may b. themselves victuals, Mark 6. 36.

25. 9. go to them that sell, and b. for yourselves

Luke 9. 13. except we b. meat for all this people

22. 36. let him sell his garment and b. one

John 4. 8. his disciples were gone to b. meat

6. 5. whence shall we b. bread that these may eat

BUZ, Buz, despised, plundered.—The son of Nahor and Milcah, and brother to Huz; Gen. xxii. 21. The son of Abihail, and father of Jahdo; 1 Chron. v. 14.

BUZI, Bew'-zy, my despising.—The father of Ezekiel; chap. i. 3.

BUZITE, Bew'-zite.—A descendant of Buz. Elihu, one of Job's friends, was a Buzite; Job xxxii. 2.

BY-and-BY, Matt. 13. 21; Mark 6. 25; Luke 17. 7, & 21. 9.

BY-WORLD, Deut. 28. 37. thou shalt become a b. among all nations

1 Kings 9. 7. Israel shall be a b. among all the people

Job 17. 6. made me a b. of the people
20. 9. am I their song, I am their b.
Ps. 44. 14. thou makest us a b. among the heathens

C

CAB.—A Hebrew measure of capacity, both liquid and dry, containing three pints and a third, wine measure; and two pints and five-sixths, corn measure; 2 Kings vi. 25.

CABBON, Kab'-bon, as though understanding.—A city mentioned Josh. xv. 40.

CABIN.—A small cell or room in a prison; Jer. xxxvii. 16.

CABUL, Kay'-bul, displeasing, dirty.—The name which Hiram, king of Tyre, gave to the district containing twenty cities, assigned to him by Solomon, for his services in building the temple; 1 Kings ix. 13.

CÆSAR, Se'-sar, one cut out.—A name, which after becoming dignified in the person of Julius Cæsar, was given to all the Roman emperors till the destruction of that empire. In Scripture, the reigning emperor is generally designated by this name, without expressing any other distinction; Matth. xxii. 21; Acts xxv. 10. The Cæsars mentioned are, *Augustus*, or *Cæsar Augustus*, Luke ii. 1; he was nephew and successor of Julius Cæsar. The Senate gave to him *Augustus* as a complimentary title, and it descended upon his successors. *Cæsar Tiberius*, Luke iii. 1; xx. 22—25. *Cæsar Claudius*; Acts xi. 28; and *Cæsar Nero*, Acts xxv. 8, 11. Paul said, "I appeal unto Cæsar;" that is, "I refer the decision of my case to Nero, the present Emperor."

CÆSAR'S HOUSEHOLD; Phil. iv. 22.—Cæsar's household servants, officers of his courts or guards, may be here intended. The cruel and diabolical Nero was then Emperor of Rome; but it is not improbable that the Empress Poppæa was favourably inclined to Christianity, as Josephus relates, (Antiq. l. xx. 7), that "she was a worshipper of the true God." Jerome states, that St. Paul had converted many in Cæsar's family; for, being by the Emperor cast into

prison, he became more known to his family, and turned the house of Christ's persecutor into a church.

CÆSAREA, Se-sa-re'-a, a *bush of hair*.—A city and port of Palestine, built by Herod the Great, and dedicated to Augustus Cæsar. It is on the coast of the Mediterranean, between Tyre and Joppa, about 60 miles from Jerusalem. Anciently it was a small town called the *Tower of Strabo*, and had an inconvenient and exposed harbour. Herod the Great built the city to honour the name of Cæsar, to whom, when completed, it was dedicated by its founder, in the twenty-eighth year of the Emperor's reign. It is now called by the Arabs *Kissary*. The port was termed *Sebastus*, that is, Augustus. The city itself was made a colony by Vespasian, and is described on its medals, many of which are still extant.

The harbour was greatly improved by Herod the Great, who made it one of the most convenient havens on the coast. He made a mole in the form of a crescent, spacious enough to allow a whole navy to ride in it at anchor, being carried out 200 feet into the sea. It was a work of immense labour and expense, being built of stones brought from a distance, many of which were fifty feet long, eighteen broad, and nine feet deep. The foundation of the pier was dug twenty fathoms below the bottom of the sea. It was one of the most wonderful works of antiquity.

The buildings of the city were all of marble, both palaces and private dwellings. All round the port were superb buildings of polished marble, constructed with great uniformity; and in the centre, on an elevated spot, was a temple dedicated to Augustus Cæsar, and it became a noted mark. The walls of the present town were built in the time of the crusades, by Louis IX. of France; they are built of small hewn stones, and about a mile in circumference, and defended by a broad fosse. A little from the south-west corner of the walls, there are the ruins of a very strong castle,

of the same date as the walls. This is full of fragments of very fine marble pillars, and a beautiful grey alabaster. Apparently it has been constructed on the ruins of a Roman temple, as immense pillars of granite form the foundation. There are also the ruins of a large church, which probably was the cathedral of the archbishop, who had twenty bishops under him.

Napoleon Bonaparte, Emperor of France, giving an account of the size of Acre, says, "We encamped the following night on the ruins of Cæsarea, surrounded by fragments of columns of marble and granite, which announce its former grandeur."

The remains of this city, although still considerable, have long been resorted to as a quarry. The Pasha of Acre brought from them the columns of rare and beautiful marble, and the other ornaments of his palace, bath, fountain, and mosque. The place now is only inhabited by jackals and beasts of prey. There are crocodiles in the river. Perhaps there has not been in the history of the world an example of any city, that in so short a time rose to such an extraordinary height of splendour as did Cæsarea, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be seen.

"When I saw it," says Mr. Gadsby, a recent traveller, "Cæsarea was one mass of ruins. Marble pillars, huge stones, &c., met the eye at every turn, and hills upon hills of ruins lay in every direction. In one place it appeared as if a rich colonnade had fallen in a mass, the white marble pillars lying in the ruined wall, horizontally. Part of a wall was standing, nearly 24 feet thick."

It was at Cæsarea that Peter converted and baptized Cornelius, the Centurion, and his kinsmen, the first-fruits of the Gentiles. It was here that Philip the deacon, and his four daughters, having the spirit of prophecy, dwelt. It was in the amphitheatre of Cæsarea, that Herod Agrippa, arrayed in garments of royalty, and seated on his throne, surrounded by his minions, being smitten by an angel of the Lord, was devoured by worms, because he assumed unto himself the glory which was due to God.

It was here that the prophet Agabus foretold that Paul should be bound at Jerusalem, and delivered into the hands of the Gentiles; and it was here that Paul, after two years' confinement, so ably defended himself against the Jews, and their Orator Tertullus. See Acts x; xii. 21, 23; xxi. 8; xxiv. 10, &c. Eusebius, the early historian, was born here.

This is the Cæsarea mentioned in the following places: Acts viii. 40; ix. 30; xi. 19; xxi. 8; xxiii. 23—33, xxv. 4—13.

CÆSAREA PHILIPPI, Se-sa-re'-a Fil-ip'-pi.—This place was first called Laish or Lishim; Judges xviii. 29. An ancient medal shows that it was a seat of the worship of Ashtaroth. It is now a small village inhabited by Turks. Philip, the youngest son of Herod the Great, made it the capital of his tetrarchy, Mark viii. 27; hence its name. It was visited by Vespasian, and by Titus after the capture of Jerusalem; and the public games were commenced in which the captive Jews were compelled to fight with one another, or with wild beasts, for the amusement of the spectators, and many perished. It was the residence of the woman healed of the issue of blood; Matt. ix. 20. It is now an inconsiderable village, called *Banias*, from Paneas, after some grotto in the neighbourhood, sacred to the god Pan.

CAIAPHAS, Kay'-a-fas, a searcher.—The high-priest of the Jews, son-in-law to Annas. He was high priest A. M. 4037, the year of Jesus Christ's death; John xi. 49—53; xviii. 24. The

former passage contains a remarkable prediction: "It is expedient for us, that one man should die for the people, and that the whole nation perish not." This language was prophetic, though Caiaphas did not intend it to be so. "And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation," &c. He was a wicked man, but the Spirit of God made use of him to declare the Divine purposes, and as he was high-priest, all his announcements were clothed with authority. Christ, when seized by Judas and his band, was led first to Annas and then to Caiaphas; but, as they had no power to inflict the punishment of death, he was transferred to Pilate for that purpose. Caiaphas predicted that Christ should die for the salvation of both Jews and Gentiles; that his death should break down that partition-wall which had hitherto divided them, and gather together the children of God who were scattered abroad, thus making both Jews and Gentiles one fold under one Shepherd; John x. 15, 16.

CAIN, Kane, *possession*.—The oldest son of Adam and Eve. He was the first man born of a woman. Eve, his mother, was greatly elated at his birth, and exclaimed, "I have gotten a man from the Lord." Some commentators read the words, "I have gotten a man-Jehovah." She apprehended the child to be the promised Seed—the Bruiser of the Serpent's head. But Cain was of that Wicked One; 1 John iii. 12. Christ styles his brother, "righteous Abel," Matt. xxiii. 35. These two brothers were subjected to industrial occupations. "Abel was a keeper of sheep, and Cain was a tiller of the ground." They were religiously instructed. They appeared before God for the same purpose, but with different dispositions. "By faith Abel offered a more excellent sacrifice to God than Cain," Heb. xi. 4. Cain was a wicked man, having no love to God, no faith in him, and therefore the Lord had no respect to his offering, while that of

Abel was regarded with complacency. This so enraged Cain that his countenance fell, and God said unto him, "Why art thou wroth,.....If thou doest well, shalt thou not be accepted?" Certainly thou shalt. "But if thou doest not well, sin lieth at thy door." But Cain instead of doing well, continued in his sinful course. Envy worked in his breast, and his evil passions so completely ruled him, that at length he rose up with murderous rage, and *slew his brother!* O horrible deed! How soon! How terribly did sin begin to devastate and destroy! It was his own brother, his younger brother, the son of his mother, whom he ought to have loved and protected. He did it covertly. "He talked with his brother," freely and familiarly, lest he should suspect his design. He was a good brother, no doubt kind and affectionate to him.

Cain, a guilty criminal, was arraigned at the bar of God, and even there, with the utmost obduracy and pride, he refused to submit and to confess his guilt. He attempted to conceal his guilt, and dared to lie unto God, and to insult him to his face. Dreadful was the punishment of Cain. Driven from the face of the earth—deprived of God's favour and blessing—without hope—a wanderer, and an outcast from men—to all which he added fear, "Wherever I am, by day or by night, men will seek to slay me!" His conscience was alarmed; he trembled at his doom. "A fugitive and a vagabond;" Gen. iv. 12; or it might be translated—*thou shalt be groaning and trembling upon the earth*; the horrors of thy murder shall ever haunt thee; thy conscience shall be thy plague. O terrible doom! It was a kind of hell upon earth. "It is a fearful thing to fall into the hands of the living God."

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him;" Gen. iv. 15. Thus God was

pleased to exempt Cain from his fear of being killed; yet not in mercy, but in judgment. He shall not die, but live a monument of Divine justice. Hence the Psalmist says, "*Slay them not, lest my people forget*; scatter them by thy power, and bring them down, O Lord;" Ps. lix. 11. God is not obliged to send a sinner to perdition; he can call his name Magor-missabib, saying, "Behold, I will make thee a terror to thyself, and to all thy friends;" Jer. xx. 3.

"And the Lord set a mark upon Cain." In the Septuagint, or Greek version of the Scriptures, it is thus translated, "And God set a sign or wonder, before Cain, and persuaded him, that whosoever should find him should *not kill him*." The Hebrew word means a sign or token, but never a mark. The token or sign which God gave him amounted to a safe passage through the world, so far as respected a punishment from man for his crime. No doubt the guilt on his soul would be visible in a *despairing* countenance, strikingly indicating to others that God had punished him, and they need not.

CAIN and ABEL, Gen. 4. 1—17; Matt. 23. 35; Heb. 11. 4, & 12. 24; 1 John 8. 12; Jude 11.

CAINAN, Kay-i'-nan, *possessor, one that laments*.—The son of Enos, and father of Mahalaleel, born A.M. 325; Gen. v. 9.

CAKE not turned, Hosea vii. 8.—The character of the ten tribes; on the one side they professed the true religion; on the other they were practical idolaters. The allusion is to the eastern bread, baked on the hearth, and not sufficiently baked on one side, or not turned at all; baked on one side, and dough on the other.

CAKE.—A finer sort of bread, so called from its being flat and thin, baked on a hearth, previously heated, or on the surface of a strong earthen or stone pitcher by fuel placed inside.

CAKES, Gen. 18. 6; Jude. 6. 19.

Judg. 7. 13. a tumbled into host of Midian

1 Kings 17. 12. have a. but handful

Jer. 7. 18. make c. to queen of heaven

44. 19. make c. to worship her

Hos. 7. 8. Ephraim is a c. not turned

CALAH, Kay'-lah, *favourable, good opportunity*.—A city of Assyria, built by Ashur; *Gen.* x. 12.

CALAMITY at hand, *Deut.* 32. 35.

Job 6. 2. my c. laid in the balance

30. 13. mark path set forward my c.

Psa. 18. 18. prevent me in day of c.

57. 1. till the c. be overpast

141. 5. my prayer shall be in their c.

Prov. 1. 23. I will laugh at your c.

6. 15. his c. shall come suddenly

19. 13. foolish son is c. of his father

24. 22. their c. shall rise suddenly

27. 5. that is glad that c. shall not

10. into brother's house in day of c.

Jer. 18. 17. thy face in day of thy c.

46. 21. day of thy c. is come. 48. 16.

& 49. 8. 32; *Ezek.* 35. 5; *Obad.* 13.

CAL'AMUS, an exceedingly fragrant reed or cane, common in the East, and growing to the height of two or three feet. Its essence constituted one of the ingredients of the holy anointing oil; *Ex.* xxx. 23; *Songs* iv. 14; *Ezek.* xxvii. 19.

CALCOL, Kal'-col, *nourishing, or as consuming all things*.—A son of Zerah, a Levite, and musician; *1 Kings* iv. 31; *1 Chron.* ii. 6.

CALDROW, *1 Sam.* 2. 14; *Job* 41. 20;

Ezek. 11. 3; *7. 11; Mic.* 3. 3; *Jer.*

52. 18.

CALEB, Kay'-leb, *a dog, a crow, a basket*.—The son of Jephunneh, of the tribe of Judah, who accompanied Joshua when he went to view the land of Canaan; *Num.* xiii. 6. He was one of the most distinguished of men for moral excellence. When they returned they gave a most favourable report. Caleb endeavoured to animate their courage by his glowing account of the country, and to assure them that they were well able to surmount every difficulty. The opposite and cowardly party said, "We saw giants," &c., *Num.* xiii. 33. Thus they worked upon the fears of the Israelites, and they declared against the project. On hearing this, Moses and Aaron fell on their faces before the whole congregation, and Joshua and Caleb rent their clothes, imploring them to take courage, and march boldly on, for they were sure to suc-

ceed, if they "rebelled not against God." The people, still exasperated, were about to stone Caleb and Joshua, when the glory of the Lord appeared upon the tabernacle, and threatened to destroy them. By the intercession of Moses, this was prevented; though the Lord declared that not one of those men who had murmured against him, should ever see the land of Canaan, but should all die in the wilderness. "As for my servant Caleb," it was added, "who hath faithfully followed me, him will I bring into the land, and he shall possess it, he and his children after him;" *Num.* xiv. 1–24. Joshua also obtained a similar exception, verses 30, 38. When Joshua had entered the promised land, and conquered a considerable part of it, Caleb with those of his tribe came to meet him at Gilgal, and finding that the former was going to divide the land among the twelve tribes, Caleb petitioned to have allotted to him the country which was inhabited by the giants; on which Joshua blessed him, and granted his request. Assisted by a portion of his tribe, he marched against Hebron, and slew the children of Anak: thence he proceeded to Debir, and finding the place almost impregnable, he offered his daughter Achsah in marriage to the hero that should take it. This was done by his nephew Othniel, who in consequence obtained Achsah, with a considerable portion also of territory.—Also the name of a canton in the tribe of Judah; *See 1 Sam.* xxx. 14.—The name of two persons; *1 Chr.* ii. 18, 50.

CALEB EPHRATAH, Kay'-leb-ef'-fra-tah.—A place mentioned *1 Chr.* ii. 24.

CALEB and **JOSHUA** *Num.* 13. 6. 30;

14. 6. 24; 38. 28. 65; *Josh.* 14. 30;

15. 14, 16; *Judg.* 1. 15.

CALF, the young of a cow, commonly used in sacrifice. Molten calf, which the Israelites worshipped at the foot of mount Sinai; *Exod.* xxx. 4, 19. Doubtless an imitation of the Egyptian apsis; *Acts* vii. 41. Two golden calves set up by Jeroboam, the

one at Bethel, the other at Dan, the two extremities of his kingdom, from political views, to prevent the return of the ten tribes to the house of David; 1 Kings xii. 27, 28. Calves of our lips; Hos. xiv. 2. denotes sacrifices of praise, and prayer offered to God. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips," or the fruit of our lips; Hebrews xiii. 15. Praise and thanksgiving is a spiritual sacrifice, and if it come from a heart renewed by grace, shall please the Lord better than an ox or a bullock; Psalm lxxix. 30, 31.

CALF. Gen. 18. 7; Job 21. 10; Ps. 29. 6; Isa. 27. 10; Rev. 4. 7.
Ex. 32. 4. made a molten c. 20; Deut. 9. 16; Nch. 9. 18; Ps. 106. 19.
Is. 11. 6. c. and young lion together
Jer. 34. 18. when cut c. in twain
Hos. 8. 5. thy c. O Samaria, hath cast thee off
6. c. of Samaria shall be broken
Luke 15. 23. bring hither fattened c.
27. killed the fattened c. 30.

CALKERS, Carpenters who build and fill up the joints of ships; Ezek. xxvii. 9, 27.

CALLING, (1.) any lawful employment; 1 Cor. vii. 20. (2.) The general invitation to repentance, by the ministry, by providence, or by the motions of the Holy Spirit on the consciences of men, whereby they are warned of their danger, and taught the need of a Saviour; Isa. xxii. 12; Matt. xxii. 14. (3.) That more particular invitation by the preaching of the word, and effectual operation of the Holy Spirit, whereby sinners know, believe, and obey the gospel; Rom. xi. 29.

The term *calling* may allude to the practice of selecting from the whole body of the Israelites, those most fit for military service. All were called and enrolled, but only the fittest were chosen. "They that are with him (the Lamb) are *called*, and *chosen*, and faithful." This declaration alludes to the Roman army, and to the mode of enlistment. On the day of enrolment, the people were *called together* in the

Capitol, the consuls and others chose those who were most likely to serve; the *fidelity* depended upon the mode in which those called and chosen acquitted themselves in battle. The blessings of the gospel are offered to all. When a needy sinner complies with the requisitions of the gospel, i. e. repents and believes, then the *personal* election takes place. He rejoices in the forgiveness of sins, union to Christ and his people, and in his regenerated feelings and views. He has the witness of the Spirit within him that he is really *one* of the *called*, and his subsequent holy and active conduct renders his calling and election sure.

CALL, Gen. 2. 19. Adam, see what he c. them
Ex. 2. 7. c. a nurse of Hebrew women
Deut. 4. 7. as God is in all things, we c. on him for
26. I c. heaven and earth to witness against you
Judg. 16. 25. c. for Samson that he may make us sport
1 Sam. 3. 6. here am I, for thou didst c. me, 8.
1 Kings 8. 52. hearken to them in all they c.
17. 18. to c. my sin to remembrance
Job 5. 1. c. now if there be any that will answer
Ps. 4. 8 the Lord will hear when I c. unto him
20. 9. let the king hear us when we c.
49. 11. they c. their lands after their own name
145. 18. nigh all them that c. on him
Prov. 8. 4. to you, O men, I c. my voice
31. 28. children arise, and c. her blessed
Isa. 5. 20. woe to them that c. evil good
22. 12. in that day did the Lord c. to weeping
55. 6. c. ye upon him while he is near
58. 13. c. the sabbath a delight, holy of the Lord
65. 15. and c. his servants by another name
24. that before they c. I will answer
Lam. 2. 15. is this city men c. perfection of beauty
Jonah 1. 6. O sleeper, arise, c. upon thy God
Zech. 8. 10. c. every man his neighbour
Mal. 3. 15. now we c. proud happy
Matt. 9. 13. I am not come to c. the righteous, but sinners to repentance, Mark 2. 17; Luke 5. 32.
22. 8. sent servants to c. them that were bidden
23. 9. c. no man your father upon earth

Luke 6. 46. why a. ye me Lord, and do
John 4. 16. go a. thy husband and come
 13. 13. ye c. me master and Lord
Acts 24. 14. that after the way c. heresy
Rom. 10. 12. the same Lord is rich to
 all that c. upon him
2 Tim. 1. 5. when I c. to remembrance
 the faith
Heb. 2. 11. he is not ashamed to c. them
 brethren
 10. 32. c. to remembrance the former
Jam. 5. 14. let him c. the elders of the
 church
CALL on name of the Lord, *Gen. 4. 26*
 then began men to c. upon name
 of the Lord
Job 1. 32. whosoever shall c. on the
 name of the Lord, *Acts 2. 21.*
CALL, not, *Ps. 14. 4.* they c. not upon
 the Lord
Luke 14. 12. a. not thy friends nor bre-
 thren
John 15. 5. henceforth I a. you not
Acts 10. 15. that c. thou not common,
 11. 9.
CALL, shall or shalt, *Job 14. 15.* shalt c.
 and I will answer thee
Ps. 50. 4. shalt c. to the heavens above
 73. 17. blessed in him, all nations
 shall c. him blessed
Is. 7. 14. shall c. his name Emanuel
 44. 5 another shall c. himself by the
 name of Jacob
 60. 14. they shall a. thee the city of
 the Lord
 18. shalt c. thy walls salvation, gates
 62. 12. they shall c. them the holy
 people, redeemed
Jer. 3. 17. they shall c. Jerusalem the
 throne of Lord
 6. 30. reprobate silver shall men c.
Matt. 1. 21. thou shalt c. his name Jesus
Luke 1. 13. and thou shalt c. his name
 John
Acts 2. 39. as many as the Lord our God
 shall c.
Rom. 10. 14. how then shall they a. on
 him in whom
CALL, will, *2 Sam. 22. 4.* I will c. on
 the Lord, *Ps. 18. 2.*
Ps. 55. 16. I will c. upon God, 86. 7.
Acts 24. 25. a convenient season I will
 c. for thee
Rom. 9. 25. I will c. them my people
 which were not
CALL upon me, *Ps. 50. 15.* c. upon me in
 day of trouble, I will deliver
Prov. 1. 28. shall c. upon me, but I will
 not answer
CALLED, *Gen. 11. 9.* therefore is the
 name of it c. Babel
Gen. 35. 10. thy name shall not be c.
 any more Jacob
1 Chr. 31. 23. David c. on the Lord, he
 answered him
Is. 44. 1. a multitude of shepherds is c.
 forth against him
 61. 3. that they might be c. trees of
 righteousness
Matt. 1. 16. of whom was born Jesus,
 who is c. Christ

13. 55. is not his mother c. Mary
 20. 16. for many be c. but few chosen,
 22. 14.
 23. 8. be ye not c. Rabbi, one is your
 Master, 10.
Luke 15. 19. no more worthy to be c.
 thy son, 21.
 23. 33. come to the place c. Calvary
Acts 11. 26. disciples were c. christians
 first at Antioch
 23. 6. I am c. in question by you this
 day, 24. 21.
Rom. 1. 1. Paul c. to be an Apostle, 1
Cor. 1. 1.
 6. among whom also are ye the c. of
 7. to them that are c. to be saints, 1
Cor. 1. 2.
 8. 23. who are the c. according to his
 purpose
 1 *Cor. 1. 9.* by whom ye are c. to the
 fellowship
 26. not many mighty, noble, are c.
 7. 24. let every man wherein he is c.
 therein abide
Eph. 2. 11. who are c. uncircumcision,
 by that c.
 4. 1. walk worthy of vocation where-
 with ye are c.
 4. even as ye are c. in one hope of
 your calling
Col. 4. 11. Jesus, which is c. Justus,
 saluteth you
 1 *Tim. 6. 12.* eternal life, whereto thou
 art c.
 20. oppositions of science falsely so c.
Heb. 11. 16. God is not ashamed to be
 c. their God
 24. Moses refused to be c. son of
 Pharaoh's daughter
 1 *Pet. 2. 9.* hath c. you out of darkness
 2 *Pet. 1. 3.* that hath c. us to glory
Rev. 17. 14. they that are with him, are
 c. and chosen
 19. 9. blessed that are c. to the mar-
 riage supper
CALLED, joined with God, or Lord, *Gen.*
 1. 5. God c. light day, darkness he
 c. night
Gen. 1. 8. and God c. the firmament,
 Heaven
Is. 49. 1. the Lord hath c. me from the
 womb
 54. 6. the Lord hath c. thee as a wo-
 man forsaken
 1 *Cor. 7. 15.* but God hath c. us to peace
Gal. 1. 15. it pleased God, who c. me by
 his grace
 1 *Thess. 2. 13.* who c. you to his king-
 dom and glory
 2 *Tim. 1. 9.* who hath c. us with a holy
CALLED, he, *Gen. 35. 10.* thy name is
 Jacob, he c. his name Israel
Ex. 24. 16. the Lord c. to Moses out of
 the cloud
Matt. 10. 1. he c. the twelve; 15. 10. he
 c. multitude
Mark 1. 20. he c. them, and they left
Rom. 8. 30. them he also c. whom he c.
 he justified
 1 *Pet. 1. 15.* but as he who hath c. you
 is holy

CALLED I, or I have, Ps. 17. 6. I have c.
 on thee, for thou wilt hear
Ps. 58. 9. Lord, I have c. daily upon
 thee
Prov. 1. 24. because I have c. and ye
 refused
Zech. 11. 7. one I c. beauty, the other I
 c. hands
John 15. 15. not servants, but I have c.
 you friends
CALLED his name, Gen. 25. 18. she c. his
 name Benoni, but his father Ben-
 jamin
Matt. 1. 25. her first-born son, and he
 c. his name Jesus
Rev. 19. 13. and his name is c. the
 Word of God
CALLED, shall be, Gen. 2. 23. shall be c.
 woman. because taken out of man
Is. 9. 6. and his name shall be c. Won-
 derful
 32. 5. vile person, shall no more be c.
 liberal
 35. 8. and a way, and it shall be c.
 way of holiness
Jer. 23. 6. he shall be c. Lord our right-
 eousness
Matt. 1. 23. and his name shall be c.
 Emmanuel
 2. 23. fulfilled shall be c. a Nazarene
 5. 9. peace-makers shall be c. the chil-
 dren of God
Luke 1. 32. and he shall be c. the Son
 of the Highest
 35. also that holy thing shall be c. the
 Son of God
CALLED, shalt be, Is. 1. 26. thou shalt
 be c. the city of righteousness
Is. 47. 1. thou shalt be c. no more ten-
 der and delicate
 5. thou shalt no more be c. lady of
 kingdoms
 62. 4. thou shalt be c. Hophzi-bah,
 thy land Beulah
John 1. 42. shalt be c. Cephas, which is
 a stone
CALLED, they, Ps. 90. 6. they c. upon
 the Lord, and he answered
Matt. 10. 25. If they c. the master Beel-
 zebub
Luke 1. 59. they c. him Zacharias, after
 his father
Acts 14. 12. they c. Barnabas, Jupiter;
 Mercurius
CALLEST, CALLEST, 1 Sam. 3. 5. and
 he said, here am I, for thou c. me
Ps. 81. 7. thou c. in trouble, and I de-
 livered thee
CALLETH, Ps. 42. 7. deep c. unto deep
 at the noise of thy
Ps. 147. 4. he c. them all by their
 names, Is. 40. 26.
Matt. 27. 47. this man c. for Elias, Mark
 15. 35.
Mark 3. 13. c. to him whom he would,
 they came
 10. 49. be of good comfort, arise, he
 c. thee
John 10. 3. and he c. his own sheep by
 name
 11. 23. the master is come and c. for

CALLING, Rom. 11. 29. the c. of God
 without repentance
1 Cor. 7. 20. let every man abide in
 same c. wherein called
Eph. 1. 18. may know what is the hope
 of his c.
 4. 4. called in one hope of your c.
Phil. 3. 14. for the prize of the high c.
2 Thess. 1. 11. that count you worthy
 of this c.
2 Tim. 1. 9. who hath called us with an
 holy c.
Heb. 3. 1. partakers of the heavenly c.
 consider
2 Pet. 1. 10. your c. and election sure
Acts 7. 59. stoned Stephen c. upon God
 22. 16. wash away thy sins, c. on name
 of the Lord

CALM. "He maketh the storm
 a calm, so that the waves thereof be
 still;" **Ps. cvii. 29.** Strange to say, a
 high wind is preferable to a calm.
 Even in a stormy wind a ship sails
 more expeditiously, and reaches her
 port sooner, than in a calm. A per-
 son who has never been on the ocean
 before may welcome a calm; but the
 heroic sailor, anxious to accomplish
 the object of his voyage, will rather
 hail a brisk gale to wait him to the
 distant shore, than to roll about in a
 dead calm, to the injury of his vessel,
 and the delay of his voyage. Be-
 lieve it, Christian, the best weather
 does not make the best voyage heaven-
 wards. It is better for thee to pro-
 ceed on thy course through the rolling
 waves of affliction, attended by the
 ruffling winds of adversity, than to be
 becalmed by affluence, ease and pros-
 perity. The former through apparent
 difficulty and danger, will at last waft
 thee to the desired haven, while the
 other will detain thee to thy eternal
 ruin. God sits as King on the swell-
 ing flood, and arranges all the trials
 of his people. Though sometimes
 they complain, "All thy waves and
 thy billows are gone over me;" **Ps.**
xliv. 7, yet not one can come nigh
 them without his permission, nor
 swell beyond the given bounds; **Job**
xxxviii. 11.

CALM, Ps. 107. 29. he maketh the storm
 a c.
Jonah 1. 11. that the sea may be c.
 unto us
Matt. 8. 26. there was a great c. Mark
 4. 39; **Luke 8. 24.**

CALNEH, Kal'-neh, *our consummation*.—One of the cities built by Nimrod, in the land of Shinar; Gen. x. 10. It is believed to be the same as CALNO; Isa. x. 9. It became the winter residence of the Persian kings. It is now in a state of ruins.

CALNO, Kal'-no, *consummation*.—See Calneh; Isa. x. 9.

CALVARY, Kal'-va-re, or *Golgotha*, *the place of a skull*.—A little hill north-west of Jerusalem, which probably received its name, Calvary, or Golgotha, from some imagined resemblance which it had in form to a skull, or, as some think, to its being appropriated for the execution of criminals. It is memorable as the place of our Lord's crucifixion; Luke xxiii. 33. It has a small elevation, about 18 feet high, situate to the north-west of Jerusalem, and without the walls of the city, agreeably to the law of Moses; Matt. xxviii. 33. It now groans beneath the weight of monastic piles, though formerly it was open ground, cultivated for gardens, at the time when Christ suffered without the gate; John xix. 41; Heb. xiii. 12. Contiguous to Mount Calvary was the garden of Joseph of Arimathea, where was the sepulchre of Christ. The emperor Adrian, when he rebuilt Jerusalem, and called it *Ælia*, profaned the tomb of Christ by filling it up, and placing idols over it. But the empress Helena directed the tomb to be cleared out, and built over it a magnificent church, which is still called the Church of the Holy Sepulchre.

In the "*Mission of Scottish Church to the Jews*," we read;—The church is not remarkable for elegance or beauty, and the pictures, with a few exceptions, are far from being of the first order. In the centre stands a marble house enclosing the sepulchre. We entered and examined the sarcophagus, which is of white marble. Even the monks seemed to be a great deal more taken up with the silver lamps hung over it than with the tomb itself. We were then led to a flat stone of reddish marble, on which, say the monks, the Saviour's body was anoint-

ed. With lighted tapers we descended to a damp dark place, where Helena is said to have found the three crosses. The rock of Calvary, so called by the monks, is only a few paces from the sepulchre. Ascending some twenty steps into a small chapel, the guide lifted up a gilded star in the floor, and showed what is called the hole in the rock where the cross was fixed. In a dark chapel underneath, lighted by a single lamp, he pointed to the well-known fissure in the rock, pretended to be the rent that was made when Jesus died. We had little patience to go round all the spots accounted sacred under the roof of the Church of the Holy Sepulchre; and each of us felt the blush of honest indignation rising in our face at the mingled folly and profanity of the whole scene. To do the monks justice, they seemed to have as little feeling of reverence towards the holy place as we could possibly have, and Ibrahim, our Arab servant who accompanied us, was fully as deeply impressed as any of the party. The fissure in the rock, and the tombs of Joseph and Nicodemus, (so called,) situated in a dark chapel behind the sepulchre, were the only objects which peculiarly drew our attention, both being in the natural rock. As for the rest, if Calvary was really within these walls, then truly Popery has continued to hide the *place* where the Redeemer died, as completely as she has done the *person* of the Redeemer himself. The simple work of Immanuel, in its essential native glory, is an idea far beyond the reach of Popery—or perhaps it is perceived, but on account of its innate power, is studiously hid. 'The god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them.'

"On the supposition that this spot is Calvary, the only probable reason that can be given for it being so near the city itself is, that 'the place of a skull' was a sort of trench, by the walls, where criminals were executed. But the longer we remained in the

Holy City, the more we were convinced that this is not the true site of Calvary. We are told expressly in Scripture that 'Jesus suffered without the gate.' And also, that 'the place where he was crucified was nigh to the city.' But the site of the church of the Holy Sepulchre is a long way *within* the walls of Jerusalem. We cannot believe that the ancient city was narrower or smaller in any way than the present Jerusalem. On the contrary, there is reason to believe that it was much more extensive. From the Church, along the Via Dolorosa, to the western enclosure of the Mosque of Omar, is but a five minutes' walk, and yet this must have been the whole breadth of the city, if the present Calvary was without the gate. How contrary is this to the description given by the Psalmist; 'Jerusalem is builded as a city that is compact together'!

"On the whole, we found it a relief to our minds to rest in the conclusion that the cleft rock and the Holy Sepulchre of the monks, have as little to do with the place where Jesus died, and the rocky tomb in the garden where they laid him, as the polished marbles and gaudy lamps by which the place is disguised.

"There is no tradition which may lead the mind to any other spot as the site of Calvary. It struck us forcibly that some place among the tombs on the high ground above Gihon, was far more likely to have been the real situation. We could then understand how 'Jesus bearing his cross *went forth* into a place called the place of a skull,' and 'suffered without the gate.' There would be room for 'the garden,' and the new sepulchre of Joseph might be hewn out of its rocks. But it is wisely ordered that a cloud of oblivion should rest over the spot where Immanuel died, and there is something pleasing to the mind in reflecting, that the turf that was stained with his blood, and the rock tomb where he lay, are left unprofaned by the followers of a blind and wicked superstition."

As to the site of Calvary, other travellers have different opinions:—

"If I were to say that I viewed this place with indifference," writes Mr. Gadsby, "I should do violence to my own feelings; for despite all the arguments of Dr. Robinson and others to prove that this could not have been the place of the crucifixion, and despite my most determined hostility to priest-craft in every shape, I could not then, nor can I now believe that this is not Mount Calvary. And yet not one of the objectors is able to point to any place, except this, which in any way answers the description given by the evangelists. We know that the rocks were rent; and here is shown a cleft rock which could not possibly have been accomplished even by wonder-working priests. We know also that in the place where the Saviour was crucified was a garden, that in the garden was a rock in which a new sepulchre was hewn, and that in that sepulchre the body of Jesus was laid; (Compare John xix. 41, with Matt. xxvii. 60) and here is a rock in which is a cave that has evidently been a sepulchre. Other sepulchres are also shown hard by, which are said to be that of Joseph of Arimathea and his family; and what more likely than that a man's family should all lie near to each other? Yet Dr. R. smiles at the priests, who have "contrived" to bring all these things so close together! Why, had it been otherwise, John's particular account could not have been true; for, as I have already shown, it was in the place where the Saviour was crucified that there was a garden, and in that garden the sepulchre. Let the objectors find some other place which will equally well answer the description given in the New Testament, and then I may see good ground for altering my views; but until this be done, I must be con-

* The author of this book confidently recommends Mr. Gadsby's "Wanderings, or Travels in the East," in two volumes. They are remarkably interesting, instructive, and I may add, enchanting. For these properties, few "Travels" equal them.

tent to be believe that, for once, the priests are right.

It is quite true, as urged by Dr. Robinson, that the site of Calvary, is *within* the present wall; whereas, we know that the crucifixion took place *without* the gate; (Heb. xiii. 12;) but my answer to this is, that the wall of the city is not now situated as it was at the time of the crucifixion, and that no man can tell where the wall then stood. Indeed, there were, at one time, two walls, both of which were utterly destroyed by the Roman army under Titus; and there can be no doubt that, in this direction the city wall extends farther west now than it did then, having been re-built hundreds of years afterwards. The sepulchre is situated on the hill of Acra, and now nowhere is either this hill or that of Bezetha, to the N. W. of Acra, mentioned in the Bible. Supposing, therefore, that the walls which existed at the time of the crucifixion, included Calvary, they were the work of Roman hands, and, consequently, would not be revered by the Jews. As the hills enclosed by them formed no part of the ancient city, the Jews would not have considered it polluting the city to execute malefactors within those walls. It was the Jews, not the Romans, who crucified Christ, though they were assisted by Roman soldiers. But the probability is, that the ancient wall commenced at the Tower of David, skirting Zion and Moriah on the north, while it embraced the whole of Zion on the south, the greater part of which, is *without* the existing wall.

Besides there must have been many Christians in Jerusalem at the time of its destruction, which was only about 37 years after the death of Christ, and as they had greatly increased, it is absurd to think they did not know the identical place where their Lord and Saviour offered himself as a sacrifice for all believers. Smithfield, in London, where so many martyrs were burnt for professing Christ, will, I apprehend, never be forgotten. So with many other places. And could

Calvary be forgotten? Calvary, where Jesus died that his church might live?

CALVE, ED ETE, Job 21. 10. their cow c. and casteth not her calf

Ps. 29. 9. the voice of the Lord maketh hinds to c.

Jer. 14. 5. the hind c. in the field, and forsook it

CALVES, 1 Kings 12. 28. the king made two c. of gold

82. sacrificing to the c. that he had made

Ps. 63. 30. rebuke the bulls with the c. of people

Hos. 10. 5. shall fear, because of the c. of Beth-aven

14. 2. so will we render the c. of our lips

Mic. 6. 6. shall I come with c. of a year old

Mal. 4. 2. ye shall grow up as c. of the

Heb. 9. 12. nor by blood of goats and c. but own blood

19. took blood of c. and sprinkled book and people

CAMBYSES, Kam-by'-ses.—The son of Cyrus, king of Persia. He succeeded his father A. M. 3475, and is the Ahasuerus mentioned Ezra iv. 6.

CAME, Deut. 1. 19. and we c. to Kadesh-barnea

33. 2. the Lord c. from Sinai, and rose up from Seir

Ruth 2. 6. it is the Moabitish damsel that c. back

1 Sam. 2. 13. custom was, the priest's servant c. 15.

2 Sam. 2. 4. men of Judah c. and anointed David king

13. 30. while in the way the tidings c. to David

36. behold kings' sons c. and wept, the king wept

2 Kings 4. 11. it fell on a day that he c.

8. 14. Hazeel departed from Elisha, c. to his master

9. 11. wherefore c. this mad fellow to thee?

Ezra 2. 2. which c. with Zerubbabel, Mordecai

Esth. 1. 17. Vashti to be brought in, but she c. not

2. 13. then thus c. every maiden to the king

Job 3. 25. I feared a fear, and it c. upon

28. I was not in safety, nor had rest, yet trouble c.

29. 13. the blessing of him that was ready to perish c. on him

Ps. 18. 6. my cry c. before me even to his ears

Jer. 7. 31. nor c. it into my mind, 19. 5. 82. 35.

8. 15. we looked for peace, but no good c.

Ezek. 33. 22. afore he that escaped c.

37. 7. the bones c. together, bone to his bone

- Eek 37. 10. breath c. into them, they
 lived and stood up
 Hab. 3. 3. God c. from Teman, and the
 Matt 2. 1. there c. wise men from the
 east to Jerusalem
 2. 1. In those days c. John the Baptist
 preaching
 7. 25. and the rains descended and the
 floods c. 27.
 20. 23. Son of Man c. not to be minis-
 tered to
 25. 10. they went to buy, the bride-
 groom c.
 25. 34. in prison and ye c. to me
 26. 49 c. to Jesus and kissed him
 Luke 9. 34. there c. a cloud and over-
 shadowed them
 15. 17. when he c. to himself, he said,
 how many
 John 1. 7. the same c. to bear witness
 of the light
 11. he c. to his own, and his own re-
 ceiveth him not
 17. but grace and truth c. by Jesus
 Christ
 Eph. 2. 17. and c. and preached peace
 to you afar off
 1 Thes. 1. 6. our gospel c. not in word
 only but in power
 1 Tim. 1. 15. that Christ c. into the
 world to save sinners
 2 Tim. 3. 11. persecutions which c. to
 me at Antioch
 1 John 5. 6. this is he that c. by water
 and blood
 CAME down, Luke 10. 31. there c. down
 a certain priest that way
 John 3. 13. he that c. down from hea-
 ven, Son of Man
 41. the bread which c. down from
 heaven, 51. 53.
 I CAME, Matt. 10. 34. I c. not to call
 the righteous, Luke 5. 32.
 John 12. 27. but for this cause I c. to
 this hour
 18. 37. for this cause c. I into the
 world that I bear
 Acts 10. 29. therefore c. I as soon as I
 was sent for
 24. 17. I c. to bring alms to my na-
 tion, and offerings
 1 Cor. 2. 1. when I c. to you I c. not
 with excellency
 CAME out, Matt. 8. 34. the whole city c.
 out to meet Jesus
 27. 32. as they c. out they found
 Simon of Cyrene
 53. and c. out of their graves after his
 resurrection
 Mark 9. 7. a voice c. out of the cloud,
 saying, this is my
 Luke 15. 28. therefore c. out his father
 and intreated
 John 16. 27. because ye believed I c.
 out from God
 19. 34. his side, forthwith c. out blood
 and water
 1 Cor. 14. 36. c. word of God out from
 you, or to you
 Rev. 7. 14. these c. out of great tribula-
 tion and washed

They CAME, or CAME they, Job 6. 20.
 they c. thither and were ashamed
 30. 14. they c. upon me as a wide
 breaking in
 Ps. 88. 17. they c. round about me like
 water
 Luke 2. 16. they c. with haste and found
 Mary
 Acts 8. 38. they c. unto a certain water,
 eunuch said
 Rev. 7. 13. what are these, and whence
 c. they?



CAMEL. In Chaldee it is called
gamala, in Hebrew, *gamal*; in Arabic
gimel; and in modern Arabic *djammer*.
 It is an animal very common in Arabia,
 Judea, and the neighbouring countries.
 It is often mentioned in Scripture, as
 most valuable property; 1 Chron. v.
 21; Job i. 3, &c.

His name means *to carry*. The
 Camel is a "beast of burden." The
 old traveller Sandys says, "The
 camels are the ships of Arabia, their
 seas are the deserts." The Camel is
 the most useful animal in the East.
 As a beast of burden, he possesses
 great strength and docility, and his
 swiftness, coupled with his endurance
 of hunger and thirst, makes him
 doubly valuable to the inhabitants of
 desert places. He has a large hunch
 on his back, and has no horns. He
 can abstain from water for a long
 time. He is furnished with an inter-
 nal paunch or bag, or reservoir, to
 contain a quantity of water, till it
 becomes necessary to quench his
 thirst, and macerate his food; at
 which time, by a simple contraction
 of certain muscles, he makes a part of

this water ascend into his stomach, or even as high as the gullet. This singular construction enables him to travel 12 or 15 days across the hot dry desert, nearly devoid of water, without again drinking. Though of a heavy and apparently unwieldy form, this animal moves with great speed. With a heavy load of six or eight hundred pounds, on his back, he will travel at the rate of 30 miles a day, and for short journeys he will carry ten or twelve hundred pounds.

"No creature," says Volney, "seems so peculiarly fitted to the climate in which he exists, as the camel. Designing this animal to dwell in a country where it can find little nourishment, nature has been sparing of her materials in the whole of his formation. She has not bestowed upon him the fleshiness of the ox, horse, or elephant; but, limiting herself to what is strictly necessary, has given him a long head, without ears, at the end of a long neck without flesh; has taken from his legs and thighs every muscle not immediately requisite for motion; and, in short, bestowed upon its withered body only the vessels and tendons necessary to connect its frame together. She has furnished him with a strong jaw, that he may grind the hardest aliments; but, lest he should consume too much, has straitened his stomach, and obliged him to chew the cud; has lined his foot with a lump of flesh, which sliding in the mud, and being no way adapted to climbing, fits him only for a dry, level, and sandy soil, like that of Arabia. So great, in short, is the importance of the camel to the desert, that, were it deprived of that useful animal, it must infallibly lose every inhabitant."

Camels have sometimes been used in war; 1 Sam. xxx. 17, for the conveyance of merchandise, Gen. xxxvii. 25; by individuals for private conveyance, Gen. xxiv. 64. The Midianites possessed them without number, Judg. vii. 12. The milk was deemed cooling and healthy in hot climates. Out of the hair, sacks for corn, were made. John the Baptist, we are told, was habited

in a raiment of camels' hair; and Chardin assures us, that the modern dervises wear such garments; as they do also great leathern girdles. Camels' hair is also made into those most beautiful stuffs, called *shawls*; but certainly the coarser manufacture of this material was adopted by John, and we may receive a good idea of its texture, from what Braithwaite says of the Arabian tents; they are made of camels' hair, somewhat like our coarse hair cloths to lay over goods.' By this coarse vesture, the Baptist was not merely distinguished, but contrasted with those in royal palaces, who wore *soft raiment*, such as shawls, or other manufactures, whether of the same material or not.

CAMELS and young Dromedaries, Esther viii. 10. There is a distinction between the two. The two-humped, or Bactrian camel is scarcely known in south-western Asia. The same animal bears both the names, but the heavy made one retains that of camel, while the light one is trained for running, and then receives the name of dromedary.

CAMELS' "FURNITURE." The pannier resembling a covered chair or cradle, thrown across the back of the camel for ladies; Gen. xxxi. 34.

CAMEL, 'to go through the eye of a needle;' Matt. xix. 24. The following is the opinion of Lord Nugent. He describes himself as about to walk out of Hebron through the larger gate, when his companions, seeing a train of camels approaching, desired him to go through the "eye of the needle;" in other words, the small side gate. This his lordship conceives to be a common expression, and explanatory of Christ's words; 'for,' he adds, 'the sumpter camel cannot pass through unless with great difficulty, and stripped off his load, his trappings, and his merchandise.' A proverb still in use among the Arabs, expressive of great difficulty. To prevent the plundering Arabs from entering into houses, their doors were made very low, not more than three feet high. They train their

own camels to make their way on their knees through such small door-ways, an act of difficulty. The comparison of Christ is sufficiently natural; "it would be as easy to force a camel through the eye of a needle, as for a rich man to enter into heaven."

Some Manuscripts read *Hamilton, cable*, instead of *Kamelon, camel*. The *Koran* says, "The ungodly who shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." The expression is quite oriental; for the public teachers generally take their figures from circumstances, and things immediately near the place where they speak, or teach. Mr. Gadsby says, "I incline to the opinion that at the time the Redeemer spake the parable he was with his disciples in one of those public khans, there being no other resting-place before them, and there seeing the people mending their camel saddles, &c., for which purpose they used a long needle like a straight packingneedle; he pointed to them, and said, as it were, "Those camels can as soon pass through the eyes of those needles as a rich man can enter into the kingdom of God."

CAMEL'S HAIR. "And John had his raiment of camel's hair, and a leathern girdle about his loins;" Matt. iii. 4. One kind of such raiment was a beautiful sort of cloth made of the fine hair of the camel; it was soft and fine; and was worn by priests and noblemen. Another kind was a coarse stuff made of the long shaggy hair of the camel, which they pull when it is about to fall off. They are still worn by the Eastern dervises, or priests. The Hebrew and other prophets wore such garments.

The garments of camel's hair mentioned in the Old Testament were probably of the finer sort; for they are called a *magnificent robe*, or *bur-rooz*, as the word in the original means; 1 Kings xix. 13, 19; 2 Kings i. 8; Micah ii. 8; Zech. xiii. 4. The self-denying spirit and office of Elijah and John the Baptist induce us to

believe that their garments were of the coarser kind.

CAMEL, Gen. 24. 19; Lev. 11. 4.

Matt. 3. 4. raiment of c. hair; Mark 1. 6.
19 24. easier for a c. to go through
23. 24. strain at gnat swallow c.

CAMON, Kay'-mon, *his resurrection*.—A city of the tribe Manasseh, on the other side of Jordan; Judges x. 5.

CAMP. The camp of the Israelites was under the immediate direction of heaven; Numb. ii. 1, 2. The whole body of people was disposed under four battalions, so placed as to enclose the tabernacle in the form of a square, and each under the general standard. (1.) In the vanguard, on the east, were posted Judah, Issachar, and Zebulun, ver. 3—9. (2.) In the right wing, southward, Reuben, Simeon, and Gad, verses 10, 16. (3.) In the rear, westward, Ephraim, Manasseh, and Benjamin, verses 18, 24. (4.) On the left wing, northward, Dan, Asher, and Naphtali, verses 25, 31. (5.) The tabernacle in "the midst of the camp," ver. 17. Some order, it is probable, they had observed hitherto; they came out of Egypt in rank and file; Exod. xiii. 18, but now they were put into a better order. God appointed them their place, to prevent strife and envy among them. And the children of Israel observed the orders given them; ver. 34. "They did according to all that the Lord commanded Moses; and set forward, every one after their families, according to the house of their father." They put themselves in the posts assigned them, without murmuring or disputing. Balaam was charmed with the sight of the camp of Israel, chap. xxiv. 5. "How goodly are thy tents, O Jacob!"

Before commencing a march, which was only when the cloud moved from over the tabernacle, the people had three warnings by the silver trumpets; one, to pack up their baggage; a second, to assemble to the standards; and a third, to begin the march. The camp of Judah marched first; the tabernacle was then taken down, and the Gershonites, and Merarites, plac-

ing the various materials on waggons, followed. Next the camp of Reuben marched, the Kohathites followed with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim, &c., and that of Dan brought up the rear; Num. chapters i. ii. iv. x.

CAMP. "And it came to pass that night, that the angel of the Lord smote in the camp, &c. and when they arose early in the morning, behold, they were all dead corpses.—Here the Verb not having a Nominative, should have been rendered impersonally; thus—"And at the time of rising in the morning, behold, they were all dead corpses." In this way the absurdity of dead men rising up in the morning is avoided; 2 Kings xix. 35.

Bishop Colenso finds fault with the Camp of the Israelites, and states the sacred historian to be in error. He is best answered by Mr. J. L. Porter. "The second point," says Mr. Porter, "supposed to 'demonstrate' an error in the sacred narrative, is the estimated size of the camp in the wilderness,—'not much inferior, in compass, we must suppose, to London.' It is assumed that the whole two millions of people were grouped close together in a camp. This is opposed alike to the whole tenor of the narrative and to common sense. Any one who has had an opportunity of visiting the great Arab tribes of the Syrian desert can see that the Bishop's difficulties are here purely imaginary. The Israelites had immense flocks and herds (Exod. xii. 38;) these, from the necessity of the case, and like the flocks of the modern Bedouin, were scattered far and wide over the peninsula, and probably over the plain northwards. On one occasion I rode for two successive days in a straight line through the flocks of a section of the Anaseh tribe, and the encampment of the chief was then at a noted fountain, thirty miles distant, at right angles to my course; yet the country was swarming with men and women, boys and girls, looking after the cattle. In like manner the great bulk of the

Israelites would be scattered over the desert. The camp would thus be a mere nucleus; large, no doubt, but not approaching the exaggerated estimate of Bishop Colenso. Yet, being the head-quarters of the nation, containing the tabernacle, the priests, and the chiefs, and forming the rallying point for the warriors, it was the only place with which the sacred historian was concerned. This view, which is natural, scriptural, and in accordance with the universal practice of Oriental nomads, sweeps away a host of difficulties conjured up by the imagination, and then supported by the arithmetic of Bishop Colenso."

Dr. Cumming adds, The Bishop, you observe, has assumed that the camp, instead of being the palatial and sacred residence of the chiefs, was the great encampment of the whole two millions and upwards in the desert. He has, therefore, been wholly misled in his arithmetic. Had he studied arithmetic more he would have blundered in theology much less.

CAMP, Ex. 14. 19. the angel of the Lord went before the c.

Ex. 32. 17. a noise of war in the c.

36. 6. they caused it to be proclaimed through the c.

Num. 11. 26. Eidad and Medad prophesied in the c.

Deut. 23. 10. he shall not come within the c.

14. the Lord walked in the midst of thy c.

Josh. 6. 18. and make the c. of Israel a

Judg. 7. 17. when I come to the outside of the c.

13. 25. Spirit of God began to move in the c.

21. 8. there came none to the c. from Jabeah

12. young virgins, they brought them to the c.

2 Kings 19. 35. the angel of the Lord smote in the c. of Assyrians 185,000, Is. 37. 36.

Rev. 20. 9. compassed the c. of the saints about

CAMP, without the, Ex. 29. 14. the flesh of the bullock shalt thou burn without the c. Lev. 8. 17; 9. 11; 16. 27.

Lev. 6. 11. and shall carry forth ashes without the c.

Num. 5. 8. every leper shall be put out without the c.

31. 19. and do ye abide without the c. seven days

Josh. 6. 25. Rahab left her kindred *without the c.*
 Heb. 13. 11. bodies of those beasts are
 burnt *without the c.*
 13. let us go forth to him *without the c.* bearing his

CAMPFIRE, Kam'-fyre. A fragrant shrub common in Cyprus, and other parts of the East. By Solomon it is made the emblem of *admiration and true love*. "My beloved is unto me as a cluster of camphire in the vineyards of Engedi."—"Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, and with spikenard; Song i. 14; iv. 13.

This plant is beautiful to the eye and grateful to the smell. The soft deep colour of its bark; the light green of its foliage; the softened mixture of white and yellow with which the flowers collected into long clusters, like the lilac, are coloured; the red tint of the ramifications which support them, form a combination of the most agreeable effect. The flowers diffuse the sweetest odours, and wonderfully perfume the gardens and apartments which they embellish. Females delight to deck themselves with the fragrant clusters, to adorn their chambers with them, to carry them to the bath, and to adorn their persons with them.

The powder of the dried leaves gives an orange tint to their nails, to the inside of their hands, and to the soles of their feet. This custom prevails in Egypt, and the ancient Egyptians practised it, for the nails of the mummies are commonly of a reddish hue.—*Camphire* is very different from *Camphor*.

CANA, Kay'-nah, *zeal, possession, nest, cave*.—A place in Galilee, now called Kefer Kenna, is situated about sixteen miles north-west of Tiberias, and four or five north-east of Nazareth. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which our Lord performed his first miracle; John ii. 1—11. It was here also that the nobleman applied to Christ to heal his son, who was sick at Capernaum, and near

death, and though distant above thirty miles, he healed him with his word.—Also, Cana, or Kanah, a place belonging to the tribe of Asher; Josh. xix. 28.

CANAAN the son of Ham. 'Cursed be Canaan,' Gen. ix. 25. The sentence was here pronounced on the descendants of Ham for the crime he committed. Canaan perhaps partook of it, but the sentence was combined with the certainty that he and his race would be what they ultimately were, till God's curse overtook them in the most awful manner. Noah spoke prophetically. These things had been just as they afterwards occurred had Noah never spoken. Besides, the curse pronounced on Canaan, neither fell immediately upon himself, nor on his worthless father, but upon the Canaanites. Some, instead of "Cursed be Canaan," read, "Cursed be Ham," and others, "Cursed be the father of Canaan."

This malediction certainly came upon the Canaanitish nations; for their morals became deeply depraved, and their actions were enormously wicked. In the time of Abraham they were devoted to destruction for their sins; five cities, consumed by fire, as a punishment, and a manifestation of God's hatred of sin. In the time of Moses, their character became worse. They were great idolaters, and guilty of the most revolting crimes. Their children were immolated upon the altars, and burnt in the presence of their parents; they were devourers of human flesh, and deeply immersed in the filthiness of every species of vice.

"A servant of servants shall he be unto his brethren." This was fulfilled when the Canaanites were conquered by the Israelites, the posterity of Shem, who had been in slavery to the Egyptians. In the time of Joshua, the Canaanites invaded their land, when he smote upwards of thirty of their kings, and made many of the people servants to the Israelites. Solomon completed what Joshua had begun, as

stated, 2 Chron. viii. 7, 8. And so has it been through every period of the history of this devoted people. The Egyptians, the descendants of Ham, were subjugated by the Persians, who were of Shem, and by the Grecians, who were of Japheth. Tyre, built by the children of Ham, fell successively under the posterity of his brethren. The ruin of Carthage by Rome, confirmed this prediction; Carthage being peopled by the posterity of Ham, and the Romans descending from Japheth. This it was that made Hannibal cry out, in the bitterness of his soul—“*Agnosco fortunam Carthaginis!*” Ever since, the miserable remainder of this people have been slaves to a foreign yoke; first, to the Saracens, who descended from Shem, and then to the Turks, as they still are. The whole continent of Africa was peopled chiefly by the children of Ham, and long have they lain under the dominion of the Romans, the Saracens, and the Turks. How many thousands have been annually sold and bought like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another.

CANAAN, Kay'-nan, a merchant, a trader.—Or Palestine, was known under the name of the land of the Hebrews, in the age of Joseph, but in consequence of its being soon wholly occupied by the race of Canaan, it was long distinguished by his name. “Its boundaries are the Mediterranean on the west; Lebanon and Syria on the north; Arabia Deserta, and the lands of the Ammonites, Moabites, and Midianites, on the east; the river of Egypt, the wilderness or desert of Zin, the southern shore of the Dead Sea, and the river Arnon, on the south; and Egypt on the south-west. Near Mount Lebanon stood the city of Dan, and near the southern extremity of the land, Beersheba; and hence the expression ‘from Dan to Beersheba,’ to denote the whole length of the land of Canaan. Its extreme length was about 180 miles, and its width about 80. By the Abrahamic cove-

nant, recorded in Gen. xv. 18, the original grant of land to the Israelites was ‘from the river of Egypt to the Euphrates.’ The boundaries of it are most accurately described by Moses in Num. xxxiv. 1–16. Its boundaries, as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the sea on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c.; 1 Kings iv. 21–24. At the time of the Christian Era, Palestine was divided into provinces, Judea, Samaria, Galilee, Peraea, and Idumea. It is in this country most of the remarkable occurrences of Scripture took place.

Under Rehoboam, a dreadful rending asunder of the kingdom took place, which made Judah and Benjamin one kingdom, and the remaining ten tribes another; 1 Kings xii. Jerusalem continued the metropolis of Judah and Benjamin; and this kingdom adhered to the true God, and his proper worship. Samaria became the metropolis of Israel, and that people worshipped golden calves at Bethel and Dan. These separate kingdoms were often at war, to their unspeakable detriment, and were often devastated by foreign enemies. At last, about a. c. 721, Israel was entirely overthrown by Shalmaneser, king of Assyria, after it had stood about 254 years, and has never since been restored. Judah survived as a kingdom about 130 years longer, and was then, a. c. 590, entirely conquered by Nebuchadnezzar, king of Babylon, who carried away with him the most important of the people.

After a captivity of seventy years, they returned gradually; their temple and city, which had lain in ruins, were rebuilt, and they enjoyed peace as a province of Persia. When that monarchy was overthrown by Alexander, Judea (as the whole of Canaan was then called) submitted to the conqueror. After Alexander's death, this country was sometimes subject to Syria, and sometimes to Egypt, and for a time

asserted and maintained its independence under John Hyrcanus and his successors. It however was forced, about a. c. 63, by Pompey, to submit to the victorious Romans, who divided it into provinces, and set rulers over them. These provinces, at the time of Christ, were *Judea*, *Samaria*, and *Galilee*. There was also a province on the north, called *Peræa*, and one on the south, called *Idumæa*, which were considered as belonging to Palestine. It continued thus, in possession of much peace and prosperity, for many years, during which the temple was rebuilt with great magnificence, and in its courts and the renovated streets the Saviour taught, and wrought his wondrous miracles. But the infatuated Jews, after crucifying their Messiah, became unquiet and mutinous, and drew on themselves the vengeance of the Romans, who, under Titus, destroyed Jerusalem, A. D. 70, and terminated wholly the existence of the Jews as a nation.

Since that period, the Israelites have been found in almost every commercial part of the world, and not a few have ever continued on the soil of their forefathers; but their once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. The Saracens, crusaders, Mamelukes, and Turks, have ruled it in succession; and under these last masters, who have possessed it since the year 1317, its sterility and desolation have constantly increased. Its once noble cities are now poor villages, and most of its former villages are utterly extinct.

The territory is now divided into two districts, namely, *ACRE*, comprising the seaboard, and *DAMASCUS*, embracing the remainder; each of which is governed by a *pacha*, or *basha*. The population is now very mixed, consisting of Turks, (who hold the chief offices), Syrians, Bedouin Arabs, Jews, Copts, Druses, and Christians. The last are, generally, Roman Catholics, Greeks, and Armenians. Many monks reside here, and most of the

chief towns have convents. Several denominations of christians have maintained missions here for some years.

The principal Mountains were *Lebanon*, noted for its cedars and its beautiful scenery. *Hermon* another part of Lebanon; the summit of it. *Tabor*, more to the south, was the supposed scene of the transfiguration. *Carmel*, (*the vine of God*), a lofty range on the sea-coast, was remarkable for its excellent vineyards. The Mount of *Olives*, *Moriah*, and *Calvary* are near Jerusalem. *Engedi* was famed for its numerous brooks and palm groves. *Ebal* and *Gerizim*, near the city of *Shechem*, were the mountains on which the law was to be proclaimed. These and other mountains divided Palestine into various table-lands, leaving two great plains, called the region about *Jordan*, and the plain of *Esdraelon*. Some of these valleys and plains were sterile, others were uncommonly fertile.

The land of Canaan is described as "a land of brooks of water, of fountains and depths that spring out of valleys and hills;" Deut. viii. 7. Numerous brooks and streams intersected the land, which greatly contributed to its fertility, and the comfort of its inhabitants. The *Jordan* is the principal river, which in March or April overflows its banks. Its waters are sweet and salubrious, but rather muddy in the time of overflowing. The river *Jabbok* falls into the *Jordan*. A little to the south is the rivulet called the brook of *Jazer*, and it probably took its rise from a lake near Mount *Gilead*, called the *Sea of Jazer*. The other rivulets and brooks are the *Arnon*, the *Sihor*, the *Kanah*, the *Kishon*, the *Kidron*, &c.

Palestine is extolled throughout the Bible, for its fertility, riches, and amenity—as a land flowing with milk and honey; Josh. v. 6;—a land in which vines were so numerous and fruitful, that the inhabitant might "wash his garments in wine, and his clothes in the blood of the grape;" Gen. xlix. 11; "a land for cattle," Num. xxxii. 1, 4;—a land abounding

in the most useful minerals, "whose stones are iron," &c.; Deut. viii. 7—9. Read the description given, Pa. lxxv. 8—13.

Another traveller says "We entered a beautiful plain. It must be confessed, that if we could live secure in this country, it would be the most agreeable residence in the world, on account of the pleasing diversity of mountains and valleys, and salubrious atmosphere, which is always filled with balsamic odours from the wild flowers of these valleys, and from the aromatic herbs on the hills."

Dr. E. D. Clarke, describing the country between Sichem and Jerusalem, says, "A sight of this territory alone can convey any adequate idea of its surprising produce: it is truly the Eden of the East, rejoicing in the abundance of its wealth. The effect of this upon the people was strikingly portrayed in every countenance. Under a wise and beneficent government the produce of the Holy Land would exceed all calculation. "Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales;—all these added to the serenity of its climate prove this land to be indeed "a field which the Lord God hath blessed."

Mr. Buckingham, travelling through the mountains of Gilead, says;—"We were in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and extensive plains of fine red soil, now covered with thistles as the best proof of its fertility." "We passed through a country, the beauty of which so surprised us, that we often asked each other what were our sensations, to persuade each other, that the picture before us was not an optical illusion. The landscape varied at every turn and gave us new beauties from every different point of view; and the park-like scenes, that sometimes softened the romantic wildness, reminded us of similar spots in less neglected lands."

Tacitus, Justin and Josephus, an-

cient writers, are uniform in their testimony as to the fruitfulness of its soil, its exuberant produce, like that of Italy, and the beauty of the climate. It produces, they say, all kinds of fruits; the vine, the olive, and the palm trees, are chiefly cultivated there. Samaria and Judea have abundance of trees, and are full of autumnal fruits, both wild and cultivated.

"It is easy to see," says Maundrell, "that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain; nay, more, because such an uneven surface affords a larger pace of ground for cultivation than a level one." They made borders of stones, and placed them in several lines, along the sides of the hills in form of a wall. Thus they prevented the mould from tumbling or being washed down, and formed many beds of excellent soil, rising gradually one above another from the bottom to the tops of the mountains."

"Thus the very rocks are made fruitful. And perhaps there is no spot of ground in this whole land that was not formerly improved in order to produce something to sustain life. As to the plain countries, nothing can be more fruitful in producing corn, or cattle and milk. The hills, by the methods just described, produce corn, melons, gourds, cucumbers, and also such like garden stuff, which make the principal food of these countries for several months in the year. The most rocky parts of all serve for the plantations of vines and olives, which delight in such dry and flinty places. And the great plain joining the Dead Sea, though fit for no other purpose, is useful for the nourishment of bees, and the production of honey."

In some parts of Judea, according to late travellers, the cultivation on terraced hills is being revived. "The lime-stone rocks, and stoney valleys of Judea," says one, "were entirely covered with plantations of figs, vines, and olive-trees; not a single spot was

being neglected." The hills from their bases to their tops, were covered with gardens, free from weeds, and in high agricultural perfection. Even the sides of the most barren mountains, had been rendered fertile, by being divided into terraces, like steps rising one above another. The soil had been obtained with astonishing labour."

The late Dr. Richard Winter Hamilton, eloquently describes the fertility of Palestine:—"A better country than this, earth did not contain. It was 'a delightful' and 'a pleasant land'; 'a goodly heritage of the hosts of nations.' It was variegated and intersected with all the elements of sublimity and beauty, with whatever was bold and gentle. It was prolific without a miracle, and the subject of a periodical one. It was a wealthy place. Aromatic herbs covered its hills, and the fairest flowers decked its glens. The rose was in Sharon, and the lily in the valleys. The voice of the turtle was heard in the land. There roamed the vine, and there clustered the date, and there hung the pomegranate. The cedar towered on the mountains, and the myrtle skirted their sides. No human hand could raise the clusters of Eschol. The south wind, passing over the gardens, caused the spices thereof to flow out. The seasons revolved in their variety, but with a blended sweetness. There was the upland breeze, in which the fir could wave its arms, and the softer air, in which the olive unfolded its blossom. The sun smote not by day, nor the moon by night. The birds sang among the branches. The dew lay thick in Hermon. There was balm in Gilead. The lign-aloe drooped from the river bank. Kidron and Jordan poured forth their streams. The rains also filled the pools. Lakes glistened in the landscape, and cooled the drought. Beautiful for situation was Mount Zion. The cattle browsed on a thousand hills. The excellency of Carmel and the glory of Lebanon set their pinnacles against the deep azure of Canaan's sky. The year was

crowned with goodness. The Lord cared for that land, and his eye was always upon it. At the stated period fell the early and latter rain. The pastures were clothed with flocks. The ploughman overtook the reaper; and the treader of grapes him that sowed the seed. The barns were filled with plenty, and the press burst out with new wine. The little hills rejoiced on every side. Precious fruits were brought forth by the sun, and precious things were put forth by the moon. The earliest pass, the valley of Achor, was a door of hope. The vineyards distilled the pure blood of the grape. The fountain of Jacob was upon a land of corn and wine. The inhabitants were filled with the finest of the wheat. It flowed with milk and honey. Its heavens dropped fatness. It was surrounded with munitions of rock. The deep couching beneath spread its sure defence. The land might be called Beulah. The distant glimpses of its prospect refreshed the dying eye of Moses; and of all thy earthly territory this is emphatically thy land, O Immanuel."

CANAAN—its million and a half of fighting men.—If there be no mistake in the numbers (which probably are incorrect, as the Syrian version reads eight hundred thousand in 2 Sam. xxiv. 9. and 1 Chron. xxi. 5.) this vast population is to be ascribed to the extraordinary fertility of the soil. Another solution of this apparent contradiction has been offered by a late writer, which is both ingenious and probable. "It appears," he observes "from Chronicles, that there were twelve divisions of generals, who commanded monthly, and whose duty it was to keep guard near the king's person, each having a body of troops consisting of twenty-four thousand men, which jointly formed a grand army of two hundred and eighty thousand: and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the differ-

ence between the two last accounts of eight hundred thousand and of one million one hundred thousand."

CANAANITES, Kay'-nan-ites.—These composed the seven nations of the Hittites, Girgashites, Amorites, Canaanites, Perrizzites, Hivites, and the Jebusites; Deut. vii. 1; Gen x. 18, 19; xv. 18, 21.

CANAANITES, Num. xxi. 3. Their extirpation by the Jews, according to the Divine command, is represented by infidels, as an act of the greatest cruelty and injustice. Their objections will appear groundless by considering:—

1.—The Canaanites were a most depraved and idolatrous race: and to have suffered them to remain and mix with the Israelites would have given sanction to idolatry. The Divine Sovereign *has a right* to punish wicked nations by the infliction of judgments such as pestilence, or famine, or by the sword of enemies; for we see he actually does so in the course of his Providence; and what essential difference can there be between this and his commanding the Israelites to destroy the wicked Canaanites who were an abominably wicked people. In the time of Abraham, they were so, and even then were devoted to destruction by God: "but their iniquity was not then full." In the time of Moses they were idolaters, sacrificers of their own infants, devourers of human flesh, addicted to unnatural lusts, &c. &c. It could not be contrary to God's moral justice to exterminate a people so wicked. In doing that, he gave a terrible proof of his abomination of vice, calculated to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect if they followed the example of the Canaanites; See Lev. xviii. 28.

2.—Michaelis vindicates the conquest of Canaan by Israel, on the principle that they only took possession by force of their own country, and expelled intruders, who had unjustly seized it. The country called Canaan

was unoccupied at the time of Abraham's arrival in it; and his race by Isaac always regarded it as their native country: they never ceased to look forward to the time when they would be able to enforce their just claims; see Gen. xii. 5, 6. Nor could they have acted otherwise than they did, when they resumed their right by entering Canaan, unless they had been almost wholly indifferent in regard to their own best interests and those of their children; for they could not safely reduce to the condition of slaves, or incorporate as equals, any of the seven nations, because in morals and religion they had sunk into the most debased and diabolical state; See Lev. xviii. 1—5.

3.—We have no evidence that any Canaanite was put to death who was willing to leave his country or renounce idolatry. It is indeed certain, that such of the seven nations as submitted to live according to the constitution of Moses were spared, as we see in the case of the Gibeonites. Their being spared certainly implies that the terms of peace were offered to the Canaanites; "There was not a city that made peace with Israel, save the Hurites, the inhabitants of Gibeon, &c." Josh. xi. 19, 20. The preservation of Rahab also; Josh. ii. 12; vi. 22, 23, and a family of Bethel; Judges i. 25. with some other instances; 1 Kings ix. 21, favour this exposition.

4.—The Canaanites had the opportunity to flee elsewhere, as in fact, many of them did. Tradition ascribes the rise of the celebrated republic of Carthage to the Canaanites expelled by Joshua. "Procopius says, they first retreated into Egypt; but gradually advanced into Africa, where they built many cities, and spread themselves over those vast regions, which reach to the Straits, preserving their old language, with little alteration. He adds, that in the ancient city of Tingis, (Tangiers,) founded by them, were two great pillars of white stone, near a large fountain, inscribed in Phenician characters, 'We are people

preserved by flight from that robber Jesus, (Joshua,) the son of Nun who pursued us.' In Athanasius' time, the Africans continued to say, they were descended from the Canaanites; and when asked their origin, they answered *Canaan*. It is generally agreed, that the Punic tongue was nearly the same as the Canaanitish and Hebrew; and this seems to be confirmed by several ancient inscriptions found at Malta, which are in Phœnician characters, but which may be read by means of the Hebrew.

5.—The destruction is not to be attributed to Israel, wholly, even as instruments. The Lord himself, partly by storms and tempests, partly by noxious instruments, and partly by injecting terror into the minds of the inhabitants, perhaps expelled and destroyed more than the Israelites themselves, the miraculous power of God co-operating with them, (Compare Ex. xxxiii. 27, 28; Josh. x. 11, &c.) God is the Sovereign of the earth, and the equity of his government is indisputable.

6.—The Almighty has executed judgments on mankind far more severe than this. The whole country of the Canaanites was less than England, and what is this to the drowning of the world? a fact attested by all ancient historians, divine and human, and confirmed by innumerable monuments.

These considerations justify Joshua, and the other Hebrew worthies who engaged in this war, by the Divine command; and unless we admit them in a great degree, we know not how any war can be at all justified, however necessary. Few nations, if any, ever engaged less frequently, or in fewer offensive wars than Israel; and their agricultural habits, and other circumstances, operated against such wars of ambition and conquest. If any individuals, or even the nation, in some instances, did gratify a ferocious spirit, they proportionately violated their own laws, which enjoined love to neighbours, strangers, and enemies.

CANDACE, *Kan-day'-se*, *having possession or forgiveness*.—The name of an Ethiopian queen; Acts viii. 27. Her country was the Ethiopia beyond Egypt, the upper Nubia, called by the Greeks, "Meroë;" very likely the present province of Athara, between 13° and 18° north lat. In this country, and along the upper valley of the Nile, extensive ruins have been found, indicating high civilisation among the ancient Ethiopians. It is a different country from Abyssinia. Pliny testifies that its government was in the hands of woman, who, for several successions, assumed the name of Candace, Acts viii. 27. It is supposed that this queen was converted to the Christian faith through the instrumentality of her eunuch.

CANDLE.—A *taper* to give light; Luke xv. 8. *The reasonable soul*; Prov. xx. 27. *Gladness and joy*; Ps. xviii. 28. Gifts Divinely bestowed on man; Matt. v. 15. A person celebrated for knowledge and wisdom, was called a candle; Gen. xxxviii. 2.

CANDLE.—"And the light of the candle;" Jer. xxv. 10. This was a luxury among the Easterns. The Egyptians burn lamps all the night long, and in all the inhabited apartments of the house, and the poorest people would rather retrench part of their food than neglect it.

CANDLE "shined upon my head," Job xxix. 3, rather 'lamp'; it may allude to the lamps which hung from the ceilings of the banquetting rooms of the wealthy Easterns. Candle was also the emblem of prosperity and of posterity.

"**CANDLE** of the wicked put out," Job xxi. 17. Taking away the light of the candle and total destruction express the same thing. See Prov. xxiv. 20; Rev. xviii. 23.

CANDLE shall be put out; Job 18. 6, &

21. 17; Prov. 24. 20.

Job 29. 3. his c. shined on my head

Ps. 18. 28. Lord will light my c.

Prov. 20. 27. spirit of man is c. of the Lord

31. 18. her c. goeth not out by night

Matt. 5. 15. do men light a c. and put;

Mark 4. 21; Luke 8. 16. & 11. 33.

Luke 11. 36. shining of c. doth give
15. 8. light a c. and sweep the house
Rev. 18. 23. light of c. shine no more at
all; Jer. 25. 10.
22. 5. they need no c. neither
Ezek. 1. 12. search Jerusalem with c.

CANDLESTICK, was made by Moses of hammered gold, a talent in weight, with seven branches, including the shaft, *Exod. xxv. 31, 32*, put into the tabernacle in the holy place, over against the table of shew-bread, on the south side, in order to give light: its basis was of pure gold: the six branches, three on each side the shaft, were adorned with flowers and knobs alternately, as was also the shaft; upon each was a golden lamp, trimmed every evening. Solomon set up in the temple ten such candlesticks, five on the north and five on the south side of the holy place, *1 Kings vii. 49*. On Vespasian's triumphal arch is still to be seen the candlestick, with the other vessels of the second temple. The seven golden candlesticks, *Rev. i. 20*, are a figure of the church, enlightened by the sevenfold, or various operations of the Spirit of God, *chap. ii. 5; xi. 4*.

CANDLESTICK, *Ez. 25. 31. 34; 37. 17.*
20; Lev. 24. 4; Num. 8. 2; 2 Kings
4. 10; Dan. 5. 5.

Ezek. 4. 2. behold a c. of gold
Matt. 5. 15. but on a c. it gives light to
all; Mark 4. 21; Luke 11. 33.

Rev. 1. 20. seven c. seven churches
2. 5. I will remove thy c. out of place

CANKER.—A dreadful disorder which inflames and mortifies the flesh. Frequently there is no cure without cutting away the affected part; *2 Tim. ii. 17; Jas. v. 3*.

CANKER-WORM, an insect that destroys the fruits of the earth. They are very numerous, *Nah. iii. 15, 16*. The land of Judea was plagued by them, *Joel i. 4*. The canker-worm is by many supposed to be a creeping insect, but the Hebrew word *Yelek*, no doubt, signifies an insect with wings, and, therefore, we conclude it must have been of the locust kind.

CANNEH, *Kan'-neh*, a wall.—*Ezek. xxvii. 23*.—See *Calneh*.

CAPERNAUM, *Ka-per'-na-um*, the

field of repentance, city of comfort.—A city celebrated in the Gospels, being the place where Jesus principally resided during his ministry. Probably it stood on the sea-coast; that is, on the coast of the sea of Galilee, in the borders of Zabulon and Nephthaliim; *Matt. iv. 13*. It is now called *Tell Hum*. It was anciently spelled *Kefr na hum*. It is a common method in curtailing old names to retain only the final syllable. Thus we have *Zib* for *Achziab*, and *Fik Aphcah*, &c. A deserted site is generally named *Tell*, and not *Kefr*, (which is applied to a village), and when Capernaum became a heap of rubbish, the Arabs dropped the *Kefr*, and called it simply *Tell Hum*. The invariable tradition of the Arabs and the Jews fixes Capernaum at *Tell Hum*. Here the Lord Jesus wrought his miracles, and delivered some of his most interesting discourses; *Mark i. 16—22*. It was a great privilege to be blessed with the personal ministry of Jesus; *Mark i. 23—31*. But they rejected the Messiah, abused their privileges, and persisted in their wickedness. Hence the denunciation; "And thou, Capernaum, which art exalted unto heaven," &c.; *Matt. xi. 20—24*. This denunciation has been long fulfilled. Though once renowned as the metropolis of Galilee, it is now doubtful where it stood.

CAPHTOR, *Kaf'-tor*, *sphere*, a *buckle, doves, those that inquire*.—The island of Caphtor, whence came the Caphtorims, otherwise called the Cherethims or Cherethites, or Philistines; *Gen. x. 14; Dent. ii. 23; Jer. xlvii. 4; Amos ix. 7*. Bochart thinks it to be Cappadocia, Calmet that it was Crete.

CAPHTORIM, *Kaf'-to-rim*.—Son of Mizraim; *Gen. x. 14*.

CAPPADOCIA, *Kap-pa-do'-she-a*, a *sphere*.—A large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys. It is mentioned *Acts ii. 9*; also by St. Peter, who addresses his first epistle to the dispersed throughout Pontus, Galatia, Cappa-

docia, Bithynia, and Asia. It was celebrated for its mules and horses. It gave yearly to the Persians 2000 horses, and 1500 mules. The horses of Cappadocia were held in such repute at Rome that their use was specially for the emperor alone. Cappadocia was a region of ignorance and wickedness in earlier times. There, however, Christianity gained some illustrious trophies of its power.

CAPTAIN, the head of a family, or tribe, Numb. ii. 3. (2.) An officer in the army, Gen. xxvi. 26. (3.) King or prince, 1 Sam. ix. 16. (4.) The great God, 2 Chron. xiii. 12. "And behold, God himself is with us for our captain," i. e. God will order and prosper the battle for us. (5.) Chief watchman, Jer. xxxvii. 13. (6.) Christ is the Captain of our salvation, Heb. ii. 10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." The word here translated captain, says Dr. Macknight, is rendered a prince; Acts iii. 15. The Prince of peace; that is, the Captain who conducts men to eternal life, Acts v. 31.

CAPTAIN, Gen. 37. 36. sold Joseph to Potipher c. of the guard

Gen. 40. 4. c. of the guard charged Joseph with them

Josh. 5. 14. but as c. of the host of the Lord I come

15. the c. of the Lord's host said to Joshua

1 Sam. 9. 16. shall anoint him c. over my people, 10. 1.

22. 2. and David became a c. over them

2 Kings 1. 9. the king sent a c. with his fifty

5. 1. Naaman c. of the host of the king of Syria

20. 5. and tell Hezekiah the c. of my people

2 Chr. 13. 12. God himself is with us for our c.

John 18. 12. then the band and the c. took Jesus

Acts 5. 26. then the c. with officers went and brought

Heb. 2. 10. to make c. of their salvation perfect through

CAPTAINS, Ex. 15. 4. his chosen c. also are drowned in the Red sea

Deut. 1. 15. I made wise men c. over thousands

1 Sam. 8. 12. he will appoint him c. over thousands

1 Kings 2. 5. thou knowest what Joab did to the c.

22. 53. when the c. perceived that he was not the king of Israel

1 Chr. 4. 42. having for c. Pelatiah and Neariah

Dan. 3. 27. the c. saw these men on whose bodies

Mark 6. 21. Herod on birth-day made supper to his c.

Luke 22. 4. Judas went and communed with the c.

Rev. 19. 18. may eat the flesh of c. and mighty men

CAPTIVE.—A soldier taken prisoner in war or battle, and held in bonds; 1 Kings viii. 26. The treatment which they received was barbarous and cruel. They were stripped naked, their heads were shaved, and then exposed to the burning rays of a tropical sun, as they travelled by day, and they were without covering during the cold nights. Such treatment was not confined to the poor, but extended to the wealthy and noble, and to those who had been educated in softness and refinement. They were sold for slaves. Hence Joel says, "They have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink;" Joel iii. 3. Sometimes captives were shockingly mutilated. Sometimes their thumbs and toes were cut off; Judges i. 6, 7. and some had their eyes torn out, as Samson and Zedekiah; Jer. lii. 4—11. The word also refers to a spiritual captive; a bondslave to sin and Satan, 2 Tim. ii. 26.

CAPTIVE, Gen. 14. 14. & 34. 29.

Judg. 5. 12. led thy c. c.

Is. 49. 24. or lawful c. be delivered

51. 14. c. or exile hastens to be loosed

52. 2. O c. daughter of Zion

Jer. 22. 12. die where led him c.

Amos 7. 11. Israel shall be led away c.

2 Tim. 2. 26. taken c. by him at will

3. 6. lead c. silly women laden

Deut. 30. 3. thy God will turn thy c.

Job 42. 10. I. turned the c. of Job

Ps. 14. 7. Lord bringeth back the c.

68. 18. led c. c. Eph. 4. 8.

78. 61. delivered his strength into c.

85. 1. brought back the c. of Jacob

123. 1. Lord turned again the c. of Zion

4 turn again our c. as streams

Jer. 15. 2. such as for c. to c. 43. 11.

29. 14. I'll turn away your c.

30. 3. bring again c. of people

Hos. 6. 11. returned c. of people

2eph. 2. 7. Lord shall turn away their c.
Rom. 7. 23. bringing me into c. to
2 Cor. 10. 5. bring into c. every thought
Rev. 12. 10. lead into c. go into c.

CAPTIVITY.—A state of thralldom or alavery. God generally punished the sins of the Jews by different captivities or servitudes. The first *captivity* is that of Egypt, from which Moses delivered them, and should be considered rather as a permission of Providence, than as a punishment of the sins of Israel. See Exodus. Six captivities are reckoned during the government by judges. (1.) Under Chusam-Rishathaim, king of Mesopotamia, which continued about eight years. (2.) Under Eglon, king of Moab, from which they were delivered by Ehud. (3.) Under the Philistines, out of which they were rescued by Shamgar. (4.) Under Jabin, king of Hazor, from which they were delivered by Deborah and Barak. (5.) Under the Midianites, from which Gideon freed them. (6.) Under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, Samuel. See Judges iii. 8, 12—30, 31; iv., vi., x. But the greatest and most remarkable captivities of the Hebrews were those of Judah and Israel, under the kings of these kingdoms. In the year of the world 3264, Tiglath-pileser, an Assyrian monarch, took several cities belonging to Israel, and carried a great number of the inhabitants, chiefly those of the tribes of Reuben, Gad, and Manasseh, captives into his own country, 2 Kings xv. 29; xvi. 9; 1 Chron. v. 26. About twenty years afterwards, Shalmanezar, his son and successor, marched an army against Samaria, the capital of the kingdom of Israel, which he took, after a siege of three years, and destroyed it, transferring the tribes which had been spared by Tiglath-pileser, to the provinces beyond the Euphrates, 2 Kings xviii. 10, 11.

Josephus assures us that these tribes never returned from their exile. And Jerome, in his comment upon Hosea i. 6, says, that the captivity of the ten

tribes continued, and that, in his time, they were subject to the king of Persia. Calmet, and others, believe they did return, and, in proof, cite Hosea i. 10, 11; Amos ix. 4; Obad. verse 18, 20; Isa. ix. 12, 13; Ezek. xxxvii. 16; Jer. iii. 18; xxxi. 7—20; xlix. 2. Some of these passages may not have a strict reference; and the matter is doubtful.

The captivities of Judah are four in number. The first under the reign of king Jehoiakim, 600 years B. C., at which time Daniel and his companions were carried captive to Babylon. The second about three years afterwards, when Nebuchadnezzar carried with him three thousand Jews to Babylon, in the seventh year of the reign of Jehoiakim. The third about five years afterwards, when the prince himself and a considerable part of his subjects were carried off to Babylon; and the fourth and last happened under king Zedekiah, A. M. 3416, from which period commences the computation of the seventy years' captivity foretold by the prophet Jeremiah. See 2 Kings xxiv.; 2 Chron. xxxvi.; Jer. xxv., xxvi., xxix., xxxii., xxxiv., lii; Ezek. xii.; Dan. i. 1, 2.

These captivities were awful visitations, and we need not wonder at the wailings of the Hebrew poets and prophets. See Lam. iv. 19, &c.; Isa. xlii. 9—13; xxx. 26, 21; Joel ii. 10; iii. 15, 16; Amos viii. 9; Ps. xxxvii.

When Cyrus had conquered Babylon, he in the first year of his reign issued a proclamation allowing the Jews to return to their own country, with permission to rebuild the temple and the walls of the city, both of which had been destroyed by Nebuchadnezzar; and he also gave them the vessels of their sanctuary to take back with them, Ezra chap. i. But the entire completion of the prophecies which foretold the end of the captivity, does not seem to have taken effect until the year of the world 3486, when Darius Hystaspes, probably the same who is called Artaxerxes in the book of Nehemiah, sent back the latter, and assisted him to carry into execu-

tion what had commenced under Cyrus, their deliverer, Neh. i., ii., to vii. The Jews assert, that only the brazen, the refuse of their nation, returned from the captivity; the principal of them continued where they had settled in and near Babylon, where indeed they became very numerous. Certain it is, that though the Jews were brought back from Babylon, yet never was Jerusalem in that glory as before; neither was her temple, state, or kingly dignity, such as formerly; Ezra iii. 12. Many wept when they saw the difference between the latter temple and the former.

'CAPTIVITY CAPTIVE.'

"When he ascended on high, he led captivity captive, and gave gifts unto men," Eph. iv. 8. "*Captivity captive*" alludes to the captives led in chains behind the cars of conquerors, even kings and great men who had taken captive others; a custom peculiar to the Romans, and to Eastern countries in remotest times. The passage predicts the conquest of Christ over Satan, sin, and death.

"Thou hast received gifts for men," Pa. lxxviii. 18. This alludes to public triumphs, when the conqueror distributed money among the crowd. The Apostle Paul applies this passage to the ascension of Christ, and the distribution of the gifts of his Spirit amongst his people.

"Yea, for the rebellious also." Even for those who were once his enemies, and fought against him. To them he says, "All things are yours," even all spiritual and celestial blessings; and especially the gracious presence of Christ in life, in death, and in heaven.

CAPTIVE. "And shall be led away captive." Josephus says, 1,100,000, perished at the siege of Jerusalem, and 97,000 Jews were led into captivity; Luke xxi. 24.

CARBUNCLE. A very elegant brilliant gem, of a deep red colour, mingled with scarlet, and when held up to the rays of the sun, resembling burning charcoal, and second in value

to the diamond. It is found in the East Indies; it was the third in the first row of precious stones in the high-priest's breast-plate. Ex. xxviii. 17; Isa. liv. 12; Ezek. xxviii. 13.

CARCAS, Kar'-kas, the covering of a lamb.—A chamberlain of Ahasuerus. Esther i. 10.

CARCASS, the body of a dead animal or person; Lev. 26. 30; Isa. 14. 19; 2 Kings 23. 16, 20; Matt. 24. 28; Luke 17. 37.

CARCHEMISH, or CHAR-CHEMISH, Kar'-ke-mish, a lamb, as taken away.—A city of Mesopotamia, and belonging to the kingdom of Assyria, and was situated in the angle formed by the junction of the Chaboras, (or Chebar,) and the river Euphrates; It is now known by the name Kirkisia. Anciently it was a large city, and surrounded by strong walls; it was considered as a place of great strength and importance.

It was taken by Pharaoh Necho, king of Egypt, and retaken by Nebuchadnezzar, in the fourth year of Jehoiachin, king of Judah. It is also implied that this city was conquered by Tiglath-Pileser at another period of its history. (2 Chron. xxxv. 20; 2 Kings xxiii. 29; Isa. x.; Jer. xli.)

On the west side of Assyria, it became in times of war the chief key to the empire; and we can easily infer in what an important light it was viewed by the Romans, from the fact of Dioclesian strengthening its fortifications, and thereby rendering it fit to be, on the eastern boundary of the Roman possessions, what it had proved on the part of the Assyrians, a bulwark of their empire.

CARE, anxious thought, or extraordinary, cautious concern. Man's care is lawful when he endeavours to please God, mourns for his sins, and regulates his conduct by the word of God, when he is concerned about the welfare of others, and solicitous for the salvation of their souls; or when he moderately takes thought for the things of this present life, resigning himself, at the same time, to the will of God. 2 Cor. vii. 11, 12. But it is

unlawful when he is careful about forbidden things, and makes "provision for the flesh to fulfil the lusts thereof;" or when he has a perplexing care about lawful things, to the neglect of the worship of God, and distrust of his providence; Phil. iv. 6.

CARE, *Luke 10. 40; 1 Cor. 7. 21.*

Matt. 13. 22. c. of this world choke;

Mark 4. 19; Luke 8. 14, & 21. 34.

1 Cor. 9. 9. doth God take c. for oxen

12. 25. have same c. one for another

2 Cor. 11. 23. the c. of all the churches

1 Tim. 3. 6. shall he take c. of church

1 Pet. 5. 7. casting all your c. on him

Ps. 143. 4. no man c. for my soul

John 12. 6. not that he c. for poor

Acts 18. 17. Gallio c. for none of

Matt. 22. 16. c. Mark 4. 38.

1 Pet. 5. 7. for he c. for you

Deut. 11. 12. land Lord thy God c. for

John 10. 13. hireling c. not sheep

1 Cor. 7. 32. 33. 34. unmarried c. for

things of Lord—married c. for

2 Kings 4. 13. been c. for us

Jer. 17. 8. shall not be c. in the year of

Dan. 3. 16 not c. to answer thee

Luke 10. 41. art c. and troubled about

Phil. 4. 6. be c. for nothing but in every

Th. 3. 8. be c. to maintain good works

Ezek. 12. 18. 19. a. 1 Cor. 7. 32; 2 Cor.

7. 11.

Is. 32. 9. c. daughters, 10. 11.

CARMEL, *Kar'-mel, a circumcised lamb, harvest, vineyard of God, or, fruitful field.*—A city in the tribe of Judah, situated on a mountain of the same name, ten miles east of Hebron. Here Nabal, the Carmelite, the husband of Abigail, who became David's wife, dwelt;—here Saul, returning from his expedition against Amalek, erected a trophy. Here, in the time of Jerome, the Romans had a garrison; no trace of it now remains.

Also the name of a mountain, or range of hills, in Palestine, celebrated for rich pastures, and extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. It is of a whitish stone, with flints embedded in it. It has, on the east, a fine plain, watered by the river Kishon; and, on the west, a narrower plain, descending to the sea. Its greatest height does not exceed fifteen hundred feet. On the side next to the sea is a cave, supposed to have been the

place where the prophet Elijah desired Ahab to bring Baal's prophets, when celestial fire descended on his sacrifice, (1 Kings xviii. 19–40;) and on the north-east side, there is another cave, supposed to have been the place where the prophet taught his disciples.

Travellers describe it as the most beautiful mountain in Palestine. Its surface is covered with rich and perpetual verdure. Amos refers to Carmel when he says, "If they hide themselves in the top of Carmel, I will search and take them out thence," Amos ix. 3. But, as the height of the mountain will not altogether account for the expression, "hide themselves," it is far from improbable, that there is an allusion to the caves with which it abounded, and which seem to have been places of refuge in the time of Elijah. "The excellency of Carmel" (Isa. xxxv. 2,) if this district be alluded to, may denote either the vineyards and olive-grounds which once clothed the sides of the mountains, or the rich pastures which the range of hills, so designated, seems to have afforded, and which rendered it, "the habitation of shepherds;" Amos i. 2.

"Werode," says Lord Lindsay, "for two hours through a range of sloping hills covered with beautiful valonidis or evergreen oaks—regular English park scenery; then, the trees ceasing, through a continued expanse of sloping downs, till we reached the southern prolongations of Carmel, and also the banks of 'that ancient river Kishon'; henceforward, the hills on both sides were again covered with valonidis and prickly oaks. The road ran close under Mount Carmel, along the banks of the Kishon—a rocky path, winding through oleanders in full bloom, reeds, and wild flowers of every hue—the birds singing sweetly—wood pigeons cooing—and the temperature as fresh and mild as May in England.

"We had already caught a glimpse of the Great Plain of Esdraelon to the east, and presently emerged into that of Acre on the north, a magnificent expanse of the richest land."

CARMI, Kar'-my, *my vineyard, lamb of the waters*.—Son of Reuben; Num. xxvi. 6.—Also father of Achan; Josh. vii. 1, 18.

CARNAL. (1.) Things belonging to the flesh; worldly things, such as silver and gold, and things needful for sustaining the body; Romans xv. 27; 1 Cor. ix. 11. (2.) Sensual, or governed by sensual appetites. In this sense it is applied to such as are in a natural, unregenerated state, who are enemies to God, and given to sensual pleasures; John iii. 6; Rom. viii. 7. The ceremonial law is called carnal, because it consisted of such rites, ceremonies, ordinances, as only related to the body and the purifying of the flesh, but did not reach the soul; Heb. ix. 10.

CARNAL, sold under sin, Rom. 7. 14. Rom. 8. 7. c. mind is enmity against G. 15. 27. minister to them in c. things 1 Cor. 3. 1. not speak but as to c. 2. yet c. are ye not c. and walk 9. 11. if we reap your c. things 2 Cor. 10. 4. weapons are not c. Heb. 7. 16. law of a c. commandment 9. 10. c. ordinances imposed till Rom. 8. 6. to be c. minded is death

CARPENTER. The original word is *Tektone*, signifying mechanic, or artisan; Latin, *carpentum*, a waggon, literally, *cartwright*. It represents the Greek word. It generally signifies one who works, a joiner, a maker of furniture, or a house-carpenter. Joseph, the reputed father of Jesus, was an artisan in wood. According to Justin, he made agricultural implements, as ploughs, yokes, &c. Jesus followed, when old enough, the same occupation. Hence the reproachful question,—“Is not this the carpenter’s son?” Matt. xiii. 55. Very likely he wrought at the same trade, being perfectly submissive and obedient to his parents. An honest trade is no discredit to any man.—He who spends his time in idleness is fit for any business in which Satan chooses to employ him.

CARPENTER, S. 2 Sam. 5. 11. Hiram sent c. to David, 1 Chr. 14. 1. 2 Chr. 24. 12. they hired c. to repair, Ezra 3. 7. Is. 41. 7. so the c. encouraged the goldsmith

Is. 44. 18. the c. stretcheth out his rule, he marketh Jer. 24. 1. the c. and smiths he carried away, 29. 2. Matt. 13. 55. they said, is not this the c. son? Mark 6. 3. is not this the c. the son of Mary?

CARPUS, Kar'-pus, *fruit, or fruitful*.—A disciple of Paul, dwelling at Troas. He lodged with him, 2 Tim. iv. 13. He is thought to have been one of the seventy disciples.

CARRIAGE. Load for a man or beast, Is. x. 28; or that on which any thing is carried; Is. xlvii. 1.—“We took up our carriages;” Acts xxi. 15. It means placing their baggage on the mules, camels, or horses.

CARRIED away of the flood; Rev. xii. 15. To be overcome with severe and grievous persecutions; Isa. lix. 19; Rev. xvii. 15; Amos viii. 8.

CARRIED by the spirit; Rev. xvii. 3. To be under the extraordinary influence of the Spirit; Ezek. xxxviii. 1; Gen. xv. 1; Num. 12. 6; 2 Cor. xii. 2, 3; Ezek. xi. 24.

GARRY us not up hence, Ez. 33. 15. Num. 11. 12. c. them in thy bosom Eccl. 10. 20. bird of air shall c. voice Is. 40. 11. c. lambs in his bosom 46. 4. c. and to hoar hairs I will c. you Luke 10. 4. c. neither purse nor scrip John. 21. 18. c. these whither thou wouldst not 1 Tim. 6. 7. can c. nothing out Luke 16. 22. c. by angels into Abraham’s Eph. 4. 14. c. about with every wind Heb. 13. 9. c. about with divers doctrines Rev. 17. 3. c. me away in spirit, 21. 10.

CART, a machine used in Palestine, to force the corn out of the ear, and bruise the straw; Isa. xxviii. 27, 28. These carts were borne on very low and thick wheels, bound with iron, which were rolled up and down upon the sheaves and straw, to break them, and force out the corn. Waggon or carts were sent to bring Jacob and his household into Egypt; and carts were employed for the removal of the ark; Gen. xlv. 19; Num. vii. 3, 6.

CART-ROPE. “Woe unto them that draw iniquity with cords of vanity and sin, as it were with a cart-

rope;" Isa. v. 18. The sinner racks his invention to sin, and one sin draws on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker increasing and lengthening his rope, with the continued addition of new materials. "An evil inclination," says Kimchi, quoting from the ancient rabbins, "is in the beginning like a fine hair-string, but at the finishing like a thick cart-rope. Thus the sinner may sin long, and add iniquity to iniquity, but the end will come, and the sinner will only reap banishment from God, and the glory of his power."

But may not the language refer to *idol sacrifices*? The victims offered were splendidly decorated with fillets and garlands. The *cords of vanity* may refer to the silken strings by which they were led to the altar, some of which were as thick as cart-ropes.

CASE, S. Ex. 5. 10. officers did see that they were *lu evil* c.

Ps. 144. 15. happy that people that is in such a c.

Matt. 5. 20. ye shall in no c. enter the kingdom

19. 10. if the c. of the man be so with his wife

John 5. 8. and had been now long time in that c.

1 Cor. 7. 15. is not under bondage in such c.

CASEMENT, Prov. 7. 6. at the window I looked through my c.

CASIPHIA, Ka-sif'-fe-a, *money or covetousness*.—A place near the Caspian Sea, between Media and Hyrcania; Ezra viii. 17.

CASLUHIM, Kas'-lu-him, *hopes, or life, or as pardoned*.—A son of Miraim. Gen. x. 14; 1 Chron. i. 12.

CASSIA, Kash'-she-a. A sweet aromatic spice used in making the sacred oil, and other perfumes, Ex. xxx. 24; Ps. xlv. 8.

CASTAWAY. Alluding to worthless and rejected metals. It indicates a worthless person; 1 Cor. ix. 27.

CAST out, to excommunicate; John ix. 34.

CAST 'out in the open field.' Referring to the barbarous custom of exposing infants; Ezek. xvi. 5.

CAST 'out into outer darkness.' A

beautiful allusion to the lustre of those illuminated rooms in which feasts were generally held; and the exclusion of unfit persons, to the darkness of night, and perhaps to a dark and lonesome dungeon; Matt. viii. 12.

CAST ye up, cast ye up, prepare the way; Isa. lvii. 14. A cry that is generally heard before the approach of any great prince or conqueror, in the east. Dr. Wolf, when lecturing in Philadelphia, 1837, stated that on entering Jerusalem from the west, in the direction of Gaza, the road, for a considerable distance from Jerusalem, was so full of stones that it was impracticable to ride, and those who were entering the city, were obliged to dismount. When Ibrahim Pacha, son of Mohammed Ali, approached Jerusalem, a considerable number of labourers went before him, and removed the stones from the way, amidst a constant cry, 'Cast up, cast up the way, remove the stones!' And on a standard it was written, 'The Pacha is coming, the Pacha is coming, cast up the way, remove the stones!' See also Isa. lxii. 10. The expression indicates the removal of obstacles and difficulties, preparatory to some important manifestation, or some signal event.

CAST.—To cast metal, is to melt and mould it into a particular shape; Exod. xxv. 12. To cast off; cast away; is to give up any thing; disdainfully, or wrathfully to reject, Judges xv. 17; Ezek. xviii. 31; Rom. xi. 11. God casts off men, and spares not, when he terribly punishes them, Job xxvii. 22. God's casting sin behind his back, or into the depths of the sea, imports, his complete forgiveness of it, and his determined purpose never to punish us for it, Isa. xxxviii. 17; Mic. vii. 19. To cast out, is to reject, Matt. viii. 12; John xv. 6; to excommunicate from the church, John ix. 35.

CAST, Ps. 22. 10. I was c. upon thee from the womb

Prov. 16. 33. the lot is c. into the lap,

Is. 25. 7. the face of the covering c. over all people

Ezek. 15. 4. the vine-tree is c. into the fire for fuel

Dan. 3. 6. be c. into fiery furnace
 6. 7. be c. into the den of lions, 16.
Jonah 2. 4. I am c. out of thy sight
Matt. 4. 12. Jesus heard that John was
 c. into prison
 5. 25. to judge. and be c. into prison
 29. whole body be c. into hell, 30.
 6. 30. and to-morrow is c. into the
 oven; *Luke* 12. 23.
 21. 21. be thou c. into the sea
Mark 9. 42. better he were c. into the
 sea; *Luke* 17. 2.
 45. having two eyes, feet, to be, c.
 into hell, 47.
Luke 3. 9. hewn down, c. into the fire,
Matt. 3. 10; 7. 19.
Acts 27. 28. howbeit, we must be c.
 upon a certain island
Rev. 20. 10. devil c. into lake
 14. death and hell c. into lake
 15. not found in the book of life, c.
 into the lake
CAST, *Gen.* 21. 15. Hagar c. the child
 under a shrub
 89. 7. master's wife c. eyes on Joseph
Ex. 1. 22. every son c. into river
 4. 3. he c. the rod on the ground
 15. 25. had c. tree into the waters
 32. 19. Moses c. tables out of hand
Judge 8. 25. c. every one the ear-rings
 9. 63. a woman c. a piece of mill-
 stone; 2 *Sam.* 11. 31.
 1 *Kings* 7. 46. in plain of Jordan c. them,
 14. 9. thou hast c. me behind thy back
 2 *Kings* 6. 8. he c. in stick, iron swam
Neh. 9. 26. c. thy law behind their backs
Job 20. 23. God shall c. the fury of his
 wrath on him
 30. 19. he hath c. me into the mire
Ps. 55. 3. they c. iniquity on me
 22. c. thy burden on the Lord
Prov. 1. 14. c. in thy lot amongst us,
Ecc. 11. 1. c. thy bread on the waters,
Is. 2. 20. man shall c. his idols to bats
 38. 17. c. all my sins behind thy back
Ezek. 7. 19. c. their silver in the streets
 23. 35. hast c. me behind thy back
Mic. 7. 19. c. all their sins into the sea
Matt. 3. 10. is hewn down and c. into
 the fire, 7. 19.
 5. 29. pluck it out and c. it from thee,
 30; 18. 8, 9.
 7. 6. nor c. your pearls before swine,
 15. 26. children's bread, and c. it to
 dogs, *Mark* 7. 27.
 22. 13. c. into outer darkness, 25. 30.
 27. 44. thieves c. same in his teeth
Mark 9. 22. oft-times it hath c. him
 into the fire
 43. widow hath c. more in than, 44.
Luke 12. 5. who hath power to c. into
 hell, fear him
 19. 43. thy enemies shall c. a trench
John 8. 7. let him first c. a stone at her
Acts 16. 23. c. Paul and Silas into prison
Rev. 2. 10. devil should c. some of you
 4. 10. the elders c. their crowns before
 18. 21. mill-stone and c. it into sea
CAST away, *Ps.* 2. 3. c. away their cords
Ps. 51. 11. c. me not away from thy
 presence

Ezek. 18. 31. c. away your transgressions
Matt. 13. 48. gather good, c. bad away
Luke 9. 25. man lose himself, or c. away
Rom. 11. 1. hath God c. away his people
Heb. 10. 35. c. not away your confidence
CAST-AWAY, 1 *Cor.* 9. 27. lest that I
 myself should be a cast-away
CAST down, *Ps.* 17. 13. O Lord, disap-
 point him, c. him down
Ps. 37. 24. though he fall, he shall not
 utterly be c. down
 42. 5. why art thou c. down, O my
 soul, 11; 43. 5.
 6. O my God, my soul is c. down
 102. 10. lifted up, and c. me down
Dan. 7. 9. till the thrones were c. down
Matt. 4. 6. if the Son of God, c. thyself
 down, *Luke* 4. 9.
 27. 5. he c. down the pieces of silver
Luke 4. 29. might c. Jesus down headlong
 2 *Cor.* 4. 9. c. down, but not destroyed
 7. 6. God comforteth those c. down
Rev. 12. 10. the accuser of our brethren
 is c. down
CAST forth, *Hos.* 14. 5. he shall c. forth
 his roots as Lebanon
CAST off, *Ps.* 77. 7. will the Lord c. off
Ps. 94. 14. Lord will not c. off his peo-
 ple, *Lam.* 3. 81.
Rom. 13. 12. c. off the works of darkness
 1 *Tim.* 5. 12. because they have c. off
 their first faith
CAST out, *Is.* 26. 19. and the earth shall
 c. out the dead
Ezek. 16. 5. c. out in the open field
Matt. 5. 13. salt unsavoury to be c. out,
Luke 14. 35.
 7. 5. hypocrite first c. out the beam,
Luke 6. 42.
 8. 12. the children of the kingdom
 shall be c. out
 12. 24. not c. out devils but by Beel-
 zebub, *Luke* 11. 18.
 17. 19. why could not we c. him out,
Mark 9. 28.
 21. 12. c. out all that sold, *Mark* 11.
 15; *Luke* 19. 45.
Mark 16. 9. Magdalene, out of whom he
 had c. seven devils
 17. in my name shall they c. out devils
Luke 6. 22. c. out your name as evil, for
 11. 20. with finger of God c. out devils
 18. 32. I c. out devils, and do cures
John 6. 87. him that cometh, I will in
 no wise c. out
Acts 7. 58. they c. Stephen out of city
Gal. 4. 30. c. out the bond-woman and
Rev. 20. 9. the great dragon was c. out
CAST up, *Is.* 57. 14. c. ye up, prepare the
 way, 62. 10.
 20. waters c. up mire and dirt
CASTEST, *ETH.* 1 *John* 4. 18. but per-
 fect love c. fear
Rev. 6. 13. fig-tree c. her untimely figs
CASTING, *Matt.* 27. 35. parted his gar-
 ments, c. lots, *Mark* 15. 24.
Mark 9. 38. we saw one c. out devils,
Luke 9. 49.
Luke 21. 1. rich men c. their gifts into
 2 *Cor.* 10. 5. c. down imaginations and
 1 *Pe.* 5. 7. c. all your care on him, for

CASTLE.—A walled enclosure, with a tower or towers strongly built, designed as a place of security from the assaults of foes. Castles were of early origin, Gen. xxv. 16. Though the Ishmaelites were a wandering people, they had their inclosures, or *castles*, wherein to remove their wives and children in times of war. Doubtless these castles were of rude construction. They were, however, sufficient for the designed purpose, for they furnished the sacred writers with one of their most emphatic figures. See Ps. xviii. 2; Nah. i. 7.

CASTOR, Kas'-tor, a beaver.—Castor and Pollux, in heathen mythology, were two brothers, sons of Jupiter and Leda, supposed to be hostile to pirates. The vessel in which Paul went to Rome, had the sign of Castor and Pollux, Acts xxviii. 11. The figures and names of saints are still seen on the prows of Italian and Sicilian ships, whose captains would not sail without one.

CATCH every man his wife, *Judg.* 21. 21.
Pa. 10. 9. in wait to c. the poor
 85. 8. in net, hid, c. himself
 100. 11. extortioner c. all that he hath
Jer. 5. 26. set a trap they c. men
Mark 12. 13. to c. him in his words
Luke 5. 10. henceforth thou shalt c. men

CATERPILLAR.—Sometimes the word means the locust. But if not, it is evident that it was a very destructive insect, and employed as an agent to execute the judgments of God. Some think the mole-cricket is meant. In its grub-state it is very destructive to corn and other vegetables.

CATERPILLAR, 1 *Kings* 8. 27. if there be any c. 2 *Chr.* 6. 28.
Ps. 78. 46. gave increase to c.
 105. 34. c. came without number
Jer. 51. 14. all thee with men as with c.
 27. the horses come up as the rough c.
Joel 2. 25. I will restore the ears the c. hath eaten

CATHOLIC.—*Universal*; this is its meaning, as used by the primitive Christians to distinguish the church of Christ from the heretical sects which had begun to exist. The word *Catholic* is imprudently assumed by the Pophish church in opposition to all who differ from her, and whom she brands

with the name of *heretic*. Call the Romish church *Papists*, and not *Catholics*, as it does not apply to them who say they are *apostles*, and are found liars unto God.

CATTLE.—"And all the cattle of Egypt died," &c. *Exod.* ix. 6. This verse has been said to contradict verse 20, where it is said that some of the cattle of Egypt remained alive. The word *all* is not always used in an *absolute*, but often in a *relative* or *comparative* sense, as implying *many*, *some of all sorts*, &c. Probably, the meaning is, "All the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites; ver. 4 and 6.

CATTLE thousand hills mine, *Ps.* 50. 10.
Gen. 1. 25. God made the c. after their
Ex. 12. 29. smote all first-born of the c.
Ps. 104. 14. grass to grow for c.
Ezek. 34. 17. I judge between c. and c.
Luke 17. 7. having servant feeding c.
John 4. 12. drank thereof and his c.

CATTLE, much, *Ex.* 12. 38. Israel went out of Egypt with much c.

Jonah 4. 11. spare Nineveh, much c.

CATTLE, their, *Ps.* 78. 48. he gave up

their c. also to the hail

Ps. 107. 28. not their c. to decrease

CAUGHT him kissed him, *Prov.* 7. 13.

Gen. 22. 13. behind him a ram c. by horns

89. 12. she c. him by garment, saying,

lie with me

Judg. 1. 6. c. Adoni-Besek, and cut off

his thumbs

15. 4. Samson c. three hundred foxes

21. 23. wives danced, whom they c.

2 *Sam.* 18. 9. Absalom's head c. oak

Matt. 14. 31. Jesus c. Peter, and said

Mark 12. 3. c. servant and beat him

Luke 8. 29. oftentimes it c. him, and

John 21. 3. that night they c. nothing

Acts 8. 39. Spirit of Lord c. away Phillip

Acts 26. 21. for these causes the Jews

c. me in the temple

2 *Cor.* 12. 4. c. up into paradise

16. crafty I c. you with guile

1 *Thess.* 4. 17. c. up together with them

Rev. 12. 5. her child was c. up to God

CAUL.—The membranous vessel

which contains the heart; "I will

rend the caul of thy heart;" *Hosea*

xiii. 8.

CAULS, *Isa.* iii. 18.—Head-dresses;

or it refers to the manner in which the

Eastern females set the tresses of their

hair, as they hung down their backs.

The hair is equally divided into a

number of braids and tresses, to each of

which are added three silken threads,

each charged with small ornaments of gold, and terminating in small gold crins. Mr. Lane says of these ornaments, "The *sufa* appears to be the prettiest, as well as the most singular of the ornaments worn by Egyptian females. The glittering of the *burck*, &c., and their clinking together as the wearer walks, have a peculiarly lively effect.

CAUSE, suit, action, controversy, Isa. i. 23, "The widow's cause comes not before them." Ps. cx. 12; Exod. xxii. 9; xxiii. 3. The matter or crime wherewith one is charged, Acts xxv. 27. It is also put for reason, 1 Sam. xvii. 29. Sake or account, 2 Cor. vii. 12. To make, effect, bring to pass, Gen. vii. 4; Exod. ix. 18; Jer. iv. 4-11. Be the authors of, Rom. xvi. 17. "Now I beseech you, brethren, mark them which cause divisions and offences," &c. *Causeless*, without just ground or reason, 1 Sam. xxv. 31; Prov. xxvi. 2.

CAUSE come before judge, Ez. 22. 9. Ez. 23. 2. nor speak in a c. to decline
3. not countenance poor man in his c.
6. nor wrest judgment of poor in c.
Deut. i. 17. c. that is too hard
1 Kings 8. 45. maintain their c. 49.
Job 5. 8. to God would I commit my c.
Ps. 9. 4. hast maintained my c.
35. 23. awaken to my c. my God, 27.
Prov. 18. 17. that is first in his own c.
25. 9. debate thy c. with neighbour
Ecc. 7. 10. what is c. that former days
Is. 51. 22. pleads the c. of his people
Jer. 8. 28. judge not c. of fatherless,
11. 20. to thee I revealed my c. 20. 12.
Lam. 3. 36. to subvert a man in his c.
Matt. 19. 3. put away wife for every c.
2 Cor. 4. 16. for which c. we faint not
5. 13. if we be sober, it is for your c.
Ez. 9. 16. for this c. Matt. 19. 5; Eph.
5. 31; John 12. 27, & 18. 37; Rom.
1. 26, & 13. 6; 1 Cor. 11. 30.
1 Tim. i. 16. c. I obtained mercy
Ps. 119. 161. without c. Prov. 3. 30;
Matt. 5. 22; John 15. 25.
Job 6. 24. c. me to understand
Ps. 10. 17. wilt c. thine ear to hear
67. 1. c. his face to shine, 80. 3. 7. 19.
85. 4. c. thine anger to cease
Is. 3. 12. lead thee c. thee to err, 9. 16.
56. 14. I will c. thee to ride on high
66. 9. and not c. to bring forth
Jer. 3. 13. not c. my anger to fall
7. 3. c. you to dwell in this place, 7.
15. 4. c. them to be removed into
11. c. the enemy to treat thee well
18. 2. c. thee to hear my words
32. 37. c. them to dwell safely

44. c. their captivity to return, 83. 7.
11. 26, & 34. 23, & 42. 12.
Lam. 3. 32. though he c. grief yet he'll
Ezek. 36. 27. c. you to walk in my statutes
37. 5. c. breath to enter into you
Dan. 9. 17. c. thy face to shine on sanctuary
Rom. 16. 17. mark who c. divisions
Prov. 7. 21. fair speech c. to yield
10. 5. son c. shame, 17. 2, & 19. 26.
18. 18. lot c. contentions to cease
19. 27. cease to hear instruction that
c. to err
Matt. 5. 32. c. her to commit adultery
2 Cor. 2. 14. always c. us to triumph
Prov. 26. 2. curse c. not come

CAVES.—Places of habitation, retirement, and concealment. To a cave Lot and his daughters retired after the destruction of Sodom; Gen. xix. 30. In time of war, they afforded an excellent refuge; 1 Sam. xiii. 6. The strongholds of Engedi, where David and his 400 followers hid themselves, can be clearly identified; 1 Sam. xxiii. 29; xxiv. 3. Some of these caves were very large, and generally had but little light. Thus David and his followers were able to conceal themselves in the sides of a cave, that Saul, their pursuer, though he spent some time in the cave, did not discover them; 1 Sam. xxiv. 1-8.

The five kings that attacked Gibeon, after they had been conquered by Joshua, hid themselves in a cave near Makkedah, not far from Adullam. Josh. x. 16. The cave also of Machpelah, in Mount Hebron, is famous as the family vault of Abraham and his descendants; Gen. xxiii.; xxv. 9; xlix. 30; l. 13. These caverns were all in the south; but it was probably in the mountains of Ephraim, that good Obadiah found two caves, each capable of concealing fifty prophets from the fury of Jezebel; 1 Kings xviii. 4. And the apostle mentions it as no unusual thing for the faithful servants of God to be driven "to wander in deserts and in mountains, in dens and in caves of the earth." Heb. xi. 38. Persons were also buried in caves; Gen. xix. 30; Josh. x. 16; Gen. xxiii. 9; 1 Sam. xxiv. 3; Heb. xi. 38.

CAVE, and stone lay on it, *John* 11. 38.
Gen. 19. 30. Lot dwelt in c. and two daughters

23. 19. buried Sarah in the c.—
25. 9. Abraham—49. 29. Jacob
Josh. 10. 16. hid themselves in a c.—
1 *Kings* 18. 4. hid them by fifty in a c.
Is. 2. 19. go into c. for fear of Lord
Ezek. 33. 27. die that be in the c.
Heb. 11. 38. wandered in c. of earth
CEASE, not day nor night; *Gen.* 8. 22.
Deut. 18. 11. poor never c. out of land
Neh. 6. 3. why should the work c.
Job 3. 17. there the wicked c. troubling
Ps. 37. 8. c. from anger and wrath

46. 9. he maketh the wars to c.
Prov. 19. 27. c. to hear instruction that
23. 4. c. from thine own wisdom
Is. 1. 16. c. to do evil, learn to do well
2. 22. c. ye from man whose breath
Acts 13. 10. wilt thou not c. to pervert
1 *Cor.* 13. 8. tongues they shall c.
Eph. 1. 16. c. not to—thanks for you
Col. 1. 9. c. not to pray for you
2 *Pet.* 2. 14. cannot c. from sin
Ps. 12. 1. godly man c.
Prov. 26. 20. no tale-bearer, strife, c.
1 *Thess.* 5. 17. pray without c. 2. 13; 1
Sam. 12. 23; *Acts* 12. 5; *Rom.* 1. 9;
2 *Tim.* 1. 3.

CEDAR.—This tree, from its majestic and beautiful aspect, is frequently alluded to in the figurative language of the Scriptures. It is an evergreen rising from 120 to 160 feet in height, and thirty or forty in circumference; and is highly valued on account of its durability and fragrance. Some of these trees are supposed to have stood a thousand years; the metaphor indicates perpetuity of security and bliss. Lebanon, once celebrated for its cedars, produces only few; those of large size are only about seven. The wood is of a beautiful brownish colour, of a fragrant smell, and fine grain. It is never attacked by worms, and is almost incorruptible. It has been found in the ruins of ancient temples, almost without any symptoms of decay, after having lain upwards of 2000 years. It constituted the beams, the ceilings, the wainscot, and even some parts of the walls; several edifices erected by Solomon being built with three rows of hewn stones, and a row of cedar beams; *Songs* i. 7; *Jer.* xxii. 14; 1 *Kings* vi. 16; xxii. 36; vii. 12.

Solomon, for a considerable time, kept 10,000 men continually employed on Mount Lebanon in cutting down and squaring cedar, 1 *Kings* v. 13, 14. So liberal was he in



using it, that two of his structures were denominated from it. Zechariah, when threatening the destruction of the temple, says, "Open thy doors, O Lebanon, that the fire may devour thy cedars;" *Zech.* xi. 1. The cedars were frequently chosen to form masts for ships of large burden; *Ezek.* xxvii. 5. In allusion to the immense quantity of timber which filled the forests of Lebanon, and the numerous herds of cattle with which they were enriched, the prophet, contemplating the greatness of the Creator, and the impossibility of any of his creatures representing an offering or worship equal to his greatness, exclaims, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering,"

Isa. xl. 16. The Psalmist describes the increase of the saints in spiritual graces and enjoyments, as "growing like cedars in Lebanon."

By prophets and poets they are selected as emblems of prosperity; and of princes and other great men, Ps. xcii. 12; 2 Kings xiv. 9; Isa. ii. 13. Lebanon sometimes means its cedars; as Solomon's palace, "the house of the forest of Lebanon;" which was probably supported by pillars of cedar. So also "He cast forth his roots as Lebanon;" not the mountain, but the cedars on it; Hos. xiv. 5.

CEDAR, *Lev.* 14. 4; *Jer.* 22. 14. 15.

2 *Sam.* 7. 2. I dwell in house of c. but

2 *Kings* 14. 9. thistle sent to c. in Lebanon

Ps. 29. 5. voice of the Lord breaks the c. 92. 12. grow like c. in Lebanon

Song 1. 17. beams of our house are c. 5. 15. countenance excellent as the c.

Isa. 9. 10. we will change them into c.

Ezek. 31. 3. Assyrian a c. in Lebanon

Amos 2. 9. Amorites as height of c.

CEDRON, Ke'-dron.—A brook between Jerusalem and Mount Olivet, John xviii. 1. Called Kidron, 2 *Sam.* xv. 23. It is dry, or nearly so, in the midst of summer.

CELEBRATE, To solemnize; *Lev.* 23

41.—To praise, render famous; *Isa.*

33. 13.

CELESTIAL.—The Apostle, 1 *Cor.* xv. 40, speaks of *human* beings, some of whom were clothed with *celestial*, others with *terrestrial* bodies. By *celestial bodies* he means such refined bodies as those possessed by Enoch, Elijah, and Christ himself, and the bodies of the saints which arose after the Redeemer's resurrection.

CENCHREA, Sen'-kre-a, (or according to the Greek, Ken'-kre-a,) *millet, small pulse*.—A sea-port town belonging to Corinth, in the Archipelago, Acts xviii. 18. A Christian church once existed there; *Rom.* xvi. 1-4.

CENSER, an instrument of pure gold, 1 *Kings* vii. 50, used in the service of the sanctuary. (1.) To put fire in, and that on the fire of the altar, *Lev.* xvi. 12. (2.) Whereon to

put an handful of incense, of spices, *Exod.* xxv. 6; xxxi. 11. (3.) To make atonement, and prevent death, *Num.* xvi. 46. (4.) Typical representation of the Redeemer's intercession, *Rev.* viii. 3, 4. "And another angel came and stood at the altar, having a golden *censer*; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

CENTURION.—A Roman commander, who had the command of one hundred soldiers. Of one of these Centurions, we read, (*Luke* vii. 5,) "For he loveth our nation, and he hath built us a synagogue." Others are mentioned. See Concordance, as below.

CENTURION, 8, *Matt.* 8. 5. there came

unto him a c. beseeching him

8. c. said, Lord, I am not worthy thou

27. 54. the c. saw the earthquake

Luke 7. 2. c. servant who was sick

Acts 10. 1. Cornelius was a c. of the

Italian band

22. Cornelius the c. a just man that

21. 32. who immediately took c. and

22. 28. when the c. heard that, he went

23. 17. then Paul called one of the c.

23. he called to him c. saying, make

24. 23. and he commanded a c. to keep

Paul

23. 16. the c. delivered the prisoners to

CEPHAS, generally pronounced Se'-fas, but more properly Ke'-fas, a *stone or rock*.—Christ changed Peter's name (*John* i. 42,) from Simon into Cephas, a Syriac word, signifying a stone, which by the Greeks was rendered Petros, and by the Latins Petrus; both signifying the same.

CESAREA.—See *Cæsarea*.

CHAFF.—Denotes false doctrine; *Jer.* xxiii. 28, "Prophet that hath my word, let him speak my word faithfully. What is *chaff* to the wheat? saith the Lord." Also worthless irreligious persons are meant by the figure; *Psa.* i. 4. Chaff which the wind driveth away, refers to the east-erns winnowing their corn in the open air, by throwing it up against the wind, *Luke* iii. 17. "He will burn, &c., alludes to the custom of burning chaff after the winnowing, that it

might not be blown back again, and be mixed with the wheat, Matt. iii. 12.

CHAFF, wicked as, Job 21. 18; Ps. 1. 4. & 35. 5; Is. 5. 24. & 17. 13. & 29. 5. & 41. 16; Dan. 2. 35; Hos. 13. 3. Is. 33. 11. ye shall conceive c. Jer. 23. 28. what is the c. to wheat Eph. 2. 2. before day pass as c. Matt. 3. 12. burn up c. in unquench-

CHAIN.—Calamity or affliction, symbolically, Lam. iii. 7.

CHAINS.—'Bound with two chains.'

The Romans chained the hand of a prisoner to a soldier on guard, Acts xxi. 33. One end of the chain was attached to the right hand of the prisoner, and the other to the left hand of the soldier, Acts xxviii. 20; Eph. vi. 20; 2 Tim. i. 16. Sometimes a prisoner was attached by two chains to two soldiers; Acts xii. 6.

CHAINS.—"The Lord will take away the chains," &c.; Isa. iii. 9. Literally, drops or pendants, referring, no doubt, to various kinds of pendant ornaments, as nose-jewels, ear-rings, &c., made of silver or gold, but sometimes they are of coral, mother of pearl, &c.

CHAIN, Gen. 41. 42; Dan. 5. 7; Ezek. 13. 4. 9; Mark 5. 3. 4.

Ps. 73. 6. pride compasseth them as c. 149. 8. to bind their kings with c. and nobles

Prov. 1. 9. shall be c. about thy neck Songs 1. 10. thy neck comely with c. of gold

Acts 28. 20. for hope of Israel this c.

2 Tim. 1. 16. not ashamed of my c.

2 Pet. 2. 4. delivered into c. of darkness

Jude 6. reserved in everlasting c.

CHALCEDONY, Kal-se-do'-ne'.—A precious stone of a greyish colour, clouded as the modern cornelian, with blue, yellow, or purple. It derived its name from Chalcedon, a town on the Bosphorus, opposite Byzantium, Rev. xxi. 19.

CHALCOL, Kal'-kol, *who nourishes, sustains the whole*.—A person celebrated for wisdom; 1 Kings iv. 31.

CHALDEA, Kal-de'-a, *as demons, as robbers*.—A country of Asia, known in ancient times by the name of Shinar. It lay on both sides of the Euphrates. It was bounded by Mesopotamia on the north, and Arabia the Desert on the west, the Persian

gulf, and part of Arabia-Felix on the south. The soil is fertile; but rain seldom falls, sometimes scarcely any for eight months. This deficiency is supplied by the annual inundations of the Tigris and Euphrates. The inhabitants laboriously water the lands which lie too high to be overflowed. Its ancient name was *Shinar*, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. It is now called *Kaldar*.

CHALDEANS, Kal-de'-ans.—The inhabitants of Chaldea, or Babylonians; Job i. 17. They were so accustomed to prognosticate from the study of the heavenly bodies, that the word Chaldean is used by the Greeks and Latins, as synonymous with astrologer.

CHALDEANS, Job 1. 17; Is. 43. 14. & 48. 20; Jer. 38. 8. & 40. 9. & 50. 35; Ezek. 23. 14; Dan. 1. 4. & 2. 1.

CHAMBER, a secret place in a house, Matt. vi. 6; a place of Christian meeting, Acts xx. 8. The clouds, Ps. civ. 13. ; "He watereth the hills from his chambers." The stars towards the south pole are called "the chambers of the south," Job ix. 9. The room occupied by Elisha, 2 Kings iv. 10, is called "a little chamber." The house might be by the town wall, as Rahab's, Josh. ii. 15, and the chamber being on the wall, the prophet thereby might have the more free ingress and egress; or the meaning of the woman might be to make a little chamber with a wall, a partition, to separate it from other rooms, that he might be the more private. "*Bed-chamber*," according to the usage of the east, does not mean a lodging room, but a repository for beds. Chardin says, "In the east, beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a mattress or two of cotton, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them." In a chamber of beds Joash was concealed, 2 Kings xi. 2. The promises and providences

of God are called chambers, Isaiah xxvi. 20.

CHAMBER, Gen. 43. 30. Joseph entered into his c. and wept

2 Kings 4. 11. Elisha turned into the c. and laid there

Job 9. 9. makes the c. of the south

Ps. 104. 3. beams of c. in waters

Prov. 7. 27. going down to c. of death

Songs 1. 4. king brought me into his c.

Is. 26. 20. enter into thy c. shut

Dan. 6. 10. windows open in his c. to Jerusalem

Matt. 24. 26. he is in the secret c.

Rom. 13. 13. not in c. and

CHAMBER, inner, 2 Kings 9. 2. carry Jehu into innerc. and take the box

CHAMBER little, 2 Kings 4. 10. let us make a little c. on the wall

CHAMBER, upper, 2 Kings 1. 2. Ahas fell through a lattice in his upper c.

Acts 9. 37. washed, and laid Dorcas in an upper c.

CHAMBERS OF IMAGERY.—

"Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth;" Ezek. viii. 12. Probably these images of adoration were similar to those of Egypt, the ox, the ape, the dog, the crocodile, the beetle, &c. They were at that time privately worshipped by the Jewish council. The images were portrayed on the walls in vivid colours, as we find those ancient idols are on the walls of the tombs of the kings and nobles of Egypt.

CHAMBERLAIN.—An officer who had charge of the royal chambers and wardrobe; Esth. i. 10, 12, 15. The title in Rom. xvi. 23, probably denotes the steward or treasurer of the city.

CHAMOIS, Sha-moe'.—The original implies, a goat, antelope, or deer; Deut. xiv. 5.

CHAMPAIGN, Tsham'pane'.—A plain open country; Deut. xi. 30.

CHANCE, denotes ignorance, not on God's part, but on ours. It has been well defined 'Direction which we cannot see;' Eccl. ix. 11; *Dr. Wardlaw*. Also, to happen, to fall out; Deut. xxii. 6.

CHANCE, 1 Sam. 6. 9. a c. that happened to us

2 Sam. 1. 6. as I happened by c.

Eccl. 9. 11. but time and c. happen

Luke 10. 31. by a priest came that way

CHANCES, Kay'-nees.—The same as **HANES**. A garrison on the borders of Egypt; Isa. xxx. 4.

CHANGES OF RAIMENT.—Presenting of upper garments is one mode of complimenting persons in the east; Gen. xlv. 22; 2 Kings v. 22.

CHANGE of raiment, *Judg.* 14. 12, 13;

Zech. 3. 4; *Isa.* 3. 22.

Job 14. 14. wait till my c. come

10. 17. c. and war are against me

Ps. 55. 19. they have no c. therefore

Prov. 24. 21. meddle not with given to c.

Heb. 7. 12. made of necessity c. to law

Job 17. 12. they c. night into day

Ps. 102. 26. shalt thou c. them

Jer. 13. 23. can Ethiopian c. his skin or

Dan. 7. 25. thing to c. times and laws

Mal. 3. 6. I am the Lord, I c. not

Rom. 1. 26. women did c. natural use

Phil. 3. 21. who shall c. our vile body

1 Sam. 21. 13. c. behaviour

Ps. 102. 26. and they shall be c.

Jer. 2. 11. hath a nation c. their gods

Rom. 1. 23. c. the glory of God

25. c. the truth of God into a lie

1 Cor. 15. 51. shall all be c. 59.

2 Cor. 3. 18. c. into same image

Ps. 15. 4. swears and c. not

Dan. 2. 21. he c. times and seasons

Mark 11. 15. money c. *Matt.* 21. 12;

John 2. 14. 15.

CHANT, to sound of viol, Amos vi. 5. Chanting to the sound of this instrument, was to make similar sounds with the voice, modulating the tones so as to correspond with its sounds.

CHAPITER.—Ornaments on the tops of pillars; *Exod.* xxxvi. 38; xxxviii. 17; 1 Kings vii. 16.

CHARASHIM, Kar'-a-shim.—A valley in Judea, lying along the Jordan; 1 Chron. iv. 14.

CHARGE, to command, *Exod.* i. 22. To prohibit, *Gen.* xxviii. 1. To adjure, 1 Sam. xiv. 27. To load or burden, *Deut.* xxiv. 5; 1 Tim. v. 16. To exhort, 1 Thess. ii. 11.—An officer or employ, *Num.* vii. 26.

CHARGE, *Gen.* 28. 5, & 28. 6.

Deut. 21. 8. lay not innocent blood to people's c.

Neh. 7. 2. I gave Hanani c. over Jerusalem

Ps. 85. 11. they laid to my c. things I

91. 11. give angels c. over thee

Songs 2. 7. I c. you O daughters of Jerusalem, 8. 5, & 5. 8, & 8. 4.

Acts 7. 60. lay not this sin to their c.
8. 27. eunuch, who had c. of treasure
16. 24. received such a c. thrust them
 into prison

Rom. 8. 33. anything to c. of God's elect
1 Cor. 9. 18. make gospel without c.

7. goes a wariar at his own c.
1 Tim. 1. 18. this c. I commit to thee

6. 17. c. them that are rich
2 Tim. 4. 16. not I to their c.

CHARGEABLE, 2 Cor. 11. 9. I was c. to
 no man

1 Thess. 2. 9. would not be c. to any of
 you

2 Thess. 3. 8. not be c. to any of you

CHARGED, Job 1. 23. nor c. God foolishly

Job. 4. 18. c. his angels with folly

1 Thess. 2. 11. c. every one as a father

CHARGER.—A vessel for holding provisions at table. "Give me here John the Baptist's head in a charger." The heads of criminals were thus exhibited to princes, as a proof that they had been executed, and to gratify their resentment.

CHARIOT.—The Egyptians possessed chariots at a very early date. Pharaoh caused Joseph to ride in his second chariot through the land, when he interpreted his dreams; Gen. xli. 43. One of the most interesting of the Egyptian paintings represents a person of quality arriving in his carriage, drawn by two horses at an entertainment. He is preceded by a number of footmen, one of whom hastens to knock at the door of the house, another advances to lay hold of the reins, a third carries a stool to assist his master in alighting, and most of them carry their sandals in their hands that they may run with greater ease. We read, 2 Sam. xv. 1, "Absalom prepared him chariots and horses, and fifty men to run before him."

Sometimes the monarch was unattended, and drove furiously with the reins lashed round the waist. Nahum often alludes to chariots which he saw in Nineveh, which implies their use throughout the Assyrian empire. The sculptures recently taken from the excavations of Nineveh and placed in the British Museum, prove that the use of chariots was earlier than the age of Cyrus. On those slabs may be seen various figures of horsemen, armed

men, &c. One represents a chariot drawn by two horses, and containing three persons. One man, probably the chief warrior, appears lifting his right arm, and holding in his left a bow. His tiara is painted red; behind him is a slave carrying a fringed parasol, and at his left is the chariot-driver, holding the reins and whip. See Nahum iii. 3.

CHARIOTS of IRON.—Chariots with iron scythes fastened to their sides or axles, which, when driven with great force and fury, would cut down the soldiers, as grass is cut down with the scythe; Josh. xvii. 16, 18; Judges i. 19; iv. 3; *Dr. Gill*. Homer thus describes them:—

'Lo the fierce coursers as the chariot rolls,
 Tread down whole ranks, and crush out
 heroes' souls;
 Dash'd from their hoofs, while o'er the dead
 they fly!
 Black bloody drops the smoking chariot dye;
 The spiky wheels through heaps of carnage
 towe,
 And thick the groaning axles dropped with
 gore.'

"And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19. This is an improper translation; it makes Jehovah appear as unable to conquer those who fought with chariots of iron. The first clause, "The Lord was with Judah," should end the 18th verse, and this gives the reason for the success of this tribe; the Lord was with Judah, and therefore he slew the Canaanites that inhabited Zephath, &c. The remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support.

Let the verse be thus understood:—And Jehovah was with Judah, and they destroyed the inhabitants of the mountains; but afterwards, when they sinned, they were not able to drive out the inhabitants of the valley, because they had chariots of iron. They were left to their own strength, and their

foes prevailed against them; Judges ii. 2, 3, 11—14.

CHARIOTS of ISRAEL, 2 Kings ii. 12.—Meaning that Elijah was better to Israel than the strongest force of chariots and horsemen. Alluding to one who is the defence of his country.

The Deity was sometimes manifested to men in all the majesty of royalty, accompanied by an army of chariots and horses, not of flesh and blood, but of fire; and he himself appeared in the cherubic chariot, which for brightness and splendour surpassed that of the fiercest flame or the mid-day sun; 2 Kings ii. 11; Ps. lxxviii. 17. A similar scene in vision represented the triumph of God manifest in the flesh. Thus Ezekiel beheld the cherubic chariot, in glory inexpressible, swiftly carry one, "in likeness as the appearance of a man" upon it, every where. An invisible Spirit moved it on as he pleased, for he was in it, Ezek. i. Analogous to this is the beautiful figure of the apostle, when he presents himself and associates led on in triumphal procession by their Saviour and Sovereign, who subdues all things to himself; 2 Cor. ii. 14—16.

CHARIOTS.—"And David took from him 1,000 chariots and 700 horsemen;" 2 Sam. viii. 4; but in 1 Chron. xviii. 4, it is said that the number of horsemen taken from Hadarezer by David was seven *thousand*, a far more probable number than seven *hundred*. When it is known that the Hebrew letters or characters standing for 700 and 7000 are so much alike that the one can scarcely be distinguished from the other, it will be seen how a mistake might easily be made.

CHARIOT, Gen. 41. 43. & 46. 29.

Ex. 14. 25. took off their c. wheels

2 Kings 2. 11. appeared a c. of fire

12. my father the c. of Israel, 13. 14.

Ps. 46. 9. he burneth the c. in the fire

Songs 3. 9. Solomon made himself a c. of

Mic. 1. 13. blind c. to swift beast

Zech. 4. 2. first c. red horses, second c.

black horses

Acts 8. 29. join thyself to this c.

Ps. 30. 7. trust in c.—horses

68. 17. c. of God are twenty thousand

Songs 6. 12. made me like c. of Ammin-

adib

Hab. 3. 8. ride upon thy c. of salvation
CHARIOT, his, Ex. 14. 6. Pharaoh made
ready his c. and took

Judg. 4. 15. Sisera lighted off his c. and
fled away

5. 23. why is his c. so long in coming?
Ps. 104. 3. maketh the clouds his c.

CHARIOT-CITIES, 2 Chr. 1. 14. horse-
men which he placed in c-cities

8. 6. Solomon built c-cities, and store
cities

CHARIOTS, Gen. 50. 9. there went up
with Joseph c. and horse

Ex. 14. 7. Pharaoh took 600 c. and all
the c.

23. the waters covered all the c. and
all the host

15. 4. Pharaoh's c. and host hath he
cast into sea

Josh. 17. 16. have c. of iron, 18; Judg.
1. 19; 4. 3.

Songs 6. 12. like the c. of Amminadib
Jer. 47. 3. at rushing of his c. fathers

Rev. 8. 9. the sound of the wings is as
the sound of c.

CHARIOTS, with horses, 2 Kings 6. 17.
mountain was full of c. and horses

Rev. 18. 13. no man buys their horses
and c.

CHARITY.—More properly rendered *love*, 1 Cor. xiii. 1, &c. Charity, in the popular acceptance of the word, is almsgiving. The old English word *charity* means *love*, love to God and love to man, which is the fulfilling of the law. True charity is an active principle. It is not properly a single virtue, but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow as so many native streams. From general good will to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associates of our neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. Not that it imports a promiscuous undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to

shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend, and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness, and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with those who rejoice, and those who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence, Col. iii. 14; 2 Thess. i. 3; 1 Tim. i. 5; 2 Tim. ii. 22; Tit. ii. 2; 2 Pet. i. 7; Jude 12.

CHARITY edifieth, 1 Cor. 8. 1.

1 Cor. 13. 1. If I have not c. nothing, 2. 3.

4. c. suffereth long; 8. c. never fails

13. now abideth faith, hope, c.

16. 14. let all—be done with c.

Col. 3. 14. above all things put on c.

1 Thess. 3. 6. tidings of your c.

2 Thess. 1. 3. c. of every one aboundeth

1 Tim. 1. 5. end of commandment is c.

2. 15. If they continue in faith, c.

4. 12. be thou an example of believers

in c.

2 Tim. 2. 22. follow righteousness, faith, c.

3. 10. known my doctrine, faith, c.

Tit. 2. 2. sound in faith, in c.

1 Pet. 4. 8. have fervent c. among your-

selves, c. shall cover multitude of

2 Pet. 1. 7. add to brotherly kindness c.

3 John 6. borne witness of thy c.

Jude 12. spots in your feasts of c.

Rom. 14. 15. walkest not c.

CHARMED, Jer. 8. 17.

Charmers, Deut. 18. 11; Ps. 58. 5; Is.

19. 8.

CHARRAN, Kar'-ran, a singing,

the heat of wrath.—Called in Genesis

(xi. 31.) *Haran*. This was a place in Mesopotamia, or Syria, between the Euphrates and Tigris, so named in memory of Abraham's late brother Haran; Gen. xi. 28—31. It has still retained its name, and the few Arabs dwelling there call it *Harraz*. Acts vii. 4.

CHASTE. To be chaste is to be pure from fleshly lusts, which war against the spirit, James 4. 1, 5. The church is to be "presented as a chaste virgin to Christ," 2 Cor. 11. 2. There is a chastity of speech, behaviour, and imagination, as well as of body, 1 Pet. 3. 2. "While they behold your chaste conversation coupled with fear;" Tit. 2. 5.

CHASTEN, to correct in love, Psalm cxviii. 18; Heb. xii. 5, 6. To punish in justice, Lev. xxvi. 28. To humble one's self before God, Dan. x. 12. "The chastisement of our peace was upon him," Isa. liii. 5, means, the punishment by which our peace, i. e. our reconciliation to God, and salvation or happiness, were to be procured, was laid upon Christ, by God's justice, with his own consent. Or, he was chastised to procure our peace, and to reconcile us to God, Rom. iii. 25; v. 9, 10; 2 Cor. v. 19, 21; Col. i. 20; 1 Pet. iii. 18; ii. 24.

CHASTEN with rod of men, 2 Sam. 7. 14.

Ps. 6. 1. neither c. me in thy, 38. 1.

Prov. 19. 18. c. thy son while hope

Dan. 10. 12. to c. thyself before God

Rev. 8. 19. as many as I love I c.

Ps. 118. 18. Lord has c. me sore

69. 10. I c. my soul with fasting

73. 14. been c. every morning

1 Cor. 11. 32. we are c. of the Lord

Heb. 12. 10. for a few days c. us

Ps. 94. 12. blessed whom thou c.

2 Cor. 6. 9. as c. and not killed

Deut. 8. 5. as a man c. his son so the

Lord c.

Prov. 13. 24. loves him c. beltimes

Heb. 12. 6. whom the Lord loveth he c.

7. what son whom the father c. not

Job 5. 17. despise not c. of the Lord,

Prov. 3. 11; Heb. 12. 5.

Is. 26. 16. when thy c. was upon them

Heb. 12. 7. If ye endure c. whereof

11. no c. for the present is joyous

CHASTISE you seven times, Lev. 23. 23

Deut. 22. 18. elders shall c. him

1 Kings 12. 11. I will c. with scorpions,

14.

Hos. 7. 12. c. them as their congrega-

tion

10. 10. desire I should c. them

Luke 23. 16. c. him and release him, 22.

2 *Chr.* 10. 11. 14. father c. with whips,
c. *Ps.* 94. 10.

Deut. 11. 2. not seen the c.

Job. 34. 31. I have borne c. I will not

Is. 53. 5. the c. of our peace was on

Jer. 50. 14. with c. of a cruel one

Heb. 12. 8. if ye be without c.

CHATTER like a crane, *Is.* 53. 14.

CHEBAR, Ke'-bar, *strength, or power*.—A river of Chaldea, *Ezek.* i.

1. Supposed to have arisen near the mouth of the Tigris, and to have run through Mesopotamia to the south-west into the Euphrates. It is connected with the extraordinary predictions of the prophet Ezekiel under the guidance of the Holy Spirit. It is now called Khabour; by the Greeks it was called Chaboras.

CHEDORLAOMER, Ked-or-lay'-o-mer, or Ke-dor-la-o'-mer, *generation of servitude*.—A king of the Elamites, supposed to be Persians, or a people bordering on the Persian kingdom, *Gen.* xiv. 1.

CHEEK, 1 *Kings* 22. 24; *Job* 16. 10; *Is.* 50. 6; *Lam.* 3. 30; *Mic.* 5. 1; *Matt.* 5. 39; *Luke* 6. 29; *Deut.* 18. 3.

Songs 1. 10. thy c. are comely with rows

5. 13. his c. as bed of spices, flowers

CHEKE, *Matt.* 9. 2. be of good c. thy sins are forgiven

14. 27. be of good c. it is I, *Mark* 6. 50.

John 16. 33. be of good c. I have overcome world

Acts 23. 11. stood by him and said, be of good c. Paul

27. 22. I exhort you to be of good c.

25. sins, be of good c. for I believe God

CHEKERETH, *Judg.* 9. 13. wine, which c. God and man

CHEERFUL, *Prov.* 17. 13. merry heart maketh a c. countenance

2 *Cor.* 9. 7. for God loveth a c. giver

CHEERFULNESS, *Rom.* 12. 8. he that sheweth mercy with c.

CHEERFULLY, *Acts* 24. 10. I do the more c. answer

CHELAL, Ke'-lal.—An Israelite who returned from Babylon, *Ezra* x. 30.

CHELLUH, Kel'-lu.—The name of a place, *Ezra* x. 35.

CHELUB, Ke'-lub.—A descendant from Asher, 1 *Chron.* iv. 11.

CHELUBAI, Ke-lew'-bay.—Son of Hezron, 1 *Chron.* ii. 9.

CHEMARIMS, Kem'-a-rims, *black, or blackness*.—*Zeph.* i. 4. The root implies to burn; it may therefore refer

to fire-priests, worshippers of Baal, the emblem of the sun.

CHEMOSH, Ke'mosh, *as hand-ling, as taken away*.—An idol deity of the Moabites, whose worship was connected with the grossest abominations, 2 *Kings* xxiii. 13. The worship of this idol was introduced among the Israelites by Solomon, 1 *Kings* xi. 7.

CHENAANAH, Ke-nay'-a-nah, *broken in pieces*.—The name of an artificer of king Ahab; 1 *Kings* xxii. 11.

CHENANI, Ken'-a-ny.—Name of a Levite; *Neh.* ix. 4.

CHENANIAH, Ken-a-ny'-ah, *preparation, rectitude of the Lord*.—A chief of the Levites, and master of the temple music; 1 *Chron.* xv. 22.

CHEPHAR-HAAMONAI, Ke'-far-ha am'-mo-nay.—A city of the Gibeonites; *Josh.* xviii. 24.

CHERAN, Ke'-ran, *anger*.—A descendant of Esau; *Gen.* x-xvi. 26.

CHEREETHIMS, Ker'-e-thims, *who cuts, tears away*.—The Philistines, or a particular tribe of them; *Ezek.* xxv. 16; 1 *Sam.* xxx. 14; *Zeph.* i. 5.

CHEREETHITES, Ker'-eth-ites.—David had foreign guards called Chereethites and Palathites; 2 *Sam.* xv. 18. They constituted the king's body guard. They are generally united with the Palethites. They are supposed to have been Philistines, and descended from those taken in the conquest of Canaan. Some render the names "executioners and messengers," and others, "archers and slingers."

CHERISH, to support, nourish, 1 *Kings* 1. 2; *Eph.* 5. 23, 29; 1 *Thess.* 2. 7.

CHERITH, Ke'-rith, *calling, piercing*.—A rivulet which falls into the Jordan below Bethshean. Near this brook the prophet Elijah concealed himself, to avoid the persecution of Jezebel, and was fed by ravens; 1 *Kings* xvii. 3, 4.

CHERUB, Taher'-ub, Cherubim, Taher'-u-bim, in Syriac, to till or plough.—The figures placed in the holy of holies, at each end of the mercy-seat; *Exod.* xxv. 18—20. Read the whole passage. Commentators

peculiarly sacred place but the High Priest, and he only once in the year. We are further told by the Great Apostle of the Gentiles, that the High Priest was a type of the Messiah, and that his annual entrance into the Holy of Holies, at all other times interdicted, represented the entrance of Christ into Heaven. The language of Scripture infers, that Paradise itself was a type of Heaven; and consequently since the Sacred Adytum was also a type of Heaven, we may be assured that the exclusion of the whole people at large from the Holy of Holies, shadowed out the exclusion of our first parents and their posterity from that paradise of which it was a symbol; that the same blaze of glory interdicted the same approach in both cases: and Moses elucidates the Paradisaical Cherubim by the Levitical Ordinance, and is himself explained by St. Paul: namely, that mankind can have no access to the forfeited tree of life, but must for ever remain excluded from the spiritual Paradise, unless a divine Redeemer recovers for them their privileges, and opens the way to happiness and immortality. Thus, as the first book of Scripture represents the children of Adam shut out from the tree of life, so the last book in the triumphant visions of St. John exhibits them as having free access to the same mystic plant through the merits and intercession of their Great High Priest.

These Mystic Symbols and the Ark of the Covenant, are connected also with the types offered by Noah and his family, as is plainly inferred in the appearance of the Lord above the Cherubim; for he is described both in Ezekiel and the Revelation, in the Law and the Gospel, as clad in a brilliant rainbow, the very sign of peace and favour which he vouchsafed to Noah; and as the Ark after the Deluge rested on the brink of the retiring ocean, so a brazen sea constituted part of the furniture of the temple: and in plain allusion to it, a sea of glass, resembling crystal, is described in the Apocalypse, as flowing right

before the Throne of God, in the midst of which are placed the Cherubic animals and the Ark. The compound figures of the Cherubim then are plainly symbols; what they represented, if we view the Noetic family preserved in the ark, as a type of the whole body of the faithful, is most strongly corroborated by Scripture; by St. John they are said, in conjunction with the twenty-four Elders, to fall down before the Lamb, and to acknowledge themselves redeemed to God by his blood, out of every kindred, and tongue, and people, and nation; and who are the persons thus literally redeemed by the blood of the Lamb out of all the tribes of the earth? Clearly *the whole family of the faithful*; and as the Cherubic animals, and the twenty-four elders profess *themselves* to have been thus redeemed; *therefore they must be types of the great body of the faithful*. And as that great body is also typified by the eight members of Noah's family, floating upon the waves of the deluge in the ark; so also the eight faces of the Cherubim surmounting the ark of the covenant, are a type of the very same import, and each alike represent the whole body of the faithful, floating safely, under the care of their Divine Pilot, in the figurative ark of the Church.

It is said of the Saints, according to our translation, that they are before the throne of God, and that he who sitteth on the throne shall dwell among them; but in the original Greek it is said, that he who sitteth on the throne shall dwell as in a *tabernacle above them*. Thus the very same place before God's throne is ascribed to the cherubic animals upon the ark, which is here ascribed to the saints; and Jehovah is said to tabernacle above each of them. Whence the plain inference is, agreeably to the acknowledgment of the Cherubic Symbols, that they are redeemed out of all nations by the blood of the Lamb, that the Cherubim are to be viewed as hieroglyphics of the whole body of the faithful, secure within

the ark of the Church : thus further Dr. Hales, in his valuable Chronology, (vol. ii. p. 1300,) says, "the four living creatures are supposed by Hutchinsonian mystics to denote the Godhead, by other Commentators, Archangels, or the principal powers of heaven ; both incorrectly, for why should the Deity praise himself ? and they are distinguished from angels afterwards in verse 11,—and further are said, to be redeemed themselves by the blood of the Lamb,—they rather indeed represent the whole congregation of the faithful in the four quarters of the world, or the Catholic Church, who daily offer up thanksgiving and praise to God : the four-and-twenty elders represent the priesthood corresponding to the chief priests, or heads of the four-and-twenty courses in the Jewish Church.

If the preceding arguments are correct, they devolve a continuity of symbol and type from our first parents to the last concluding scene of the divine economy ; it demonstrates a patriarchal dispensation, and a Divine appearance among them ; it shows how, in the very earliest ages, "God did not leave himself without witness : here was the tabernacle and shechinah, from which Cain for murder was driven out ;" and Paganism throughout the world has been considered to have drawn most of its rites and ceremonies and forms from the Divine ordinances which they have warped and corrupted. By a reference to history, and to many able writers, we might draw out to great length the *conformity of the leading hieroglyphic symbols of animal worship throughout the Pagan world, to those mystic primitive representations* : we trace in the Levitical law, in the prophetic vision of Ezekiel, as well as of the Christian Church vouchsafed to St. John, the same course of mysterious personifications ; leading from the very beginning of times, to the Great Redeemer, who alone by his intercession and grace could make the desired access free to all who come to eternal life through him. These

compound emblems of the Ox, and Lion, the Man, and the Eagle, being then the chosen types under the patriarchal dispensation, also in the Mosaic Law, and in the Christian Church, of "the whole body of the faithful ;" and the Gospel itself, whereby the body of the faithful is formed, being the written testimony of the Evangelists Matthew, Mark, Luke, and John ; it appears most reasonable and natural to conclude, that these spiritual symbols, answering in number and character to their high and important office, should have been early appropriated to them, to denote their intimate association and coincidence together.

Those cherubims placed above the mercy-seat, and in the prophetic visions were surrounded by a bright cloud, symbolical of the presence of the Deity. Doubtless they were emblems of spiritual objects of vast importance ; but no one can positively say what they were. The Apostle seems to speak of them as if their development was future ; for having occasion to notice them, he adds, "of which we cannot now speak particularly." Mr. Davidson judiciously remarks—As seen by John, these hieroglyphics appeared more perfect than even when Ezekiel beheld them ; for every figure was living, and thus corresponded with the kingdom of Christ, which differs in nothing more from the church in former times than in its spiritual life ; a kingdom not of meats and drinks, but of righteousness, peace, and joy of the Holy Spirit. That they represented some division of the church of God seems indisputable, for they adopted the song of the redeemed as their own ; Rev. v. 8. 9. This equally discountenances the supposition that the Trinity or angels are meant. The only probable opinion seems to be, that the cherubim were emblems of the church, and that the figures signified the characteristic features of the worshippers under the respective dispensations. They required in the age of the patriarchs, the courage of lions ; in the prophetic age, the labour and

patience of the ox; in the Christian, the quick sightedness and energy of the eagle; and in heaven, the perfection of the man, as exemplified in the Man Christ Jesus. The glory above the cherubim, in which Ezekiel saw the appearance as of a man, was the sign of the Divine presence, realized in God manifested in the flesh. To this, as the throne of grace, all Israel directed their eyes, in every act of religious worship; and the contemplation of it uniformly produced, as the knowledge of God revealed in Christ has ever done, and will do, profound reverence, humility, confidence, and love. We may add, that every manifestation of the splendid glory, the cherubic throne, and of its reality, in Christ glorified, has been a divine token of the merciful purposes and designs of God to protect and bless his true worshippers; Gen. iii. 24; Ex. xxv. 18—22; Isa. vi; Ezek. i; Matt. xvii. 2—7; Rev. i. 13—18. Imitations of the cherubim, more or less conformed to them, were adopted into the worship of idolators of various nations, especially in the East.

CHERUB, Ke'-rub.—An Israelite who returned from Babylon, unable to prove his genealogy; Ezra ii. 59.

CHERUBIMS, an order of angels; Gen. iii. 24; Ezek. ix. 3; xli. 18.

CHERUBIMS between, 1 Sam. 4. 4; 2 Sam. 6. 2; 2 Kings 19. 15; 1 Chr. 13. 6; Ps. 80. 1, & 99. 1; Is. 37. 16.

CHESALON, Kes'-a-lon.—A city in the tribe of Judah; Josh. xv. 10.

CHESED, Ke'-sed, a *devil*.—Son of Nahor; Gen. xxii. 22. Also father of the Casedim or Chaldeans.

CHESIL, Ke'-sil.—A city in the tribe of Judah; Josh. xv. 30.

CHESNUT-TREE.—Mentioned Gen. xxx. 37; Ezek. xxxi. 8. The Seventy and Jerome render the word *Plain-tree*. It is a tree beautifully formed, has thick and verdant foliage. The leaves are broad, and the flowers small. It affords a cool and grateful shade to the weary traveller. Ezekiel figuratively uses it in connection with the cedar and fir to show the greatness of the Assyrian kingdom.

CHESULLOTH, Ke-sul'-loth.—A place situated on the side of Mount Tabor; Josh. xix. 18.

CHEZIB, Ke'-zib.—A place; Gen. xxxviii. 5, and thought to have been the same as Achzib; Josh. xv. 44.

CHICKENS, hen gathers Matt. 23. 37.
CHIDE not always, Ps. 103. 9.

CHIDON, Ky'-don.—The thrashing-floor of Kidon, where Uzzah was struck dead; 1 Chron. xiii. 9.

CHIEF, (1) The principle person of a family, congregation, or tribe, &c.; Num. iii. 30; Deut. i. 15; 1 Sam. xiv. 38; 2 Sam. v. 8; 2 Cor. xi. 5. (2) The best or most valuable; 1 Sam. xv. 21. (3) The highest; most honourable; Matt. xxiii. 6.

CHIEF, Gen. 40. 9. the c. butler told his dream to Joseph
22. but hanged the c. baker as Joseph interpreted

Ps. 78. 51. smote c. of strength
137. 6. Jerusalem above my c. joy
Prov. 1. 21. Wisdom crieth in c. place
16. 23. whisperer separateth c. friends
Matt. 20. 27. will be c. among you
Luke 11. 15. casteth out devils through c. of the devils

22. 26. that is c. as that serveth
John 12. 42. among c. rulers many believed on him
1 Tim. 1. 15. sinners of whom I am c.
1 Pet. 5. 4. when c. shepherd shall appear, shall receive

CHIEF-CAPTAIN of the band. An officer at the head of a cohort or detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder.—The Roman garrison was stationed in the castle of Antonia.

CHIEF, captain, Acts 21. 31. who smiteth shall be c. and captain

23. 17. bring young man to c. captain
CHIEF captains, Rev. 6. 15. c. captains hid themselves

CHIEF man, or men, Acts 18. 50. Jews stirred up the c. men
Acts 15. 22. Judas and Silas c. men

CHIEF-PRIEST. See *Priest*.

CHIEF priest, 1 Chr. 23. 22. anointed Zadok to be c. priest

CHIEF priests, Ezra 8. 24. separated twelve c. of priests

Matt. 26. 47. a multitude with staves from the c. priests
27. 12. when he was accused of c. priests, Mark 15. 8.

Mark 14. 1. c. *priests* sought to take and put to death, 55; *Matt.* 26. 69; *Luke* 9. 22.

Luke 23. 23. *voices* of them and c. *priests* prevailed

John 7. 32. c. *priests* sent officers to take him, 18. 3.

19 15. c. *priests* answered, we have no king but *Cesar*

CHIEFEST, *Songs* 5. 10. my beloved is the c. among 10,000

Mark 10. 44. c. shall be servant of all
2 *Cor.* 11. 5. whit behind c. of apostles, 12. 11.

CHIEFLY, *Rom.* 2. 2 c. *Phil.* 4. 22; 2 *Pet.* 2. 10.

CHIEF THINGS 'of the ancient mountains.' *Deut.* xxxiii. 15. Alluding to the precious ore, and to the great quantities of grass and corn, vines, figs and olives, &c. which the mountains of Judea produced.

CHILD, son, daughter. Child denotes, (1) A son or a daughter, young in age, 1 *Sam.* i. 22. (2) One weak as a child in knowledge and prudence; *Isa.* x. 19; iii. 4. 12. 1 *Cor.* xiii. 11. (3) One young or weak in grace; 1 *John* ii. 13. (4) Persons unfixed in their principles; *Eph.* iv. 14. (5) It is sometimes used to express our affection to persons. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy; *Ps.* cxxxi. 2.

CHILD, Children, or Sons, are differently understood in Scripture. The descendants of a person, how remote soever they may be, are called sons, or children. Angels are sometimes called children or sons of God; *Job* i. 6; ii. 1. In the New Testament, believers are commonly called the children of God, by virtue of their adoption, and the prerogatives which Christ purchased for them by the merits of his death and sufferings; *John* i. 12. And the children or sons of men is an appellation given to Cain's male children, who lived before the flood. The impious or wicked Israelites were called the sons of men; *Psalm* iv. 2; lvii. 4. but sometimes the term is used without any odious idea, as *Psalm* viii. 4; xi. 4.

CHILD—'The child shall die an hundred years old.' Thought by some to mean that life shall be pro-

longed as before the flood, that he shall be considered as a mere child, who is but a hundred years old. And some think that it implies that knowledge shall be so increased that even a child shall know as much as is now acquired by a man of advanced age; *Isa.* lxx. 20.

Kimchi says, "'No more an infant of days;'" i. e. the people shall live to three or five hundred years of age, as in the days of the patriarchs; and if one die at one hundred years, it is because of some sin; and even at that age he shall be reputed an *infant*; and they will say of him, "An infant is dead." This will be in the millennium.

CHILDREN, sometimes means *inhabitants*; *Ezra* ii. 1; *Matt.* xxiii. 37, &c.—Also, *young men*; 2 *Kings* ii. 24. Also *descendants*; *Ex.* xii. 37; *John* viii. 39.

CHILDREN 'of the bridechamber.' A select number of guests, who were the constant attendants on the bridegroom during the marriage feast; *Matt.* ix. 15. Christ meant that it would be as inconsistent for his disciples to fast and mourn, while they enjoyed his presence and instructions, as it would be for the select friends of a bridegroom to sorrow during the nuptial festivals.

CHILDREN 'are come to the birth;' *Isa.* xxxvii. 3. Expressive of a dangerous crisis.

CHILDREN, 'piping,' alluding to little children who in their play, imitated the joyous and funeral songs of their parents, and others, wishing their playmates to join them; but through disinclination, peevishness, or fickleness, they would not unite in either. Thus Christ reproved the Jews, who were so senseless, peevish and perverse, that they relished no form of instruction, whether mournful or cheerful; *Matt.* 11. 17.

CHILDREN 'of the promise,' the descendants of Abraham, on whom the promised blessings would be bestowed; *Rom.* ix. 8.

CHILDREN 'of the prophets,' their disciples, pupils, followers; *Acts* iii. 25.

CHILDREN 'of the resurrection,' Luke xx. 36. A term equivalent to 'the raised up,' or reference to those saints whose bodies "sleep in Jesus," and who, at his coming, "he will bring with him," yea, "raise them up at the last day," and completely change and renovate their vile bodies, and fashion them like to his own.

CHILD is not, and *Gen.* 37. 30.

Ex. 2. 2. she saw he was a goodly c.

2 Sam. 12. 16. David besought God for c.

Ps. 131. 2. quieted myself as a c.

Prov. 29. 15. but c. left to himself

Ecc. 4. 8. hath neither c. nor brother

10. 16. woe when thy king is a c.

Is. 3. 5. c. behave himself proudly

9. 6. unto us a c. is born—a son

11. 6. a little c. shall lead them

49. 15. woman forget her sucking c.

Jer. 1. 6. I cannot speak for I am a c.

31. 20. son is he a pleasant c.

Hos. 11. 1. when Israel was a c.

Matt. 18. 2. Jesus called a little c.

23. 15. twofold more the c. of hell

Mark 9. 36. took a c. and set him

10. 15. kingdom of God as a little c.

Luke 1. 66. what manner of c. shall

2. 43. the c. Jesus tarried behind

Acts 4. 27. thy holy c. Jesus. 30.

13. 10. thou c. of the devil, thou

1 Cor. 13. 11. was a c. I spake as a c.

Gal. 4. 1. heir as long as he is a c.

2 Tim. 3. 15. from a c. hast known *ecr.*

Rev. 12. 4. to devour her c. as

5. her c. was caught up to

Childbearing, *1 Tim.* 2. 15.

Childhood and youth, *Ecc.* 11. 10.

Childish things, *1 Cor.* 13. 11.

Childless, *Gen.* 15. 2; *Jer.* 23. 30.

CHILDREN struggled, *Gen.* 25. 22.

Gen. 30. 1. give me c. else I die

Ps. 17. 14. they are full of c. and

103. 23. the c. of thy servant shall

113. 9. a joyful mother of c.

127. 3. c. are an heritage of the Lord

Prov. 17. 6. glory of c. are their fathers

Songs 1. 6. my mother's c. were angry

Is. 1. 2. I brought up c. and they

3. give c. to their princes

12. c. are their oppressors

8. 18. I and the c. whom the Lord

bath given me, *Heb.* 2. 13.

20. 9. lying c. that will not hear

63. 8. c. that will not lie, so he

Mal. 4. 6. heart of fathers to c. *Luke*

1. 17.

Matt. 3. 9. of stones to raise up c.

15. 26. not meet to take the c. bread

Luke 6. 35. shall be c. of Highest

16. 8. c. of this world wiser than a

Acts 8. 25. ye are c. of the prophets

Rom. 8. 17. if c. then heirs—of God

1 Cor. 7. 14. else were your c. unclean

14. 20. be not c. In understanding

2 Cor. 12. 14. c. ought not to lay up

Eph. 2. 3. by nature c. of wrath

4. 14. be no more c. tossed to

Eph. 5. 6. wrath of God upon c. of dis-

obedience, *Col.* 2. 6; *Eph.* 2. 2.

6. 1. c. obey your parents, *Col.* 3. 20.

Heb. 12. 5. exhortation speaking as to c.

1 Pet. 1. 14. as obedient c. not

Rev. 2. 23. kill her c. with death

Ex. 34. 7. c. c. unto the third, *Jer.* 2. 9.

Ps. 103. 17; *123.* 6; *Prov.* 13. 22.

Prov. 17. 6. c. c. are crown of old

Matt. 6. 9. c. of God, *Luke* 20. 36; *John*

11. 52; *Rom.* 8. 21; *9.* 8. 26; *Gal.*

3. 23; *1 John* 3. 10; *5.* 2.

Ps. 89. 30. his c. forsake my law, *103.*

13; *Prov.* 20. 7; *1 Tim.* 3. 4.

Luke 16. 8. c. of light, *John* 12. 36; *Eph.*

5. 8; *1 Thes.* 5. 5.

Matt. 18. 3. little c. *19.* 14; *Mark* 10.

14; *Luke* 18. 16; *John* 13. 33; *Gal.*

4. 19; *1 John* 2. 1, 12, 13; *4.* 4.

Rom. 9. 8. c. of promise, *Gal.* 4. 23.

Ps. 123. 3, 6. thy c. 147. 18; *Is.* 54. 13;

Matt. 23. 37; *Luke* 18. 34; *2 John* 4.

Ps. 115. 14. your c. *Matt.* 7. 11; *Luke*

11. 13; *Acts* 2. 39.

Job 19. 18. young c. *Lam.* 4. 4; *Nah.* 3.

10; *Mark* 10. 13.

CHILEAB, Kil'-le-ab, *perfection of the father*.—The son of king David and Abigail; *2 Sam.* iii. 3.

CHILION, Kil'-le-on, *finished, complete*.—The son of Elimelech and Naomi, of Bethlehem-judah; *Ruth* i. 1—5.

CHILMAD, Kil'-mad, *teaching or learning*.—A city of Arabia; *Ezek.* xvii. 23.

CHIMHAM, Kim'-ham, *as they, like to them*.—The son of Barzillai, the Gileadite; *2 Sam.* xiv. 37, 38. The name of a place near Bethlehem; *Jer.* xli. 17.

CHINNEROTH, Kin'-ner-oth.—A city of the tribe of Naphtali, to the south of which lay a great plain, reaching to the Dead Sea; *Josh.* xi. 2; *xii.* 3; *xix.* 35.

CHIOS, Ky'-os, *open or opening*.—An island in the Archipelago over against Smyrna; *Acts* ix. 15. It belonged to Ionia, and was situated between Lesbos and Samos. It is 30 miles long, and 10 miles broad. It was visited by the Apostle Paul on his voyage to Samos. It is the modern *Scio*, and was the scene of a horrid massacre of its inhabitants by the Turks in 1812. During the Greek revolution no place suffered so much as this. The inhabitants had regularly paid their very oppressive taxes to the Sultan; but because

some few of them joined in the insurrection, the Turks massacred in cold blood 60,000 of them, and sold 30,000 others, and principally young women, into vile slavery. Only about 15,000 escaped. The Turks resembled blood-hounds let loose. Their horrible cruelty can scarcely be imagined, much less described. Scio has been represented as the most lovely of all lovely spots.

CHISLEU, Kis'-lew, *rashness, confidence*.—The ninth month of the sacred year of the Jews, and the third of their civil. It answers to our November and December; Zech. vii. 1; Neh. iv. 1.

CHISLON, Kis'-lon, *hope or trust*.—The father of Elidad; Num. xxxiv. 21.

CHISLOTH-TABOR, Kis'-loth-tay'-bor, *fears*.—A city of Palestine, in the tribe of Zebulun; Josh. xix. 12.

CHITTIM, Kit'-tim, *those that bruise, gold, staining*.—Probably the same as Macedonia, peopled by Kittim, the son of Javan, Gen. x. 4. More probably the coasts and islands of the Mediterranean, Num. xxiv. 24.

CHIUN, Ky'-un, or Remphan.—An Egyptian god, whom some think to be Saturn; Amos v. 26; Acts vii. 43.

CHLOE, Klu'-e, *green herb*.—A Christian female of Corinth, who informed Paul of the divisions there, on account of Cephas, Apollos, and himself; 1 Cor. i. 11.

CHOKE, Matt. 13. 7. 22; Mark 4. 7. 19, & 5. 13; Luke 8. 14. 33.

CHOOSE.—To select, or make choice of, Ps. xxv. 12; Exod. xvii. 9. "And Moses said unto Joshua, *Choose* us out men, and go out, fight with Amalek." (1.) It is spoken of Christ, Isa. xlii. 1; "Behold my servant, whom I uphold; mine elect," &c. (2.) Spoken of believers who are saved by faith in Christ, as the one mediator between God and man, 1 Peter i. 9. "Ye are a *chosen* generation, a royal priesthood." Rev. xvii. 14. "Called, and *chosen*, and faithful." Mark xiii. 20. "The elect's sake, whom he hath chosen." Eph.

i. 4. (3.) Spoken of the Jews, Dent. vii. 6; Ps. cv. 6. (4.) Of persons chosen to an office, John vi. 70. (5.) Spoken of the ways of men, Isa. lxvi. 3. (6.) Of places, 2 Chron. vi. 38.

CHOOSE, *Dent. 30. 19. therefore c. life*

Josh. 24. 15. c. whom ye will serve

2 Sam. 24. 12. c. one of them that I

Ps. 25. 12. the way that he shall c.

47. 4. c. our inheritance for us

Prov. 1. 29. did not c. fear of Lord

8. 31. c. none of his ways

Is. 7. 15. c. the good and refuse, 16.

56. 4. c. things that please me

65. 12. c. that wherein I delight not

66. 4. I will c. their delusions

Phil. 1. 22. what I shall c. I wot not

CHOOSEST, ING, *Ps. 65. 4. man thou c.*

and causest

Heb. 11. 25. c. rather to suffer

CHORAZIN, Ko-ray'-zin, *the secret, here is a mystery*.—A town of Galilee, peculiarly privileged as one of the principal scenes of Christ's ministry. It is supposed to be the modern Chorazi or Gerazi, a village about 12 miles N. N. E. of Tiberias; Matt. xi. 21; Luke x. 13.

CHOSEN.—"Many called, but few chosen," Matt. xx. 16. This passage refers to the manner in which the ancients recruited their armies.—The consuls summoned to the Capital all citizens capable of bearing arms, from the age of seventeen to forty-five. They drew up by tribes, and lots were drawn to determine the order in which every tribe should present its soldiers. That which was the first order chose the four citizens judged the fittest to serve in the war; and the six tribunes who commanded the first legion selected one of these four. The tribunes of the second and third legion also made their choice one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose four. The third and fourth legions had the same advantage in their turns. Thus each tribe successively appointed four soldiers till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citi-

sens who had been *called*, but not *CHOSEN*, returned to their respective employments, and served their country in other capacities.

CHOSEN, Josh. 24. 22. ye have c. the Lord

1 Chr. 16. 13. children of Jacob his c. ones

Job 26. 21. hast c. rather than affliction

Ps. 33. 12. c. for his own inheritance

106. 6. children of Jacob. his c. 43.

Prov. 16. 16. rather to be c. than silver

22. 1. good name rather to be c. than

Is. 66. 3. have c. their own ways

Jer. 8. 3. death c. rather than life

49. 12. who is c. man that, 50. 44.

Matt. 30. 16. many called, few c. 22. 14.

Mark 13. 20. elect whom he hath c.

Luke 10. 42. Mary has c. the good part

John 15. 16. ye have not c. me I c. you

Acts 9. 15. he is a c. vessel to me

22. 14. God hath c. thee that thou

1 Cor. 1. 27. God hath c. foolish things

Eph. 1. 4. hath c. us in him before

2 Thess. 2. 13. from beginning c. you to salvation

1 Pet. 2. 4. c. of God and precious

9. ye are c. generation, a royal

Rev. 17. 14. called and c. and faithful

CHOSEN, I have, Is. 41. 9; 43. 10, & 58.

6; Matt. 12. 18—Ps. 119. 30. way

of truth—173. thy precepts—Is. 44.

1. 2. Israel—Jeahurum whom—48.

10. c. thee in furnace of affliction—

John 13. 18. I know whom—15. 16.

19. c. you out of world

CHOZEBA, Ko'-ze-ba.—A town in the tribe of Judah; 1 Chron. iv. 22.

CHRIST JESUS. Eph. ii. 10; Heb. iii. 1. The name of the incarnate Son of God, the Saviour of apostate man. His name is *JESUS*, the *Saviour*. His official name is *CHRIST*. This word is derived from the Greek verb *CHRIO*, to *anoint*, and is synonymous with the Hebrew word *MESSIAH*. Therefore *Christos Iesus*, Christ Jesus, or the anointed Saviour, is a most important name. "This is life eternal, that they might know thee, the only true God, and Jesus (the) Christ whom thou hast sent."

He is called Christ in allusion to the anointing with oil; for, "anciently," says Macknight, "kings, priests, and prophets, were consecrated to their several offices, by the ceremony of solemn unction with perfumed oil; called *'the oil of gladness'*, because it occasioned great joy, both to the person anointed, and to those who

were present at the ceremony. Wherefore the Son being appointed of God to the high offices of universal king, priest, and prophet, among men, he is called by way of eminence, *the Lord's Messiah, Christ, or Anointed One*. But the oil with which God anointed or consecrated him to those offices was not any material oil; nor was the unction external, but internal with the Holy Ghost; John iii. 34, 35.

This anointing implies that he was *appointed, commissioned, and qualified*. His *appointment* is stated, John vi. 27; "Him hath God the Father sealed;" and Heb. v. 4; "And no man taketh this honour to himself, but he that is called of God, as was Aaron." His *commission* is stated, Isa. xlix. 6; Luke iv. 18, &c. His *qualification* is stated Isa. ix. 6, 7; xi. 2—4. The seal of his mission is to be seen in his stupendous miracles, in his spotless life, in his acts of mercy, in his wonderful teaching, &c. It has been computed that the name *Jesus* occurs nearly seven hundred times to designate the blessed Saviour. The name *Christ* occurs about sixty times in the Gospels and Acts, and nearly two hundred and forty times in the Epistles. The compound name of the Redeemer, *Jesus Christ*, seldom occurs in the gospels, but one hundred and sixty times in the Epistles. The title Christ Jesus occurs only in the Epistles.

The great object of Christ's mission was to *save sinners*, by making an atonement for them. This is abundantly stated in the Bible. See *Concordance* which follows.

Messiah was to be *priest* after the order of Melchisedec; Ps. cx. 4. Intimations of his priestly character indeed are numerous in the book of Psalms, and the writings of the prophets; in which we are told that he should come "to do the will of God," by accomplishing that which was typified in the sacrifices and offerings that were continually offered under the law, but in which Jehovah had no delight; Ps. xl. 6—8; that he should "make his soul an offering for

sin," and "pour out his soul unto death;" Isa. liii. 10—12. or in the language of Daniel, that "he should finish transgression, make an end of sins, (or of sin-offerings,) to make reconciliation for iniquity, and bring in an everlasting righteousness, the Messiah should be cut off, but not for himself;" Dan. ix. 24—26. For the fulfilment of these predictions, see Heb. vii. 20—28; viii. 1, 2; ix. 12—24; and x. 21; 1 Pet. iii. 18.

No man that doubts of his being the only true and most high God, can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter up of idolatry, encouraging men to worship himself; and Mahomet, who zealously opposed such worship, must be a valuable reformer! If Christ be not God, the Jews did well to crucify him as a noted blasphemer, that made himself equal with God; they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God the whole of the mystery of our redemption is erroneous or trifling. Where is the divine love in sending a nominal God to redeem us? or what can his death avail us, who are not nominal, but real transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd, and impious, must the language of the Holy Ghost be, particularly in the oracles relative to him? If Christ be not God, what is the whole Christian religion, but a mere comedy and farce, in which one appears in the character of God who is not really so! What are its miracles, predictions, and mysteries, but a system of magic, invented or fabricated by Satan, to promote the blasphemous adoration of a mere creature?

CHRIST should be born, *Matt.* 2. 4.
Matt. 16. 16. thou art *C.* son of living
 23. 8. one your master, even *C.* 10.
Mark 9. 41. because ye belong to *C.*
Luke 24. 24. ought not *C.* to have suffered
 44. it behoved *C.* to suffer
John 4. 25. Messiah called *C.*
 7. 28. this is the very *C.*

John 12. 34. that *C.* abideth for ever
Acts 8. 5. preached *C.* to them
Rom. 6. 6. *C.* died for the ungodly
 8. yet sinners, *C.* died for us
 8. 9. have not the spirit of *C.*
 10. if *C.* be in you the body is dead
 9. 6. of whom *C.* came, who is over
 10. 4. *C.* the end of the law for righteousness
 15. 3. *C.* pleased not himself
 1 *Cor.* 1. 24. *C.* the power of God and
 2. 23. ye are *C.* and *C.* is God's
 5. 7. *C.* our passover is sacrificed
 2 *Cor.* 6. 16. what concord hath *C.* with Belial
Gal. 2. 20. *C.* liveth in me and life I live
 3. 13. *C.* hath redeemed us from
 4. 19. till *C.* be formed in you
 5. 24. that are *C.* have crucified
Eph. 2. 12. ye were without *C.*
 3. 17. that *C.* may dwell in your hearts
 4. 20. ye have not so learned *C.*
 5. 14. *C.* shall give thee light
 23. as *C.* loved the church
 6. 5. in singleness as unto *C.*
Phil. 1. 21. to me to live is *C.*
 23. desire to depart and be with *C.*
 3. 8. that I may win *C.*
 4. 13. can do all things through *C.*
Col. 1. 27. *C.* in you the hope of glory
 3. 4. when *C.* who is our life
 11. *C.* is all and in all
Rom. 8. 1. to them in *C.* Jesus
 2. law of the spirit of life in *C.* Jesus
 1 *Cor.* 1. 30. of him are ye in *C.* Jesus
 2. 2. save Jesus *C.* and him crucified
 2 *Cor.* 13. 5. how that Jesus *C.* is in you
Gal. 3. 28. ye are all one in *C.* Jesus 25.
 5. 6. in *C.* Jesus neither circumcision avails
Eph. 1. 1. saints and faithful in *C.* Jesus
 2. 10. created in *C.* Jesus unto, 1. 1.
Phil. 2. 11. confess that Jesus *C.* is Lord
 3. 3. rejoice in *C.* Jesus and have no
 12. for which apprehended of *C.* Jesus
Col. 2. 6. received *C.* Jesus the Lord,
 8. 24.
 1 *Tim.* 1. 15. that Jesus *C.* came into
 2. 5. one mediator the man *C.* Jesus
 2 *Tim.* 2. 8. good soldier of Jesus *C.*
 3. 12. will live godly in *C.* Jesus
Rom. 12. 5. one body in *C.*
 16. 7. were in *C.* before me
 1 *Cor.* 15. 18. fallen asleep in *C.*
 19. in this life only have hope in *C.*
 2 *Cor.* 5. 17. if any man be in *C.*
 19. God was in *C.* reconciling the
 12. 2. I knew a man in *C.*
Gal. 1. 22. churches which were in *C.*
Phil. 1. 13. my bonds in *C.* are manifest
 2. 1. if any consolation in *C.*
Col. 1. 2. faithful brethren in *C.*
 1 *Thess.* 4. 16. dead in *C.* shall rise first
John 1. 25. that *C.* 6. 69.
Matt. 16. 20. the *C.* 28. 63; *Mark* 8. 29,
 & 14. 61; *Luke* 8. 15, & 9. 30, & 22.
 67; *John* 1. 20. 41, & 3. 28, & 4. 29,
 42, & 7. 41, & 10. 24, & 11. 27, & 20.
 81; 1 *John* 2. 22, & 5. 1.
Rom. 6. 8. if we be dead with *C.*
 8. 17. heirs of God joint-heirs with *C.*

Col. 2. 20. I am crucified with *C.*
Eph. 2. 5. quickened us together with *C.*
Phil. 1. 28. dealing to be with *C.*
Col. 2. 20. if ye be dead with *C.*
 3. 1. if ye be risen with *C.* set affec.
 3. dead, and life is hid with *C.* in God
Rev. 20. 4. reigned with *C.* 1,000 years

CHRISTIAN.—The name given to a disciple of Christ. It was first used at Antioch, (*Acts* xi. 26,) in the year 42. The followers of Christ generally called themselves *Brethren, Faithful, Saints, Believers, Disciples*. They were named Nazarenes, and Galileans, by the Gentiles. A *real Christian* is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessings of the gospel to his soul. His heart is renovated, and inclined to revere, honour, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true Christian* character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.

CHRISTIAN, S. *Acts* 11. 26. first called *C.* at Antioch
 26. 28. almost persuaded me to be *C.*
 1 *Pet.* 4. 16 suffer as a *C.* let him

CHRONICLES.—The name of two books of the Sacred Canon, called by the LXX, *Paralipomena*, (Things Omitted,) as if they were a supplement to the more ancient sacred history. They were designed to preserve the genealogies of the tribes and families of the people of God. These books are supposed to have been compiled by Ezra, when he engaged to collect every authentic record relative to the Israelites, &c. Two of the

sacred books bear this title, as well as other register of events; 1 *Kings* xix. 14; 1 *Chron.* xxvii. 24; *Ezra* ii. 23.

CHRYSOLEITE, Kris'-so-lite.—A transparent precious stone, of a golden colour, mixed with green; *Rev.* xxi. 23. The Indian Topaz is supposed to be the same, which is of a yellowish green, and very beautiful.

CHRYSOPRASUS, Kris-o-prasus.—A precious jewel of a green colour, with a mixture of yellow. It is classed among the beryls; *Rev.* xxi. 20.

CHUB, Kub.—Supposed to be the habitation of the Cubeans, placed by Ptolemy in the Marcotis; *Ezek.* xxx. 5.

CHUN, Kun.—A city of ancient Syria; 1 *Chron.* xviii. 8.

CHURCH. (1.) An assembly met about business, whether lawful or unlawful, *Acts* xix. 32, 39. (2.) It is understood of the collective body of Christians, or of all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind: this is called the *visible church*, *Eph.* iii. 21; 1 *Tim.* iii. 15; *Eph.* iv. 11, 12. (3.) Those on earth are also called the militant, and those in heaven the triumphant church, *Heb.* xii. 23; *Acts* xx. 28; *Eph.* i. 22; *Matt.* xvi. 28. (4.) By a *particular church* we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine articles:—"A congregation of faithful men, in which the true word of God is preached, and the ordinances duly administered according to Christ's directions, in all those important things that of necessity are requisite to the same;" *Acts* ix. 31; *Gal.* i. 2, 22; 1 *Cor.* xiv. 34; *Acts* xx. 17; *Col.* iv. 15. (5.) The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish church, Greek church, English church, &c.

CHURCH, Acts 14. 27, & 15. 3; 1 Cor. 4. 17, & 14. 4. 23; 3 John 9.

Matt. 16. 18. on rock will I build my c.
18. 17. tell it to c. hear the c.

Acts 2. 47. Lord added to the c. daily
5. 11. fear came on all the c.

8. 1. great persecution against the c.

11. 26. assembled themselves with c.

14. 23. ordained elders in every c.

15. 22. pleased elders and whole c.

1 Cor. 14. 4. 5. that c. may receive edification

16. 19. c. in house, Col. 4. 15; Phil. 2. Eph. 1. 23. head over all things to c.

3. 10. known by c. manifest wisdom of God

5. 24. as c. is subject to Christ

25. as Christ loved the c. and gave

27. present to himself a glorious c.

29. cherubimeth it as L. to the c.

32. concerning Christ and the c.

Phil. 3. 6. zeal persecuting the c.

4. 15. no c. communicated with me

Col. 1. 18. head of his body the c.

24. for body's sake which is the c.

1 Tim. 5. 16. let not the c. be charged
Heb. 12. 23. general assembly c. of first-born

3 John 6. testified of charity before c.
Acts 7. 38. in the c. 13. 1; 1 Cor. 6. 4.

and 11. 18, and 12. 28, and 14. 19.

28. 35; Eph. 3. 21; Col. 4. 16.

20. 28. the c. of God, 1 Cor. 1. 2, and

10. 32, and 15. 9; 2 Cor. 1. 1; Gal.

1. 13; 1 Tim. 3. 5.

9. 31. then had the c. rest

15. 41. confirming the c.

16. 5. so were the c. established in

faith

Rom. 16. 16. c. of Christ salute you

1 Cor. 7. 17. ordain I in all c.

11. 16. no such custom nor c. of God

14. 33. as in all c. of saints

34. women keep silence in the c.

1 Thess. 2. 14. followers of the c.

2 Thess. 1. 4. glory in you in the c.

Rev. 1. 4. seven c. in Asia, 11.

20. angels of the seven c. and the

seven candlesticks, are the seven c.

2. 7. hear what the spirit saith to

the c. 11. 17. 29, and 3. 6. 13. 22.

2. 23. that the c. may know

22. 16. testify these things in c.

CHURL.—A miserly, ill-natured, and crabbed person; Isa. xxxii. 5;

1 Sam. xxv. 3.

CHURNING. "Surely the churning of milk bringeth forth butter;" Prov. xxx. 33. The method of obtaining butter from milk was nearly the same throughout the East. Mr. Jackson, in his overland journey from India, states that he saw it made in Kurdistan in the following manner:—The milk was put into a sort of bottle, made of a goat's skin, every part of

which was sewed up except the neck, which was tied with a string to prevent the milk running out. They then fixed three strong sticks in the ground, in form somewhat like what we often use in raising weights, only on a smaller scale. From these they suspend the goat's skin tied by each end, and continue shaking it backwards and forwards till it becomes butter; and they easily know this by the noise it makes. They then empty the skin into a large vessel, and skim off the butter.

CHUSHAN RISHATHAIM, Kew'-shan-rish-a-thay'-im, *Ethiopian, blackness of iniquities*.—King of Mesopotamia; Judges iii. 8. He oppressed the Israelites for eight years. From him they were delivered by Othniel.

CHUZA, Kew'-zah, *the prophet, Ethiopian*.—Steward to Herod; Luke viii. 3.

CILICIA, Sil-ish'-e-a, *which rolls, or overturns*.—A country in the south of Asia Minor, at the east of the Mediterranean Sea; Its capital was Tarsus; Acts xxi. 39. It was the birth-place of Saul, and of many illustrious men, as Menander, the poet, Chrysippus, the stoic philosopher, and Aratus, the astronomer.

CINNAMON. The aromatic bark of a tree, anciently found in Arabia. The finest is now found in Ceylon. It is not fully ascertained whether the Cinamon of the present day is the same as that mentioned in the Scriptures. It was one of the ingredients of the holy anointing oil.

CIRCLE. "It is he that sitteth upon the circle of the earth," &c. Isa. xl. 22. Circle means the line round which the earth revolves, and figuratively describes a position from every part of its surface which can be seen.

CIRCUIT, 1 Sam. 7. 16; Job 22. 14; Ps. 19. 6; Eccl. 1. 6.

CIRCUMCISE, to cut off the foreskin, according to the commandment given to Abraham, as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual

seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them; Phil. iii. 3.

CIRCUMCISE the flesh, *Gen.* 17. 11.

Deut. 10. 16. c. the foreskin of your heart

30. 6. Lord will c. your heart
Josh. 5. 2. c. again Israel; 4. Joshua did c.

Jer. 4. 4. c. yourselves to the Lord
Gen. 17. 10. every male shall be c. 14. 23. 26; *Phil.* 3. 5.

31. 4. Abraham c. Isaac
Josh. 5. 3. c. the children of Israel

Jer. 9. 25. punish c. with uncircumcision

Acts 15. 1. except ye be c. after manner

24. ye must be c. and keep the law

16. 3. c. him because of the Jews
Gal. 2. 3. neither compelled to be c.

5. 3. if ye be c. Christ profit nothing
Col. 2. 11. in whom ye are c.

John 7. 22. Moses gave c.
Acts 7. 8. God gave him covenant of c.

Rom. 2. 25. c. profits if thou know the law

29. c. is that of the heart, in spirit

3. 1. what profit is there of c.

30. justify the c. by faith and uncircumcision

4. 9. cometh this blessedness on c.

11. he received sign of c. a seal of

1 *Cor.* 7. 19. c. is nothing but the keeping

Gal. 2. 7. gospel of the c. was committed

5. 6. neither c. nor uncircumcision availeth. 6. 15; *Col.* 3. 11.

PM. 3. 3. we are c. who worship God

Col. 2. 11. c. with c. without hands

Tit. 1. 10. especially they of c.

CIRCUMSPECT: to be circumspect is to be wary and watchful in our conduct, *Ec.* 23. 13. A man may ruin himself through carelessness, but he cannot save himself without great care and circumspection, *Eph.* 5. 15. "See then that ye walk circumspectly, not as fools, but as wise." Some read thus:—See then that ye, upon whom Christ now shines, walk accurately according to his precepts: not as unwise men, provoking your heathen neighbours by imprudent rebukes. See verse 16

CISTERN. A reservoir for water. They were of great value in Palestine, and the construction of them procured for the memory of kings and great

men more esteem and honour than perhaps the noblest achievements. From the scarcity of water, no house was complete without a cistern, the destruction of which is selected as a figure of extreme misery, and even of death; *Prov.* v. 15; *Isa.* xxxvi. 16; 2 *Chron.* xxvi. 10; *Neh.* ix. 25; *Ecc.* xii. 6; *Jer.* ii. 13.

When cisterns were empty, there was a considerable deposit of mud at the bottom, and they were used as places of wretched and cruel punishment. Probably into such a pit Joseph was cast; for they were very deep; *Pa.* xl. 2; *Jer.* xxxviii. 6.

CISTERN. The left ventricle of the heart is figuratively so called, as it receives the blood passing from the right ventricle through the lungs, in its general circulation. See *Ecc.* xii. 6.

CISTERNS, 'broken cisterns.'—The easterns obtain water in two ways. They collect the rain-water in cisterns, and other reservoirs, and they dig wells in the earth to procure spring water; the water obtained by the latter method is esteemed superior, and is expressively called, 'living water.' In the east it is a sore disappointment, to find broken cisterns which can hold no water, which are generally ten or fifteen miles asunder; *Jer.* ii. 13.

CISTERN, 2 *Kings* 18. 31. waters of his c.

Prov. 5. 15. out of thy own c.

Ecc. 12. 6. wheel broken at the c.

Isa. 36. 16. waters of his own c.

2 *Chr.* 26. 10. Uzziah many c.

Neh. 9. 25. houses full of c.

Jer. 2. 13. hewed out broken c.

CITY, signifies, (1) a walled town, *Josh.* vi. 3. "And ye shall compass the city, all men of war, and go round about the city." (2) For inhabitants of cities, *Jer.* iv. 29; "The whole city shall flee—shall go into thickets, and climb up upon the rocks." So *Isa.* xiv. 31; *Jer.* xxvi. 2. (3) The church of God; *Song* iii. 2, 3; *Rev.* ix. 2. Represented under the figure of Jerusalem; the city "chosen of God;" the "valley of vision;" "the city of solemnities;" "the city of God." See 2 *Kings* xxiii. 27; *Isa.* xxii. 1; xxxiii. 20; *Pa.* xlvi. 4. The

Lord sets his church and people among the wicked, and that for special ends: "I have set thee in the midst of the nations," Ezek. v. 5. And God had peculiar ends in it. The nations and country about were full of ignorance, idolatry, and profaneness; God recorded his name at Jerusalem, set his worship there, and them in the midst of the nations, that they might make known the true God, the true religion, and the true worship: that they might, by their holy lives, win those that were without, and bring them to serve the God of Israel. Had the Jews been faithful and spiritual in their worship, they might have influenced the nations to have turned from their idols, and from their sins, to the living God. City also refers to the church triumphant in glory, Rev. xxi. 2. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," verses 10, 11, to the end of the chapter. "A city, the building of the wall whereof was of jasper; its foundations garnished with all manner of precious stones; its twelve gates, each one of pearl; and its streets pure gold, as it were transparent glass." But looking round for the temple, the glory and joy of this imperial city, behold, none is to be found! Was there then a defect here? Oh, no! for "the Lord God Almighty and the Lamb are the temple of it." See Rev. xxii. 19. "For he looked for a city, which hath foundations, whose Builder and Maker is God," verse 16; Heb. xii. 22. The decay of great cities is a striking emblem of the instability of all earthly glory, Ezek. xvi.

As they have a time to rise, so they have a time to fall. Tyrus had her day to fall; ver. 18, 20. Jerusalem formerly called Jebus, 1 Chron. xi. 4, and Salem, Gen. xiv. 18, as it had its time for building, so its day for burning; Jer. lii. 13. So it was with Jericho; Josh. vi. 24. Babylon had its time to begin, Gen. xi. 8, and its time to cease; Isa. xiv. 4. Damascus became a ruinous heap, Isa. xvii. 1.

We read of Nineveh's rise, Gen. x. 11; we read of her fall, Nahum iii. 7; Zeph. ii. 13.

CITIES 'for refuge,' Num. xxxv. 6. There were six of them, and they were easy of access. They were distributed through the land at proper distances from each other, that they might be convenient to every part of the land, and it is said they were situated on eminences, that they might be easily seen at a distance. The roads to them were kept in a good state, and had posts on which were written, Refuge, Refuge; Deut. iv. 41; xix. 2; Josh. xx. 2. See also Heb. vi. 18. The names of the cities were Bezer, Golan, and Ramoth-Gilead, on the east of the Jordan, and Kedesh-Naphtali, Shechem, and Hebron on the west. To one of these cities a person who had unawares and unintentionally slain any one might flee; and if he reached the city, and was not overtaken by the pursuer or avenger of blood, he was safe within its shelter, provided he did not remove above a thousand yards from its circuit, nor quit the refuge till the death of the high priest then in office. But the manslayer was compelled to undergo a trial; Num. xxxv. 24, 28. The cases of involuntary murder contemplated by the law are detailed; Num. xxxv. 22, 23. The refugee, while in the city, had to support himself by some occupation; idleness was not permitted.—These cities have generally been considered types of Christ, and the blessings of his kingdom; in this light the apostle viewed them; Heb. vi. 17, 18.

CITIES. *Fenced cities.* It was customary, at a very early age, in the East, to surround towns with very high walls. Thus we read of the cities of the Canaanites, that they were "great and fenced up to heaven;" Deut. ix. 1. This is a strong hyperbole; yet the walls that surrounded those cities were of no mean height, as those which are now erected by the Easterns indicate. "Few towns," says a recent traveller, "of the least consequence in Western Asia are with-

out walls, which, whatever be their character in other respects, are sure to be lofty."

Towers were sometimes built along with the walls; some were round, some square, placed at regular intervals. Th walls were very strong, even double, or triple, so that, should the enemy carry the outer wall, there was another opposed to their force. Such was the case at Jerusalem. Josephus says, "Of these three walls," (which were towards the north,) "the old one was hard to be taken, both by reason of the valleys and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situate, it was also built very strong: because David, and Solomon, and the following kings, were very zealous about this work."

Sometimes they surrounded the town or fortress with a deep ditch. They had not, however, such an advantage as the Babylonians in this respect; for the ditch which surrounded Babylon could be filled with water from the Euphrates, as occasion required

Over the gate in these walls there was, and is now, a room in which watchmen are stationed, which strikingly illustrates the circumstance of David's retiring to "the chamber over the gate," to mourn for his son Absalom; 2 Sam. xviii. 24-33.

CITY, Cain built, *Gen.* 4. 17.

Ps. 107. 4. found no c. to dwell in
7. might go to a c. of habitation
122. 3. as a c. that is compactly built
127. 1. except the Lord keep the c.
Songs 8. 2. I will go about the c. in streets

Is. 1. 21. faithful c. become harlot
22. 2. tumultuous c. joyous c.
23. 7. your joyous c. crowning c. 8.
26. 1. we have a strong c. salvation
33. 30. the c. of our solemnities
62. 12. sought out c. not forsaken
Jer. 8. 14. one of a c. two of family
29. 7. seek the peace of the c.

Amos 8. 6. be evil in a c. and Lord not
Zeph. 2. 15. the rejoicing c. that dwell
3. 1. filthy, the oppressing c.

Ezek. 8. 3. c. of truth and mountain

Matt. 5. 14. c. on hill cannot be hid

23. 34. persecute them from c. to c.

Luke 10. 8. into what c. ye enter

12. tolerable for Sodom than for that c.

19. 41. he beheld the c. and wept over it

Heb. 11. 10. he looked for a c. which

16. he hath prepared for them a c.

12. 22. to the c. of the living God

13. 14. have here no continuing c.

Rev. 3. 12. write name of c. of my God

20. 9. camp of saints beloved c.

CITIES, *Neh.* 11. 1. 18. holy c. *Is.* 43. 2.

& 62. 1; *Dan.* 9. 24; *Matt.* 4. 5. 27.

63; *Rev.* 11. 2. & 21. 2. & 22. 19.

Num. 35. 6. c. of refuge, *Josh.* 20. 9. 21.

13. 21. 27. 32. 33.

Amos 4. 8. two or three c. wandered unto

Matt. 11. 20. to upbraid c. where he

Luke 19. 17. authority over ten c.

Acts 28. 11. persecuted unto strange c.

2 *Pet.* 2. 6. turning the c. of Sodom and

Gomorrah

Rev. 16. 19. the c. of nations fell

CITIZEN, in the Old and New Testament, generally means, not merely an inhabitant or dweller in a city, but one admitted to its corporate privileges. Citizenship was sometimes derived from birth, (the parents of a child conveying it to him), and sometimes obtained by purchase; both of which sources are alluded to in *Acts* xxii. 28. The saints are called citizens, because they have entered the church by regeneration and adoption, and are entitled to all its privileges.

CITIZEN, *Luke* 15 15, & 19. 14; *Eph.* 2.

19. fellow-c. with the saints

CLAMOUR.—Peevish tempers and loud quarrelsome words, tend to contention and strife. Jesus was meek and lowly. Noise and clamour are the reverse.

CLAMOUR, *Eph.* 4. 31. all anger and c. be put away from you

CLAMOROUS, *Prov.* 9. 13. a foolish woman is c. she is single

CLAUDA, Klaw'-dah, a broken voice.—An island near Crete; *Acts* xxvii. 16.

CLAUDIA, Klaw'-de-a.—A Roman Christian lady, converted to the Christian faith by the ministry of the Apostle Paul; she was either the wife of Pudens, or sister of Linus, and she is said to have first introduced the gospel into Britain; 2 *Tim.* iv. 21.

CLAUDIUS, Klaw'-de-us.—The fifth of the Roman Emperors: he succeeded Caius Caligula, A. D. 41. In the ninth year of his reign he published an edict for expelling all Jews from

Rome; Acts xvii. 2; this edict probably extended to Christians, as they were there confounded under the general name of Jews. Claudius was poisoned by his wife Agrippina, and succeeded by Nero, her son.

CLAUDIUS FELIX.—He was the successor of Cumanus, in the government of Judea. See *Felix*.

CLAUDIUS LYSIAS.—The chief captain of a band who kept guard at the temple. He rescued Paul from a tumult which the Jews raised against him; Acts xxi. 27, 28, and ch. xxii. from a conspiracy entered into by forty envenomed Jews; Acts xxiii. 21.

CLAY.—'As clay to the seal,' Job xxxviii. 14. When a door or box was to be sealed, it was first locked, and then clay or wax was spread over the key-hole, and then impressed with the seal. Clay was used because it hardens with heat. In Egypt, the granary of Joseph, a large warehouse where the corn that is paid as a tax to the Grand Seignior is deposited, is carefully sealed by the inspectors or officers to whom it is intrusted: this is done, by covering the locks of the doors with a handful of clay. This custom, which is not uncommon in other parts of the east, may illustrate the assertion;—'It is turned as clay to the seal.'

CLAY, Job 27. 16, & 33. 14.

Job 4. 19. dwell in houses of c.

10. 9. thou hast made me as the c.

12. 12. your bodies to bodies of c.

33. 6. I am formed out of the c.

Ps. 40. 2. brought me out of the miry c.

Isa. 64. 8. we are c. thou our potter, 45.

9; Jer. 18. 6.

Dan. 2. 33. part of iron part of c.

Hab. 2. 6. ladeth himself with thick c.

Rom. 9. 21. has not potter power over c.

CLEAN.—(1.) Freedom from the guilt and curse of sin by the blessing of justification, Ps. li. 7. "Purge me with hyssop, and I shall be *clean*; wash me, and I shall be whiter than snow." (2.) Holiness and purity by the sanctifying influence of grace, John xiii. 10. (3.) That which is without dross, Ps. xix. 9. Ezekiel xxxvi. 25. (4.) Artificially, hypocritically and opinionatively, Matt. xxiii.

25; Luke xi. 39; Prov. xvi. 2. (5.) Being pronounced pure from legal pollution, Lev. xiii. 6, 7. (6.) Purity of moral character, and innocency in the general deportment, 2 Sam. xxii. 21, 22. Purity of heart, or inward holiness, can only be obtained, and preserved, by exercising faith in the blood of the Lord Jesus, 1 John i. 7; Heb. i. 3. "Cleanseth us from all sin." Titus ii. 14. This blood of atonement cleanseth from the filth and stain of sin, Heb. ix. 14; 1 Peter i. 2; Rev. i. 5, 6. "Now ye are clean through the word," John xv. 3, being accompanied with the power of the Spirit, John xvii. 17; Eph. v. 26; 1 Peter i. 22.

The adjectives *clean* and *unclean*, have a reference to animals, &c., as stated in Lev. xi. 9—47. This distinction existed before the flood, Gen. vii. 2. The design was to keep the Jews distinct from idolatrous and barbarous nations; Lev. xx. 24—26; Deut. xiv. 2, 3, 21. These prohibitions would tend to conserve the people's health; for some of the creatures forbidden were unwholesome.

CLEANSE, Ps. 19. 12. c. thou me from secret faults

51. 2. c. me from my sin

119. 9. shall a young man c. his way?

Matt. 10. 8. heal the sick, c. the lepers,

23. 26. c. first that which is within the cup

2 Cor. 7. 1. let us c. ourselves from all filthiness of flesh

Eph. 5. 26. might c. it with the washing of water

Jam. 4. 8. c. your hands, ye sinners,

1 John 1. 9. to c. us from all unrighteousness

CLEANSED, Ps. 73. 13. verily I have c. my heart in vain

Matt. 8. 3. immediately leprosy was c.

11. 6. the lepers are c. the deaf hear, Luke 7. 22.

CLEANSETH, 1 John 1. 7. blood of Jesus Christ c. us from all sin

CLEAR, innocent, discharged from the oath, Gen. xxiv. 8. "Fair as the moon, *clear* as the sun," Songs vi. 10. The church of Christ is like the sun risen in his glory, which shall never go down, Isa. lx. 20. To speak plainly what we know to be true, and is likely to minister grace to the hearers, Job xxxiii. 3; Zeph. iii. 9. "And it

shall come to pass in that day, that the light shall not be clear, nor dark," Zech. xiv. 6. The finally impenitent cannot be acquitted before God, Exod. xxxiv. 7.

OLEAR the guilty, Ex. 24. 7.

Ps. 51. 4. c. when thou judgest
Songs 6. 10. looks forth c. as the sun
Zech. 14. 6. light shall not be c. nor

OLEAR.—"And that will by no means clear the guilty," Exod. xxxiv. 7. The words, "*the guilty*," are supplementary; and instead of the guilty, we should insert "*the wicked*," that is, the impenitent. The Chaldee explains it, of "*them that turn not*." The Jerusalem Targum applies it to the day of judgment when only the impenitent shall be condemned.

OLEAVE to his wife, Gen. 2. 24; Matt.

19. 5; Mark 10. 7; Eph. 5. 31.
Deut. 4. 4. ye did c. to the Lord, 10. 20,
& 11. 22, & 13. 4, & 30. 20; Josh.
22. 5, & 23. 8.

Ps. 44. 25. belly c. to the earth
119. 25. soul c. to the dust
137. 6. tongue c. to roof of mouth—
jaws, 22. 15; Ezek. 3. 23.

Acts 11. 23. purpose of heart would c.
to Lord

Rom. 12. 9. c. to that which is good

OLEFTS.—"Thou that dwellest in the clefts of the rocks," Jer. xlix. 16. Petra, the capital of Edom, and the houses, were literally cut out of the rocks, as their ruins still show. The rocks in the east abounded with cavities, which were sometimes used as places of defence, and powerful armies have been unable to force them; Judges xv. 8; Jer. xlix. 16; Obad. iii. 4.

CLEMENT, Klem'-ent, *mild, good, merciful*.—Clement was one of the most eminent ministers of Christ in the apostolic age; Phil. iv. 3. Many suppose that he was the bishop of Rome, who wrote an epistle to the Corinthian church. It is still extant, and is justly esteemed one of the most ancient and valuable of the uninspired records of the first age of Christianity. He survived all the apostles.

CLEOPAS.—Kle'-o-pas, *the whole glory*.—According to Eusebius and

Epiphanius, he was brother of Joseph, both being sons of Jacob. See Matt. i. 16. He was the father of Simeon, of James the less, of Jude, and Joseph, or Joses. Cleopas married Mary, sister to the blessed virgin. He was, therefore, uncle to Jesus Christ, and his sons were first cousins to him; Luke xxiv. 18.

OLINE, Jer. 4. 29; Joel 2. 7. 9.

Amos 9. 2. though c. up to heaven
John 10. 1. c. some other way is a thief

CLOAK, put for an upper garment, or travelling coat, 2 Tim. iv. 13. (2.) Excuse or pretext, John xv. 22. (3.) A fair show, 1 Thess. ii. 5. "For neither at any time used we flattering words, as ye know, nor a *cloak* of covetousness: God is witness." (4.) The salvation of God made known to his church, Isa. lix. 17. "He shall put on the garments of vengeance for clothing, and was clad with zeal as a *cloak*."

CLOAK, Coat.—"Him that taketh away thy cloak," &c.; Luke vi. 29. The coat was a tunic or under garment, over which was thrown the cloak or gown, when going abroad, or when at work. See *Coat*.

CLOAK, Matt. 5. 40; Luke 6. 29.

Isa. 59. 17. clad with zeal as a c.
John 15. 22. have no c. for their sin
1 Thess. 2. 5. nor used c. of covetous-
1 Pet. 2. 10. liberty for c. of malicious-

CLOSE.—Secret, Num. v. 13; near, Jer. xlii. 16; Acts xxvii. 13; Luke ix. 36.

CLOSET, a place of devotion in every Jewish house; generally a small room built above the porch or entrance; Joel 2. 16; Matt. 6. 6; Luke 12. 3.

CLOTHE, to furnish with garments; to invest.

CLOTHED 'in soft raiment.' Worn by effeminate persons, and was an emblem of riches, splendour, effeminacy, wealth, &c.; Matt. xi. 8.

CLOTHES, the outer garments, usually put off when men worked, or ran; Matt. xxiv. 18. The murderers of Stephen 'cast off their clothes,' to render them better able to perform the act of stoning; Acts vii. 58; xxii. 23.

CLOTHES, garments, vestments. The use of clothing is, (1.) To cover our nakedness; "Unto Adam and to his wife, did the Lord God make coats of skin, and clothed them;" Gen. ii. 21; Hos. ii. 1. (2.) To defend against injury, from cold, &c.; Prov. xxxi. 12; xxv. 20; Job xxiv. 7. (3.) To distinguish one sex from another; "The woman shall not wear that which appertaineth to man, neither shall a man put on a woman's garments;" Deut. xxii. 5. (4.) To preserve health, and afford comfort; Job xxx. 18. (5.) To indicate the quality of office, position, profession, &c.; Gen. xli. 42; Esth. vi. 8; Acts xii. 21; Ps. xlv. 13, 14; 2 Sam. xiii. 18. (6.) To adorn the body; Gen. xxvii. 15; Hosea ii. 13; Exod. xxviii. 40. (7.) To testify joy or grief; Joel i. 13; Luke xv. 22. "Bring forth the best robe, and put it on him." Eccl. ix. 8.

CLOTHES, *Matt. a. 80; Luke 12. 28; Job*

10. 11. c. me with skin

Ps. 26. 28. be c. with shame, 182. 18.

104. 1. c. with honour and majesty

109. 18. he c. himself with cursing

132. 9. let priests be c. with right

cousness.

16. c. with salvation

Isa. 61. 10. c. me with garments of

salvation

Eccl. 10. 10. I c. thee with broidered

work

Zeph. 1. 8. c. with strange apparel

Matt. 11. 8. c. in soft raiment; *Luke 7.*

25.

25. 32. naked and ye c. me, 43. c. not

2 Cor. 5. 2. to be c. upon with our house

3. if so be that being c. we shall not

4. unclothed but c. upon

1 Pet. 5. 5. be c. with humility

Rev. 3. 18. raiment that mayest be c.

11. 8. prophecy c. in sackcloth

12. 1. woman c. with the sun

19. 13. c. in a vesture dipped in blood

15. 6. c. in fine linen clean and white

CLOTHING, *Job 22. 6. and 24. 7; Mark*

12. 38; *Acts 10. 30; James 2. 3.*

Ps. 45. 18. her c. is wrought of gold

Prov. 31. 25. strength and honour her c.

Isa. 50. 17. garments of vengeance for c.

Matt. 7. 15. come in sheep's c.

11. 8. that wear soft c. are in

CLOUD.—The Scriptures represent the clouds as conservatories of water, Job xxvi. 8. Job, speaking of chaos, says, that God had hemmed in the sea, or the waters, as with a cloud.

and covered it with darkness, as a child is wrapped up in swaddling clothes, Job xxxviii. 9. God went before the Israelites in a cloud, Exod. xiii. 21. He gave the law in a cloud; Exod. xix. 26; Deut. iv. 12. Christ was transfigured in a cloud; Matt. xvii. 5. Clouds have been symbols of the Divine presence, as Exod. xl. 34. By this cloud God took possession of the tabernacle, and manifested his favour; Num. ix. 15; 1 Kings viii. 10—12. God is represented as encompassed with clouds, which serve as a chariot, and veil his dreadful majesty; Job xxii. 14; Isa. xix. 1; Matt. xvii. 5; xxiv. 30; Ps. xviii. 11, 12; xvii. 2; civ. 3. Armies are compared to a cloud, Ezek. i. 4; Jer. iv. 13.

When Elijah's servant reported to his master, that he saw a "little cloud" arising out of the sea like a man's hand, he commanded him to say unto Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not," 1 Kings xviii. 44. This appearance was considered as the sure indication of an approaching shower, for it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. Mr. Bruce corroborates this relation: "There are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear, and the sun shines; about nine, a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel. The air, impelled before the heaviest mass, makes an impression of its own form in the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder

instantly follows, with rain; and after some hours the sky again clears."

CLOUDS.—Symbolical of troubles, Eccl. xii. 2; Lam. ii. 1; iii. 44; Ezek. xxx. 2; &c. Coupled with 'fire,' they express protection, alluding to the pillar of cloud and fire, Pa. cv. 39; Isa. iv. 5. Also armies, multitudes, numbers; Isa. xlv. 22; Jer. iv. 13; Isa. lx. 8; Heb. xii. 1. Temporary goodness; Hosea vi. 4; mere formalists, Jude 12; seducers, 2 Pet. ii. 17; the infirmities of old age, Eccl. xii. 2.

CLOUD OF WITNESSES.—*"Compassed about with so great a cloud of witnesses,"* Heb. xii. 1. A cloud implies a great number. In this sense, the Greeks and Latins frequently use the term *cloud* to express a great number of persons or things: in Euripides we read of a *dense cloud of shields*; and in Statius of a cloud of spearmen. There is an allusion to the Grecian games, and *cloud* well denotes the vast crowd of spectators in the amphitheatre, seated one above another to an immense height. The *agonistes*, or contenders in those games were often greatly animated by knowing that the eyes of the principal men of their country were fixed upon them; and by this they were induced to make the most extraordinary exertions. Christians are thus made a *spectacle to angels, and the spirits of just men made perfect*, even to patriarchs, prophets, apostles, and those who died in the faith, &c.

CLOUD and smoke 'by day,' &c. Isa. iv. 5. Alluding to the appearances of the pillar of cloud and fire; Ex. xiii. 21; xl. 38; Zech. ii. 5; the whole being expressive of the visible presence of God.

CLOUD, Gen. 9. 13; Is. 18. 4.

Is. 44. 22. blots out as a c. thy transgressions

1 Cor. 10. 1. our fathers under the c.

2 baptized unto Moses in the c.

Heb. 12. 1. so great a c. of witnesses

Judg. 6. 4. c. dropped with water

2 Sam. 23. 4. as a morning without c.

Ps. 36. 5. faithfulness reacheth to c.

57. 10. truth to the c. 108. 4.

104. 3. who maketh the c. his chariot

Eccl. 11. 4. regardeth a c. shall not reap

Matt. 24. 80. coming in c. of heaven,

26. 64. Mark 13. 26. and 14. 62.

1 Thess. 4. 17. c. carried with tempest
Judg. 12. c. without water carried
Rev. 1. 7. he cometh with c. and

CLOVEN TONGUES, Acts ii. 3.

An emblem of the various tongues and languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire, is, with the Jews, called a tongue of fire.

CNIDUS, Ni'dus.—A city and promontory of Asia, between Rhodes and Coa, at the East of the Icarian sea. The inhabitants worshipped Venus. The work of the great Praxiteles, which, with other statuary, ornaments, palaces, theatres, &c. decorated this once famous city. It was in the port of Cnidus that the memorable naval combat was decided, which marked the era when the Spartans lost their command of the sea, obtained by their previous victory over the Athenians in the Hellespont. Cnidus long since became a mass of splendid and interesting ruins, rich in proof of its former greatness: its broken cliffs, walls, and towers of its Acropolis—its theatre, the marble steps of which yet remain—the ruins of two magnificent Corinthian temples of white marble, and debris of statuary, friezes, and capitals, &c. all these prove its ancient greatness; Acts xvii. 7.

COALS.—The coals we read of in the Bible, were coals of wood, or charcoal. They also used thorns, and wood of all sorts; Psa. lviii. 9; Eccl. vii. 6. They collected the dung of cows, and other animals, and dried it for the purpose, as is still the custom of the east, where wood is often very scarce. Grass also is mentioned; Matt. vi. 30. These different sorts of fuel are spoken of in several places in the Bible. As they were all such as burn away very quickly, so the sudden manner in which destruction comes upon sinners, by the wrath of God against sin, is frequently explained by referring to them.

COAL, 'quench my coal,' means my posterity; 2 Sam. xiv. 7.

COALS of fire, 'heap coals of fire upon his head.' Rom. xii. 20. A metaphor taken from the smelting of ore, meaning, thou shalt melt him down by kindness into affection for thee.—Or, if he persevere in his enmity to thee, the issue (though unsought for by thee,) will be that thou by thy patience, shalt engage the wrath of God to fall upon him, and maintain thy cause against him. This is the opinion of Grotius; Prov. xxv. 22. See also Pa. cxi. 9, 10; Isa. xlvii. 14; Ezek. x. 2.

COAL, 2 Sam. 14. 7; Is. 47. 14. and 6. 6; Lam. 4. 8; Ps. 18. 8; 12. and 120. 4 and 140. 10.

Prov. 6. 23. can one go on hot c.
25. 22. heap c. of fire on head; Rom. 12. 20.

26. 21. as c. to burn c. so contentious
Songs 8. 6. c. thereof are c. of fire

COAT.—The Jews were two principal garments: the interior is called the coat, or tunic; Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It extended upwards to the neck, and had long or short sleeves. Over this was worn the mantle or cloak; Matt. v. 40. The coat was sometimes woven like a stocking in its proper shape and size, without any seam. Such probably were the coats of fine linen of woven work which were made for Aaron and his sons; Ex. xxxix. 27. And such was the garment which our great High Priest wore previous to his crucifixion; John xix. 23. "His coat was without seam, woven from the top throughout." Such a coat is still worn by the Arabs, and is considered of great value.

COAT OF MAIL. This armour was brought to great perfection. It was flexible, and it yielded to the pressure of the muscles, and to the various motions of the body, displaying the shape, and muscular parts of the wearer. The Greeks and Romans made them of metal, which was cut into the shape of leaves or scales, &c. in such a manner that the pieces fell over each other, like the feathers of a bird, or the scales of a fish.

The Dacians and Sarmatians collect-

ed the hoofs of horses, purified them, cut them into slices, making them to resemble the scales of a dragon, or a green pure cone. These they sewed together with the sinews of horses and oxen, and such coats were elegant and strong, often covering a soldier from head to foot.

COAT of many colours, Gen. xxxvii. 3. In the East the young and gay indulged themselves in wearing these inner garments of divers colours and fanciful patterns; and sometimes their parents were weak enough to bestow such marks of distinction on their favourites. Joseph's coat, of many colours, will readily occur to the mind as an instance of this. Princesses, and others, in David's time, were distinguished in a similar manner; 2 Sam. xiii. 18. And the unhappy mother of Sisera anticipated no higher prize for her victorious son, as she fondly thought him, than "a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil." Judges v. 30.

COATS of skins. Probably from beasts sacrificed by Divine appointment; Gen. iii. 21.

COAT, Gen. 37. 3. Jacob made Joseph a c. of many colours

82. they sent the c. of many colours, and said, this have we found, know whether it be thy son's c.

Ex. 28. 4. make for Aaron a robe and brodered c.

Lev. 16. 4. he shall put on the holy linen c.

1 Sam. 2. 19. his mother made Samuel a little c.

17. 6. Goliath was armed with a c. of mail, 38.

Songs 5. 3. I have put off my c. how shall I put it on?

Matt. 5. 40. if any sue thee and take away thy c.

Luke 6. 29. thy cloak forbid not to take thy c. also

John 19. 23. now the c. was without seam, woven

COATS, Gen. 3. 21. God made c. of skins, and clothed them

Ex. 28. 40. for Aaron's sons thou shalt make c.

Dan. 3. 21. then these men were bound in their c.

Matt. 10. 10. neither provide two c. nor shoes

Luke 8. 11. he hath two c. let him impart to him

COCK 'crow.'—In the East the cock crows at night, regularly between eleven and twelve, and one and two o'clock. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crew," Peter should deny him thrice; so Luke xxii. 34, and John xiii. 38. But, according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These texts may be reconciled, by observing, that ancient authors, both Greek and Latin, mention two cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions *the two cock-crowings*. The rabbies say that cocks were not allowed to be kept in Jerusalem; it was so holy; and on this ground infidels cavil at the relation; but it is a mere cavil. The cock is not prohibited by the law of Moses; and the Jews could buy and eat them. It is very likely that only the rich kept them. And even now the bird is kept in the East, and on the Continent of Europe, not so much for the purposes of food as to announce the dawn of day. But when the Romans took Palestine, they changed the custom, and established their own.

"The night was divided into four watches, of three hours each, that is, from six in the evening to nine, from nine to twelve, from twelve to three, and from three to six. They are thus set down in Mark xiii. 35; "Watch therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning."

"These watches, or guards, were declared by the sound of a trumpet; and whenever one guard relieved another, it was always done by this usual military signal. The whole

four watches were closed by the blowing of a shrill horn. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times, to imitate the crowing of a cock.

COCKATRICE.—A venomous serpent, Isa. xi. 8. The original Hebrew has been variously rendered; the *aspic*, the *basilisk*, the *hydra*, the *regulus*, the *viper*, and the *cerastes*. Many think the *basilisk* is intended. Michaëlis, the *cerastes*, or horned serpent. It is very venomous.

COCKLE, a poisonous weed, supposed to be the deadly night-shade; Job 31. 40.

COFFINS, generally speaking are not used in the East; the body is simply wound up in grave-clothes, and placed in the grave; John xi. 44. There are some exceptions; for in some of the sepulchres, stone coffins with sculptured lids, are sometimes found. This was the precise usage of the Easterns. The first notice of coffins in the Bible, is in Gen. i. 26. Of Joseph it is said, "And they embalmed him, and he was put into a coffin in Egypt." Coffins were more frequently used in Egypt than in any other country in the East. Some of the rich had one, two, or even three coffins one within the other.

COLD is, (1.) Natural, as water may be, the season, the wind, &c.; Jer. xviii. 14; Nah. iii. 17. It is very cold in Syria, and probably also in Palestine, from the 12th of December to the 20th of January, Ezra x. 9. Nay even in the spring and summer, the nights, especially upon mountains, are exceedingly cold, while the days are very hot, Gen. xxxi. 40; John xviii. 18. (2.) Spiritual, which consists in an utter, or very great unconcern about Jesus Christ and divine things, Matt. xxiv. 12.

COLD, Gen. 8. 22. c. and heat, day and night shall not cease
Job 24. 7. naked have no covering in the c.

37. 9. and c. cometh out of the north
Ps. 147. 17. who can stand before his c.?
Prov. 20. 4. the sluggard will not plow by reason of a.

25. 13. as the c. of snow in harvest,
26. taketh away a garment in c.
Matt. 10. 42. give to little ones a cup of
c. water

24. 12. love of many shall wax c.
John 18. 18. servants had made a fire,
for it was c.

2 Cor. 11. 27. in fastings often, in c.

COLLAR.—An ornament for the neck, Judges viii. 26. Job's disease is thus described:—"It bindeth me about as the collar of my coat."

COL-HOZEK, Kol-ho'-zeh.—A ruler in Jerusalem; Neh. 3. 15.

COLLECTION. A voluntary contribution; 1 Cor. 16. 1, 2.

COLLEGE.—The place where the prophets, or such as were children of the prophets, had their usual abode, 2 Kings xxii. 14; 2 Chron. xxxiv. 22, in which there were masters and seniors, who were called fathers, 1 Sam. x. 12; 2 Kings ii. 12. And they who, as auditors, or attendants, accompanied the ancient prophets, were called children, or sons of the prophets, 1 Kings xx. 35; 2 Kings iv. 38.

COLLOPS.—Small pieces of meat, broiled on the coals, Job xv. 27. It is meant to express great prosperity and luxury.

COLONY.—This word occurs, Acts xvi. 12. Colonies were cities or countries to which Roman citizens had been sent out. They enjoyed the same rights as citizens of Rome, though they had among them Italians, and others. Their object was to look after the proper cultivation of the land, and to extend the Roman power.

COLOSSE, Ko-lo'se, *punishment, correction.*—A city of Phrygia Minor, which stood on the river Lycus, at an equal distance between Laodicea and Hierapolis; Col. i. 2; iv. 13. It was a large and populous city, but in the time of the Apostle Paul had lost much of its former greatness. Its government was democratical, and its first ruler called Archon. Colosse, along with several other cities in its neighbourhood, was swallowed up by an earthquake. One of the first Christian churches was established here. Though it does not appear that

Paul was ever at Colosse, yet, when prisoner at Rome, he wrote an excellent epistle to the Christians there, warning them against vain philosophy and legal ceremonies, demonstrating the excellency of Christ, and the saints' completeness in him; and exhorting them to the duties of their respective stations: this he sent them by Tychicus and Onesimus.

The site of the ancient city is now occupied, partly by a village, and partly with the debris of the former city; the principal ruins of which are, some fragments of old walls on the rock upon which the castle stands—numerous fragments of marble pillars, used as rollers by the inhabitants of *Khonas*—the remains of three churches, with but few inscriptions; and beyond these, vestiges of an ancient city, arches, vaults, &c.; and the surrounding grounds strewed with broken pottery.

The approach to Khonas is beautiful, abounding with tall trees, from which, as in Italy, are suspended vines of the most luxuriant growth. Its situation is one of the most picturesque kind under the immense range of Mount Cadmus, which rises perpendicular to a very great height behind the village, in some parts clothed with pines, in others bare of soil, with immense chasms and caverns. It is inhabited by Greeks, and governed by a Turkish Aga.

COLOSSIANS, Epistle to.—Colosse early received the gospel, perhaps by Epaphras or Philemon. Paul had doubtless visited it, as we learn that he passed through Phrygia twice. The Colossians having, in consequence of false teachers, several matters to inquire of Paul, sent Epaphras to Rome to obtain the desired information from the Apostle's own mouth. To them he returned a suitable answer, A. D. 62, in which he expresses his joy at the account given of them by Epaphras. He endeavours to guard them against the errors propagated by false teachers who had crept in among them, and who were endeavouring to beguile them with enticing

words and false philosophy. He exhorts them to adhere to the doctrines of the gospel, and to set their affections on heavenly things, to prove the purity of their faith, and to glorify the name of Christ.

COLT. The young of a camel, or ass; Gen. xxxii. 15; xlix. 11; Matt. xxi. 5; Zech. ix. 9. Of this colt it is said, "whereon never man sat;" No animal was allowed to be employed, in sacred uses, even among the Hebrews, that had been used for any domestic, or agricultural purpose.

COME. (1) Divine manifestation and favour; Exodus xx. 24. "In all places where I record my name, I will come unto thee, and I will bless thee." This coming of God implies nearness, possession and inhabitation; Songs v. 1; Deut. xii. 5; Rev. iii. 20. (2) The judgments of God; Isaiah lxvi. 15; Psalm l. 3; Isaiah xxx. 27. (3) The manifestation of the Son of God; Gal. iii. 19; Acts iii. 19; Isaiah lix. 20. His resurrection; John xx. 19. His coming to judgment; Rev. i. 7, 8. (4) The coming of the Holy Ghost; John xvi. 13. (5) Spoken of Satan; John xiv. 30; Job i. 6. (6) Of angels; Dan. ix. 22. (7) Gracious invitations and promises; Isa. lv. 1; Luke vii. 37; Matt. xi. 28; Isa. xli. 1; xlviii. 16; Matt. xxii. 4; Rev. xxii. 17.

COME not into secret, Gen. 49. 6.

Ex. 20. 24. I will c. and bless thee

1 Sam. 17. 45. I c. to thee in name of

1 Chr. 29. 14. all things c. of thee. 12

Job 22. 21. good shall c. unto thee

37. 13. causeth it to c. for correction

38. 11. hitherto shalt thou c. but

Ps. 40. 7. lo I c. Heb. 10. 7, 9.

22. 31. they shall c. and shall declare

65. 2. to thee shall all flesh c.

Ecc. 9. 2. all things c. alike to all

Songs 4. 16. north wind c. thou south

Isa. 26. 20. c. my people enter into

35. 4. G. he will c. and save you

55. 1. c. to the waters, yea c. buy

3. incline your ear and c. to me

Ezek. 33. 31. c. to thee as the people c.

Mic. 6. 6. wherewith shall I c. before

Lord

Hab. 2. 3. it will surely c. not tarry

Mal. 3. 1. suddenly c. to his temple

4. 6. lest I c. and smite the earth

Mal. 3. 1. many shall c. from east and

west; Luke 7. 16. 20.

11. 3. he that should c. Luke 7. 19, 20.

Matt. 23. c. to me all ye that labour

16. 24. if any man will c. after me

22. 4. ready c. to the marriage

Luke 7. 8. I say c. and he cometh

14. 20. married a wife I cannot c.

John 1. 39. c. and see, 46. & 4. 29. Rev.

6. 1. 3. 5. 7. | 17. 1. | 21. 9.

5. 40. ye will not, c. to me—have life

6. 44. no man c. to me except Father

7. 37. if thirst let him c. to me and

14. 18. not leave—I will c. to you

Acts 16. 9. c. over and help us

1 Cor. 11. 26. Lord's death till he c.

2 Cor. 6. 17. c. out from among them

Heb. 4. 16. let us c. boldly to the throne

7. 25. save all that c. to God by him

10. 37. he that shall c. will c.

Rev. 18. 4. c. out of her my people

22. I c. quickly, 12. 20.

17. spirit and bride say c.—will c.—

20. amen, even so c. Lord Jesus

Ps. 118. 26. c. in name of L. to

Ecc. 11. 8. all that c. is vanity

Matt. 8. 11. c. after me is mightier

Luke 6. 47. whosoever c. to me and

John 3. 31. that c. from above

6. 35. c. to me shall not hunger

37. c. to me I will in no wise cast out

45. learned of Father c. unto me

14. 6. no man c. to Father but by me

Heb. 11. 6. that c. to God must believe

James 1. 17. gift c. down from Father

Heb. 10. 1. the c. thereunto perfect

COMING, Ps. 19. 5. & 37. 13.

121. 8. L. shall preserve thy c.

Mat. 3. 2. who may abide the day of

his c.

4. 5. before the c. of the great day

Matt. 24. 3. what be the sign of thy c.

27. so shall c. of Son of man be, 37. 39.

48. my Lord delays his c. Luke 12. 46.

John 1. 27. c. after me is preferred

before

1 Cor. 1. 7. waiting for c. of our Lord

Jesus

18. 32. that are Christ's at his c.

1 Thess. 2. 19. Jesus Christ at his c. 3.

13. & 5. 23.

1 Pet. 2. 4. to whom c. as unto a living

stone

2 Pet. 1. 16. power and c. of our Lord

Jesus

3. 19. hastening unto c. of day of God

COMING of the Lord, 1 Thess. 4. 15. 2

Thess. 2. 1. James 5. 7. 8.

COMELY, 1 Sam. 16. 13; Job 41. 12.

Ps. 33. 1. praise is c. for upright, 147. 1.

Prov. 30. 29. yea four are c. going

Songs 1. 5. I am black but c.

10. thy cheeks are c. with rows

2. 14. thy countenance is c.

6. 4. thou art c. as Jerusalem

1 Cor. 7. 35. for that which is c.

11. 13. is it c. that a woman pray unto

Isa. 63. 2. no form nor c.

Ezek. 16. 14. perfect through my c.

COMFORT. Inward pleasure, joy, support, assistance, consolation; Job 6. 10; x. 20; Ps. cxix. 50, 76.—To

strengthen, console; Gen. v. 29; 1 Thess. iii. 2; Isa. xl. 1, 2; xii. 1, 2; xlix. 13. Spiritual comfort is that refreshing pleasure of the soul, which arises from the consideration of what God in Christ is to us, in respect of relation, and of what he has done for us, and infallibly promised to do for us; 2 Cor. i. 5. The Holy Spirit is the author of comfort; the Scriptures are the established ground and means of it; and ministers and godly companions are the instruments and helpers of it; Job xvi. 7; Psalm cxix. 49, 50; 2 Cor. i. 5, 6, 7; vii. 6, 7.

COMFORTER, (Paraklete) denotes an advocate in a court, one who intercedes for us, a monitor; a teacher; an assistant; a helper; John xiv. 26; xv. 26; xvi. 7. The name has no doubt a reference to his peculiar office in the economy of redemption, namely, that of imparting consolation to the hearts of Christ's disciples, which he effects, by "taking of the things that are Christ's, and showing them to them," or, by greatly illuminating their minds into the meaning of the Scriptures; revealing the Saviour's grace to the most guilty; bringing to their recollection his consolatory sayings; and filling their souls with peace and joy in believing them: thus causing them to "abound in hope," or to have their hopes full of immortality. When the Lord Jesus was about to leave his disciples, foreseeing the persecutions that awaited them on account of their attachment to himself, he promised not to leave them as orphans, but to send the Holy Spirit, as the Comforter, to abide with them, the pledge of their interest in his love, and the earnest of the heavenly inheritance; Romans xv. 13; Eph. i. 13.

COMFORTLESS, that is, orphan; John 14. 18.

COMFORT in my affliction, Ps. 119. 50. Matt. 9. 22. be of good c. Mark 10. 49; Luke 8. 48; 2 Cor. 13. 11. Acts 9. 31. walking in c. of H. G. Rom. 15. 4. and c. of the scriptures 1 Cor. 14. 8. to exhortation and c. 2 Cor. 1. 3. the God of all c. 7. 4. I am filled with all c. Col. 4. 11. have been a c. to me Ps. 94. 19. c. Is. 57. 18.

Job 7. 13. my bed shall c. me Ps. 23. 4. thy rod and staff c. me 119. 82. when wilt thou c. me Songs 2. 5. c. me with apples, for I am Is. 40. 1. c. ye my people 51. 3. Lord shall c. Zion; Zech. 1. 17. 61. 2. to c. all that mourn Jer. 31. 13. I will c. and make them rejoice Lam. 1. 2. none to c. her, 17, 21 2 Cor. 1. 4. be able to c. them Eph. 6. 22. might c. your hearts 1 Thess. 4. 18. c. one another with 5. 11. c. yourselves together 14. c. the feeble-minded support the weak 2 Thess. 2. 17. c. your hearts and stablish you **COMFORTABLY**, Is. 40. 2; Hos. 2. 14. 2 Sam. 19. 7; 2 Chr. 30. 22. & 32. 6. **COMFORTED**, Gen. 24. 67. & 37. 35. Ps. 77. 2. my soul refused to be c. 119. 52. I have c. myself Is. 49. 13. God hath c. his people 64. 11. tossed afflicted and not c. Matt. 5. 4. mourn they shall be c. Luke 16. 25. now he is c. and thou tormented Rom. 1. 12. I may be c. together with you 1 Cor. 14. 31. learn and all may be c. 2 Cor. 1. 4. wherewith we ourselves c. 7. 13. we are comforted in your c. Col. 2. 2. their hearts might be c. 1 Thess. 3. 7. were c. over you all **COMFORTER**, John 14. 16. 26. & 15. 26. and 16. 7. Job 16. 2. c. Ps. 69. 20. **COMFORTETH** Is. 51. 12. I am he that c. you 2 Cor. 1. 4. c. us all in our tribulations 7. 6. c. those that are cast down

COMMAND; (1) To charge by authority; Deut. xi. 22. (2) To cause a thing to be done; Is. v. 6; xiii. 3. God *commands* the blessing of life, or the strength of his people, when, by his will, he furnishes it; Ps. cxxxiii. 3; lxxviii. 28.

COMMAND, Ex. 8. 27, & 18. 23. Gen. 18. 19. he will c. his children Lev. 25. 21. I will c. my blessing Deut. 23. 8. the Lord shall c. the blessing Ps. 42. 8. Lord will c. his loving-kind- 44. 4. c. deliverance for Jacob Is. 45. 11. work of my hands c. ye me Matt. 4. 8. c. those stones be bread John 15. 14. whatsoever I c. you 2 Thess. 3. 4. things which we c. you 1 Cor. 7. 10. to the married I c. 1 Tim. 4. 11. these things c. and teach Ps. 68. 28. God has c. thy strength 111. 9. he hath c. his covenant 119. 4. thou hast c. us to keep 133. 3. c. the blessing, even life for 143. 5. Lord he c. and were created Matt. 23. 20. whatsoever I have c. you

Heb. 12. 20. not endure what was c.
Lam. 3. 37. when Lord c. not
Acts 17. 30. now c. all men every where
Gen. 49. 23. end of c. sons
1 Tim. 4. 3. c. to abstain from meats
Num. 23. 20. c. to bless
Ps. 119. 98. thy c. is exceeding broad
Prov. 6. 23. the c. is a lamp
Hos. 6. 11. willingly walked after the c.
Matt. 22. 38. first and great c. loveth
John 10. 18. this c. I have received of
 12. 49. as Father gave me a c.
 50. his c. is life everlasting
 13. 34. a new c. give I unto you
 15. 12. this is my c. that ye love one
Rom. 7. 8. sin taking occasion by c.
 9. when the c. came sin revived
 12. c. is holy, just, and good
1 Tim. 1. 5. end of c. is charity
Heb. 7. 16. law of a carnal c.
2 Pet. 2. 21. turn from holy c. delivered
1 John 2. 7. an old c. which you had, 8.
 3. 23. this is his c. which we believe
Ex. 34. 23. wrote ten c. *Deut.* 4. 13, &
 10. 4.
Ps. 111. 7. all his c. are sure
 112. 1. delight greatly in his c.
 119. 6. respect unto all thy c.
 10. not wander from thy c.
 19. hide not thy c. from me
 21. do not err from thy c.
 32. I will run in the way of thy c.
 26. make me to go in path of thy c.
 47. I will delight myself in thy c.
 48. thy c. which I had loved
 66. I have believed thy c.
 73. give understanding—learn thy c.
 86. all thy c. are faithful
 98. thy c.—made me wiser
 127. I love thy c.
 131. I longed for thy c.
 143. thy c. are my delights
 151. all thy c. are truth
 166. I have done thy c.
 172. all thy c. are righteousness
 176. I do not forget thy c.
Matt. 15. 9. for doctrines the c. of men
 23. 40. on these two c. hang all
Mark 10. 19. thou knowest the c. *Luke*
 13. 20.
Luke 1. 6. walking in all the c. of the
Col. 2. 22. after the c. of men
1 John 3. 24. keepeth his c. dwelleth in
2 John 6. love that walk after his c.
Num. 15. 40. do all,—these,—my—his
 c. *Deut.* 6. 25, and 15. 5, and 28. 1.
 15, and 19. 9, and 27. 10, and 30. 8;
 1 *Chr.* 28. 7; *Neh.* 10. 29; *Ps.* 106.
 18. 20, and 111. 10; *Rev.* 22. 14.

COMMEND; (1) To speak to one's
 praise; 2 *Cor.* iii. 1. (2) To render
 praise-worthy; make acceptable; 1
Cor. viii. 8. (3) To trust a thing to
 the care and management of another;
Acts xx. 32. God *commends his love*;
 he makes it appear glorious and un-
 bounded in that, while we were yet
 sinners, Christ died for us; *Rom.* v. 8.

COMMEND, *Gen.* 12. 15; *Rom.* 16. 1; 2
Cor. 8. 1, and 5. 12, and 10. 12.
Luke 22. 46. into thy hands I c. my
 spirit
Acts 20. 32. I c. you to God and to word
 14. 23. c. them to the Lord
Luke 16. 8. lord c. the unjust steward
Rom. 5. 8. God c. his love towards us
 1 *Cor.* 8. 8. meat c. us not to God
 2 *Cor.* 10. 18. not he that c. himself is
 proved, but whom Lord c.
 4. 2. c. ourselves to—conscience
 6. 4. c. ourselves as ministers of God
 Commendation, 2 *Cor.* 3. 1.
COMMISSION, a charge to a person to
 manage an affair, a mandate, *Ezra.*
 8. 36; *Acts* 26. 12.

COMMIT; (1) To act; to perform;
Exod. xx. 14. (2) To trust; give
 charge of; 2 *Tim.* ii. 2. To *commit*
 one's spirit, self, way, or salvation, to
 God, is, upon the faith of his promise,
 to intrust the same to his care, that
 he may receive, uphold, direct, pre-
 serve, and save us; *Psalm* xxxi. 5; x.
 14; xxxvii. 5; *Prov.* xvi. 3; 2 *Tim.*
 i. 12. The *good thing committed* to
 Timothy's trust, were the truths of
 God, and his ministerial office, and
 the gifts and graces furnishing him
 for the discharge of it; 1 *Tim.* vi. 20;
 2 *Tim.* i. 14.

**'COMMIT thy way unto the
 Lord,'** *Ps.* xxxvii. 5. Commit thy
 concerns; literally, 'roll thy concerns
 upon the Lord,' as a man rolls a bur-
 den which he cannot carry; the idea
 is taken from a camel who lies down
 till his load is rolled upon him.—'And
 he shall bring it to pass; literally,
 'he shall work;' he will manage thy
 concerns skilfully and effectually.

COMMIT adultery, *Ex.* 20. 14; *Deut.* 5.
 18; *Matt.* 5. 27, and 19. 18; *Rom.*
 13. 9; *Lev.* 5. 17.
Gen. 39. 8. or to give in charge, 22.
Job 5. 8. to God would I c. my cause
Ps. 31. 5. into thy hands I c. my spirit
 37. 5. c. thy way unto the Lord
Prov. 16. 3. c. thy works to the Lord
 and he
Luke 12. 48. c. things worthy of stripes
 16. 11. who will c. to your trust
John 2. 24. did not c. himself to them
Rom. 1. 32. c. such things are worthy
 of death
 1 *Tim.* 1. 18. this charge I c. to thee
 1 *Pet.* 4. 19. c. the keeping of their souls
 1 *John* 3. 9. born of God doth not c. sin
Jer. 2. 12. c. two great evils
Luke 12. 48. men have c. much
 1 *Tim.* 1. 11. gospel c. to my trust, 1 *Cor.*

9. 17; *Tit.* 1. 2; *Gal.* 2. 7; 2 *Cor.* 5. 19.
 6. 20. keep that which is c. to thee
 2 *Tim.* 1. 12. which I have c. to him
 14. good thing c. to thee
 1 *Pet.* 2. 23. c. himself to him that judgeth
Jude 15. which they have ungodly c.
Ps. 10. 14. poor c. himself to thee
John 8. 24. whosoever c. sin is the servant of sin

COMMON, ordinary or usual, as a common death; *Num.* xvi. 29, a common evil; *Ecc.* vi. 1: "Common salvation," *Jude* 3. The salvation preached in the gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions. For the same reason, Paul termed the belief of the gospel "the common faith," *Tit.* i. 4, because an opportunity of believing it was afforded to all. Sometimes that which is ceremonially unclean; *Acts* xi. 9, to eat with common hands, i. e. with hands unwaashed; *Mark* vii. 2, common bread; 1 *Sam.* xxi. 1.

COMMON, 'had all things common,' *Acts* ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property; *Acts* xi. 29; 1 *Cor.* xvi. 1.

COMMON, *Num.* 16. 29; 1 *Sam.* 21. 4, 5; *Ecc.* 6. 1; *Ezek.* 23. 42.
Acts 2. 44. had all things c. 82.
 10. 15. what God cleansed call not c.
 1 *Cor.* 10. 18. temptation c. to men
Tit. 1. 4. son after the c. faith
Jude 2. write of the c. salvation
Eph. 2. 12 c. wealth of Israel
Matt. 23. 15. c. 1 *Cor.* 5. 1.

COMMON HALL. "Then the soldiers of the governor took Jesus into the *common hall*;" *Matt.* xxvii. 27. This place was the praetorium, or judgment hall; a most magnificent building in the upper part of the city, which had been formerly Herod's palace, as it is sometimes called, but

into it the Jews could not enter lest they should defile themselves.

COMMONWEALTH. "*Aliena from the commonwealth of Israel*;" *Eph.* ii. 12. Ye were by your birth, idolatry, &c., alienated from the commonwealth of Israel—from the civil and religious privileges of the Jewish people.

COMMOTION. Tumult, disturbance, trouble, *Jer.* 10. 23; *Luke* 21. 9.

COMMUNE, to impart sentiments, to meditate, to converse, *Ex.* 25. 22; *Ps.* 4. 4; 64. 5; 77. 6; *Gen.* 18. 23; *Ecc.* 1. 16.

COMMUNICATE. To impart to him that teacheth in all things, *Gal.* 6. 6.

Phil. 4. 14. c. with my affliction
 1 *Tim.* 6. 16. distribute, willing to c.
Heb. 13. 16. to c. forget not
Gal. 2. 2. c. to them the gospel
Phil. 4. 15. no church c. with me in

COMMUNICATION, 2 *Kings* 9. 11.
Matt. 5. 37. let your c. be yes, nay
Eph. 4. 29. let no corrupt c. proceed
Col. 8. 8. let no filthy c. proceed
Luke 24. 17. what manner of c. are these

1 *Cor.* 15. 33. evil c. corrupt good manners
 10. 16. c. of the blood of Christ—c. of the body of C.

2 *Cor.* 6. 14. what c. hath light with darkness, 13. 14. c. of the Holy Ghost be with you all

COMMUNION, in its strict and proper sense, signifies holding something in common with another, *Acts* ii. 42. (2) In a more general sense, it denotes conformity or agreement, 2 *Cor.* vi. 14; *Eph.* v. 11. (3) It signifies *converse*, or intercourse, wherein men contrive or consult together about matters of common concern, *Luke* vi. 11. (4) Communion is also used for the Lord's supper, because we herein make a public profession of our conformity to Christ and his laws; and of our agreement with other Christians in the spirit and faith of the gospel; 1 *Cor.* x. 16; *Rom.* xii. 12.

COMPACT, regularly framed and joined; *Ps.* 122. 3. The church is *compact-ed together*; every member has his own proper station and work, and yet all are so joined, as to add to her general glory and welfare; *Eph.* 4. 16; *Col.* 2. 19.

COMPANION. (1) A familiar friend; *Judg.* xv. 22. (2) Co-partner

in office, grace, labour, suffering, or consultation; Ezra iv. 7; Song viii. 13; Acts xix. 29; Phil. ii. 25; Heb. x. 33.

COMPANY, a number of persons; Ps. lxxviii. 11. To *company*, *accompany*, or *go in company with*, is to go along with one, and often to be familiar with him; 1 Cor. v. 9, 11; Job xxxiv. 8; Ps. lv. 14.

COMPANY, Gen. 32. 8. 21.

Ps. 55. 14. to the house of God in c.

Prov. 29. 3. keepeth c. with harlots

Songs 6. 13. as the c. of two armies

Acts 4. 23. went to their own c.

Rom. 15. 24. first filled with your c.

1 Cor. 5. 11. not to keep c. with

2 Thess. 2. 14. have no c. with him

Heb. 12. 22. an innumerable c. of angels

COMPANION, Ps. 119. 68. I am a c. of

all that fear

Prov. 13. 20. c. of fools shall be destroy.

Mal. 2. 14. thy c. and wife of covenant

Phil. 2. 25. Epaphroditus c. in labour

Rev. 1. 9. your c. in tribulation

COMPANIONS, Ps. 45. 14. c. that follow

her

Ps. 122. 8. for my c. sakes—peace be

Songs 1. 7. aside by flocks of thy c.

8. 18. c. hearken to thy voice

Is. 1. 23. princes c. of thieves

Heb. 10. 33. became c. of them

COMPARE, to liken, to make like, to put

things together that the likeness or

difference may appear, Is. 40. 18

Ps. 89. 6. who in heaven can be c. to

Lord

Prov. 3. 15. not to be c. to wisdom, 8. 11.

Songs 1. 9. I have c. my love to company

Rom. 8. 18. not worthy to be c.

1 Cor. 2. 13. c. spiritual things with

spiritual

2 Cor. 10. 12. c. ourselves—c. themselves

COMPARISON, Judg. 8. 2; Hag. 2. 3;

Mark 4. 30.

COMPASS. To bless or favour, Ps. v. 12.—To stand round about, Ps. vii. 7.—To commune before God with grateful praise, Ps. xxvi. 6.—To besiege, Luke xix. 43.—The church placed in trying circumstances, Rev. xx. 9; 2 Kings vi. 14, 15; xxv. 1.—An instrument for drawing circles, Is. xlv. 13.—A boundary, Prov. viii. 27.—To come round, 2 Sam. v. 23.

COMPASS 'thine altar,' Ps. xxvi. 6. Alludes to the priests at the altar, who went round it when they laid the sacrifice upon it.

COMPASS, Ec. 27. 5, & 28. 4; 2 Sam. 5. 23; 2 Kings 3. 9; Prov. 8. 27.

Ps. 5. 12. with favour c. him about

28. 6. so I will c. thine altar

52. 10. mercy shall c. him about

Is. 50. 11. c. yourselves with sparks

Jer. 31. 22. a woman shall c. a man

Hab. 1. 4. wicked doth c. about righte.

Matt. 23. 15. ye c. sea and land to make

Ps. 18. 4. sorrows of death c. me, 116. 3.

40. 12. innumerable evils have c. me

about

118. 10, 11, 12. all nations c. me about

Jonah 2. 3. floods c. me about

Heb. 12. 1. we are c. about with clouds -

Ps. 73. 6. pride c. them

139. 3. thou c. my path and

Hos. 11. 12. Ephraim c. me about with

COMPASSION. A benevolent sympathy, and sorrow for the sufferings, or approaching misery of others; 1 Kings viii. 50.—The compassion of God refers to his great mercy and love by which he delivers and saves his people.

COMPASSION, 1 Kings 8. 50; 2 Chr. 30.

9; 1 John 3. 17.

Matt. 9. 36. moved with c. 14. 14, and

18. 27.

Ps. 78. 38. full of c. 89. 15, and 111. 4,

and 112. 4, and 145. 8.

Deut. 13. 17. have c. 30. 8; 2 Kings 13.

23; 2 Chr. 30. 15; Jer. 12. 15; Lam.

3. 32; Mic. 7. 19; Heb. 5. 2, and 10.

34; Jude 22.

Lam. 3. 32. his c. fail not

COMPEL, signifies, (1) to constrain or to force, under pretext of public authority; Matt. v. 41. (2) Earnest persuasions; Luke xiv. 23. "And the Lord said unto the servant, Go out into the highways and hedges, and *compel* them to come in, that my house may be filled;" Gen. xxxiii. 11. Spoken of Paul's glorying; 2 Cor. xii. 11. Simon *compelled* to bear the cross of Christ; Matt. xxvii. 32.

COMPEL 'thee to go a mile.' An Eastern custom of compelling any person or vehicle for the purpose of quickly transmitting the royal commands; Matt. v. 41.

COMPEL them to come in, Luke 14. 23.

Enth. 1. 8. drinking none did c.

2 Chr. 21. 11. c. Judah thereto

Acts 26. 11. I c. them to blaspheme

2 Cor. 12. 11. I am a fool—ye c. me

Gal. 2. 3. not c. to be circumcised

14. why c. Gentiles to live as Jews

COMPLAIN: (1) To complain is to accuse another; Acts xxv. 7. (2) To find fault with the providence of God: the people complained, and it

displeased the Lord; Num. xi. 1. (3) To bemoan: "I will leave my complaint upon myself; I will speak in the bitterness of my soul;" Job x. 1. (4) A murmuring discontented habit; Jude 16. (5) Times of scarcity, or famine; Psalm cxliv. 14.

COMPLAIN, Num. 11. 11; Job 7. 11
Lev. 8. 39. why doth a living man c.
Num. 11. 1. c. Jude 16.
Ps. 144. 14. c. in streets
Job 21. 4. c. 23. 2; *Ps.* 142. 2.

COMPREHEND: (1) To enclose; *Isa.* xl. 12. (2) To sum up; *Rom.* xiii. 9. (3) To perceive clearly; understand fully; *John* i. 5. To *comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive knowledge of its nature and effects; *Eph.* iii. 18.

COMPLETE. To accomplish, *Lev.* 23. 15.—Entire salvation by union with Christ; "and ye are complete in him," *Col.* 2. 10.

COMPREHEND, *Job* 37. 5; *Eph.* 3. 18; *Isa.* 40. 12; *John* i. 5; *Rom.* 13. 9.

CONCEAL. To hide, to keep secret, *Gen.* 37. 28.

Job 27. 11. with Almighty I will not c.
 41. 12. I will not c. his parts

Ps. 40. 10. have not c. loving kindness
Prov. 12. 23. prudent c. knowledge

25. 2. glory of God to c. a thing
CONCEIT, own, *Prov.* 18. 11, & 24. 6. 12.

16. & 23. 11; *Rom.* 11. 25, & 12. 16.

CONCEIVE, *Judg.* 13. 3. *Luke* 1. 31.
Job 15. 35. they c. mischief, *Is.* 53. 4.

Ps. 51. 6. in sin mother c. me
Isa. 7. 14. a virgin shall c.—a son

23. 11. ye shall c. chaff
 59. 13. c. words of falsehood

Num. 11. 12. have I c. all this people
Ps. 7. 14. hath c. mischief—falsehood

Songs 3. 4. chamber of her that c. me
Jer. 49. 30. c. a purpose against you

Acts 5. 4. why hast thou c. in thy heart
Jam. 1. 15. lust hath c. bringeth forth

CONCISION, *Phil.* iii. 2. Jewish circumcised teachers, who taught that circumcision was necessary to salvation. It is a contemptuous appellation of circumcision, by which the apostle shows, that it was no more than a mere cutting off the flesh, being now no longer a seal of the covenant.

CONIAH, Ko-ny'-ah, *the strength, or stability of the Lord*. The son of Jehoiakim; *Jer.* xxii. 28.

CONCLUDE.—To determine; *Rom.* iii. 28. To resolve finally, *Acts*

xxi. 25. To declare irreversibly, *Gal.* iii. 22; "But the scripture hath concluded all under sin," &c. Sinners have been tried and found guilty, *the scripture hath shut them up*—put them in prison, and locked them up; *Rom.* iii. 9—20; xi. 32. Blessed are they who are delivered by Christ the great Redeemer!

CONCLUSION, *Eccl.* 12. 13. c. of matter
CONCORD.—Agreement; *2 Cor.* vi. 15.

CONCUBINE.—A wife of the second rank. She differed from a proper wife, in that she was not married by solemn stipulation; she brought no dowry with her; she had no share in the government of the family; nor did her children share of their father's inheritance, *Gen.* xxv. 6. Through a sinful mistake of the nature of marriage, it was common for the ancients to have concubines.

CONCUPISCENCE, (1) The corruption of our nature, from whence all our actual sin proceeds, *Rom.* 7. 7; *Jam.* 1. 14. (2) Actual motions and inclinations of our heart towards sinful deeds, *Rom.* 7. 8. (3) Unchastity, *Col.* iii. 5; *1 Thess.* 4. 5.

CONDEMN, CONDEMNATION.—To pass sentence on the guilty; *Deut.* xxv. 1. Sin is the cause of man's condemnation; *John* iii. 19. As "all have sinned," &c.; *Rom.* iii. 23, so all are concluded in a state of condemnation; *Rom.* xi. 32; *Gal.* iii. 22. But the gospel proclaims pardon and peace. "For by him, *all that believe* are justified from all things," &c.; *Acts* xiii. 39. Hence we find the words, *justify, justified, and justification*, as opposed to the terms *condemn, condemned, and condemnation*.

CONDEMN wicked, *Deut.* 25. 1.

Job 9. 20. my own mouth shall c. me

10. 2. I will say to God, do not c. me

Ps. 37. 33. not c. him when he is judged

94. 21. they c. innocent blood

Is. 50. 9. Lord will help me, who shall c. me

54. 17. tongue—thou shalt c.

Luke 6. 37. c. not and ye shall not be c.

John 8. 17. God sent not Son to c. the world

8. 11. neither do I c. thee go thy way

1 *John* 8. 20. heart c. us 21.

Matt. 12. 37. by words—c.

John 8. 13. who believes is not c.

Rom. 8. 3. for sin c. sin in the flesh
1 Cor. 11. 32. not be c. with the world
Tit. 2. 3. speech that cannot be c.
 3. 11. being c. in himself
Prov. 17. 15. c. the just
Rom. 8. 34. who is he that c.
 14. 32. c. not himself in that
Luke 23. 40. same c.
John 3. 19. this is the c. that light
 5. 24. shall not come into c.
Rom. 8. 1. no c. to them in Christ
1 Tim. 3. 6. fall into c. of devil
Jam. 3. 1. receive the greater c.
 5. 12. swear not lest ye fall into c.
Jude 4. of old ordained to this c.

CONDEMN.—"Neither do I condemn thee: go, and sin no more," *John* viii. 11. That is, "Neither do I pass sentence of condemnation on thee. Go, sin no more." We are not to consider this declaration as implying a remission of or connivance at her sins; but simply a declaration that, since his kingdom was not of this world, so he would not act as a temporal magistrate. False, therefore, is the conclusion hence drawn by some that Christ did not approve of adultery being punished with death. As the Holy One of God, he could not but disapprove of her wicked conduct; therefore, he said, "Do not continue to sin." Recollect that the design was an attempt to ensnare our Lord, and his conduct indicated the greatest wisdom and prudence.

CONDESNED to—low degree, *Rom.* 12. 16.

CONFESS, *Lev.* 5. 5, & 16. 21.

Lev. 26. 40. if they c. their iniquities

1 Kings 8. 33. c. thy name, 35.

Ps. 32. 6. I will c. my transgressions

Matt. 10. 32. shall c. me before men

Luke 12. 8. him will I c. before Father

Rom. 10. 9. c. with my mouth, Lord

Jesus, & 14. 11, & 15. 9; *Phil.* 2. 11.

Jam. 5. 16. c. your faults one to another

1 John 1. 9. if we c. our sins he is faithful

4. 15. c. Jesus is Son of God, 2. 3; 2

John 7.

Heb. 11. 13. c. *Ezra* 10. 1.

Prov. 28. 13. c. and forsaketh

Josh. 7. 19. c. 2 *Chr.* 30. 22; *Ezra* 10.

11; *Dan.* 9. 4.

Rom. 10. 10. c. is made to salvation

1 Tim. 6. 13. witnessed a good c.

CONDUCT, signifies, (1.) to lead, 2 *Sam.* xix. 15, 40. (2.) To place, or convey in safety, *Acts* xvii. 15. (3.) To bring one on his journey, *1 Cor.* xvi. 11.

CONDUIT, or Aqueeduct, a water course; 2 *Kings* xviii. 17; xx. 20; *Isa.* vii. 3; xxxvi. 2



CONY.

CONEY, or **RABBIT**, a species of hare with red eyes; *Ps.* civ. 18; *Prov.* xxx. 26. Some suppose it to be the gannim or ashkoke, a small harmless animal which builds in rocks; *Lev.* xi. 25. They are called by Solomon, "the wise and feeble folk." They are timid and gregarious in their habits; so gentle and timid, that they shrink from the shadow of a passing bird.

CONFECTION. A preparation of sweet spices, to be used in incense and perfume to be offered to God in the sanctuary. It was to be beaten very small. It was typical; for it "pleased the Lord to wound and bruise him" (the Redeemer) who offered himself for a sacrifice of a sweet-smelling savour.

CONFEDERACY. A covenant agreement between princes, rulers, &c., or nations. See *Isa.* viii. 12; also *Gen.* xiv. 3; *Ps.* lxxxiii. 5; *Isa.* vii. 2.

CONFER. To talk together on any matter; to advise with; *1 Kings* i. 7; *Acts* iv. 15; xxv. 12.

CONFERENCE. Persons met to talk over any matter, to decide it, or to settle disputes, arrange plans &c. —When Paul was Divinely called to preach the gospel, he "conferred not with flesh and blood;" *Gal.* i. 16.

CONFESS, plainly to acknowledge a fault: so a prisoner confesses his

crime before a judge; Josh. vii. 19. Jesus Christ will *confess* his people at the last day; will publicly own them his children and faithful servants; Luke xii. 8. They *confess him before men*, when, notwithstanding danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way; Matt. x. 32. To *confess* God, is to praise and thank him; Heb. xiii. 15. To *confess sin*, is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour, whom we have offended, or who can give us proper instruction and comfort; Ps. xxxii. 5; James v. 16; Matt. iii. 6.

On the tenth day of the seventh month, the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness; Lev. xvi. 21. During the ten preceding days, it is said, the Jews made particular confession, each of his own sins; if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them.

The duty of confession has been awfully perverted by the Catholic priesthood. They have taught the people to regard private confession of sin to them, as essential to the obtaining of pardon from God. This, of all the methods of priestly domination ever devised, has been the most effectual to enslave ignorant and superstitious minds; and nothing has more tended to withdraw mens' minds from the fear of God to the fear of man. How weak and foolish are some men and women, to be deluded by priests; who, like themselves, are but weak, sinful, and infallible.

CONFIDENCE. Trust in the Lord; Ps. lxxv. 5; Prov. iii. 26; 2 Thess. iii. 4; 1 John iii. 21.—A firm persuasion of the Divines favour;

2 Cor. ii. 3; vii. 16; viii. 22; Gal. v. 10; Phil. 21.—Boldness, courage; Acts xxviii. 31.—A bold and open profession of Christ and his truth; Heb. x. 35.

CONFIDENCE, Job 4. 6, & 51. 24.

Ps. 65. 5. c. of all the ends of earth
118. 8. than to put c. in man
Prov. 3. 26. Lord shall be thy c.
Mic 7. 5. put not c. in a guide, Prov.
25. 19; Ezek. 28. 26, & 29. 16.
Phil. 3. 8. have no c. in the flesh
Heb. 3. 6. if we hold fast the c. 14.
10. 85. cast not away your c.
1 John 2. 28. appear we may have c
Ps. 27. 3. c. Prov. 14. 16.

CONFIRM. To settle, establish, 1 Chron. xiv. 2; to give new assurance of the truth, or the certainty of any thing; 1 Kings i. 14. *Confirmation* is the work of the Spirit, giving strength to weak minds; 1 Pet. v. 10.

CONFIRM, Is. 35. 3. c. feeble knees

Dan. 9. 27. shall c. the covenant
Rom. 15. 8. to c. the promises
1 Cor. 1. 8. shall c. you to the end
2 Cor. 2. 8. c. your love toward
Is. 44. 26. c. word of his servant
Acts 14. 22. c. souls of disciples

CONFISCATION, a punishment, whereby a man's goods are taken from him, and appropriated to the king's use, Ezra 7. 26.

CONFLICT, (1) Warlike struggle or stroke, Ps. 39. 10. (2) Persecution, distress, Phil. 1. 30. (3) Deep concern, care, and anxiety to promote one's good, Col. 2. 1.

CONFORMED. Made like; Rom. xii. 2; Rom. viii. 29. Paul was made conformable to the death of Christ by dying a martyr for the truth; Phil. iii. 10.

CONFOUND, (1) To consume, Ps. 71. 18.

(2) To make haste, 1 Pet. 2. 4. compared with Is. 23. 16. (3) To put to silence, Acts 2. 6; 9. 22. (4) To make ashamed, 1 Cor. 1. 27.

Gen. 11. 7. c. language

Jer. 1. 17. lest I c. thee before them

1 Cor. 1. 27. foolish things to a wise

Ps. 97. 7. c. that serve images

Jer. 17. 18. let not me be c.

Ezek. 16. 52. c. and bear shame, 54.

68. c. and never open mouth more

1 Pet. 2. 6. believeth shall not be c.

CONFUSION, perplexity, disorder, shame,

ruin, 1 Sam. 20. 30; Ps. 35. 4; Is.

9. 5; 24. 10; Jer. 3. 25; Acts 19. 29.

Ezra 9. 7. c. of face, Dan. 9. 7. 8.

Ps. 44. 15. my c. is continually before

me

71. 1. let me never be put to a.

Dan. 9. 7. to us belongeth c. of face

1 Cor. 14. 33. God is not the author of a.
Jam. 3. 16. for where envying and strife
there is c.

CONGREGATION, Lev. 4. 11.

Job 15. 34. c. of hypocrites desolate
Ps. 1. 5. sinners in c. of righteous
23. 5. hated c. of evil-doers
75. 2. receive c. I will judge uprightly
74. 19. forget not c. of thy poor
82. 1. God stands in c. of mighty
89. 5. faithfulness in c. of saints
Prov. 21. 16. remain in c. of dead
Hos. 7. 12. chastise as c. hath heard
Joel 2. 16. sanctify the c.

CONIAH, Ko-ny'-ah, the strength
or stability of the Lord; the son of
Jehoiakim; Jer. xxii. 28.

CONONIAH, Ko-no-ny'-ah, the
strength of the Lord.—The name of a
Levite; 2 Chron. xxxi. 12.

CONQUER, to overcome, subdue. (1) To
prevail against, take away the
strength, and bring down the power
of enemies, Dan. 7. 14; Mat. 4. 3.
(2) To bring into obedience and
subjection, Phil. 3. 21; 1 Cor. 15.
23. (3) To cultivate, rule over,
Gen. 1. 28. Jesus Christ overcame
the world.

CONSCIENCE. That faculty by
which we discern the moral quality of
actions, and by which we are capable
of certain affections, (pain or pleasure,
&c.) in regarding this quality. It is
a capacity more or less active, accord-
ing to the objects corresponding to it,
or for which it is adapted, come under
its cognizance. It is the same faculty
which is named *judgment*, or the mental
power to discern clearly, accurately,
and truly, moral truths and their re-
lations and tendencies; and can only
act according as these truths are
placed before the mind by immediate
revelation, or by human instruction.

Archbishop Trench says, "Con-
science," a solemn word, if there be
such in the world. Now there is not
one of us whose Latin will not bring
him so far as to tell him that this
word is from "con" and "scire." But
what does that "con" intend? "Con-
science" is not merely that which I
know, but that which I know *with*
some one else; for this prefix cannot,
as I think, be esteemed superfluous,
or taken to imply merely that which
I know *with or to myself*. That other
knower whom the word implies is

God, His law making itself known
and felt in the heart; and the work
of "conscience" is the bringing of
each of our acts and thoughts as a
lesser, to be tried and measured by
this as a greater, the word growing
out of and declaring that awful du-
plicity of our moral being which arises
from the presence of God in the soul
—our thoughts by the standard which
that presence supplies, and as the re-
sult of a comparison with it "accus-
ing or excusing one another."

Conscience is God's king, that he
puts in a man's breast, and conscience
ought to reign. You may get up a
civil war to fight against conscience,
but you cannot kill the king. You
may dethrone him for a while, but he
struggles and fights for the mastery.

Lord Capel well observes, "In this
tempestuous world no line holds the
anchor of contentment so fast as a
good conscience. Man's *favour* is but
a fine thread, that will scarcely hold
one tug of a crafty talebearer. *Hon-
our* slips the noose when vulgar breath,
wearied with constant virtue, is more
affected to novelty. *Riches* are gnawn
asunder by the greedy teeth of de-
vouring Leviathan's cruel tyrants.
But this cable is so strong and well
compact, that when force is offered to
it, the straining rather strengthens by
uniting the parts more close."

CONSCIENCE, John 8. 9; Acts 23. 1.

Acts 24. 16. a c. void of offence

Rom. 2. 15. c. bear witness, 9. 1.

13. 5. not for wrath, but for c. sake

2 Cor. 1. 12. testimony of our c.

1 Tim. 3. 9. mystery of faith in pure c.

4. 2. having their c. seared as hot iron

Tit. 1. 15. mind and c. are defiled

Heb. 9. 14. purge c. from dead works

10. 2. worshippers no more c. of sin

22. hearts sprinkled from evil c.

Acts 23. 1. good c. 1 Tim. 1. 19; Heb.

13. 18; 1 Pet. 3. 21.

CONSECRATION. The devoting
or setting apart any person or thing
to the service of God; Ex. xiii. 2, 12,
15; Num. i. 9; iii. 12; 1 Pet. ii. 9.

CONSENT with one, Ps. 83. 5; Zeph. 3.

9; Luke 14. 18; 1 Cor. 7. 5.

Prov. 1. 10. entice thee c. thou not

Rom. 7. 16. I c. to the law that good

1 Tim. 6. 3. If any c. not to wholesome

Ps. 50. 18. sawest a thief then thou c.

CONJECTURES, Acts 1. 1, & 22. 20.
CONSIDER, Lev. 12. 13; *Judg.* 18. 14.
Deut. 4. 29. c. it in thine heart
 32. 29. O that—c. their latter end
Ps. 8. 3. when I c. the heavens
 50. 22. c. this ye that forget God
 64. 9. wisely c. of his doings
Ecc. 5. 1. c. not that they do evil
 7. 13. c. the work of God
 14. in day of adversity c.
Is. 1. 3. my people doth not c.
 5. 12. neither c. operation of hands
Hag. 1. 5, 7. Lord c. your ways, 2. 15, 18.
2 Tim. 2. 7. c. what I say and Lord give
Heb. 3. 1. c. apostle and high priest
 7. 4. c. how great this man was
 10. 24. c. one another to provoke
 12. 3. c. him that endureth such contradiction

Job 1. 8. hast thou c. my servant, 2. 3.
Ps. 31. 7. hast c. my trouble
 77. 5. have c. days of old
Mark 6. 52. c. not miracle of loaves
Rom. 4. 19. c. not his own body dead
Matt. 7. 3. c. not the beam
Ps. 41. 1. blessed c. the poor
Prov. 31. 16. she c. a field and buyeth it
Is. 44. 19. none c. in his heart
Heb. 13. 7. c. end of conversation

CONSIST, Col. 1. 17; *Luke* 12. 15.
CONSOLATION, Acts 4. 36, & 15. 31.
Luke 2. 25. waited for c. of Israel
 6. 24. woe rich have received your c.
Rom. 15. 5. God of c. grant you to be
2 Cor. 1. 5. so our c. aboundeth by Christ
Phil. 2. 1. if any c. in Christ
2 Thess. 2. 16. give us everlasting c.
Heb. 6. 18. might have strong c.

CONSULATIONS, *Job* 15. 11.
CONSPIRACY, (1) of subjects against their prince; *2 Sam.* 15. 12. (2) Of servants against their master; *2 Kings* 13. 20. (3) Of a people against the Lord; *Jer.* 11. 9. (4) Of false prophets against the people; *Ezek.* 22. 25. (5) More than forty Jews against Paul; *Acts* 23. 12, 13. (6) Joseph's brethren conspired against him; *Gen.* 37. 18. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him."

CONSTANCY, required of us. (1) In our devotions; *Luke* 18. 1; *1 Thess.* 5. 17, 18. (2) Under our sufferings; *Matt.* 5. 12, 13; *1 Pet.* 4. 15, 14. (3) In our profession and character; *Heb.* 10. 23. (4) In our beneficence; *Gal.* 6. 9. (5) In our friendships; *Prov.* 27. 10; *Tyt.* 3. 8. "These things I will that thou affirm constantly."

CONSTELLATION.—An assemblage of stars, *Isa.* xiii. 10.

CONSTRAIN, *Gal.* 6. 12; *Acts* 16. 15.
2 Cor. 5. 14. love of Christ c. us
1 Pet. 5. 2. not by c.
CONSULT; (1) To plot or advise to-

gether; *Ps.* 62. 4. (2) Deliberately to consider; *Luke* 14. 31.

CONSUME.—(1.) To waste; destroy utterly, *Exod.* xxxiii. 10. (2.) To spend or squander away, *James* iv. 3. (3.) To vanish away, *Job* vii. 9. (4.) To make to pass away unhappily, *Ps.* lxxviii. 33. (5.) To burn up, till the thing be utterly destroyed, *Luke* ix. 54.

CONSUME, *Deut.* 5. 25. and 7. 16.
Ez. 53. 8. lest I c. thee in the way
Ps. 37. 20. they shall c. into smoke.
 89. 11. his beauty to c. 49. 14.
 78. 83. days did he c. in vanity
Ezek. 4. 17. c. away for iniquity
2 Thess. 2. 8. Lord shall c. with spirit
James 4. 8. c. it upon your lusts
Ez. 3. 2. bush was not c.
Ps. 90. 7. we are c. by thy anger
 119. 159. my zeal hath c. me
Prov. 5. 11. thy flesh and body are c.
Is. 64. 7. c. because of your iniquities
Lam. 3. 22. of Lord's mercy we are not c.
Gal. 5. 15. be not c. one of another
Deut. 4. 24. Lord is c. fire; *Heb.* 12. 29.

CONSUMMATION.—The last period of time; the complete fulfilment of the threatening, *Dan.* ix. 27.

CONSUMPTION.—(1.) A wasting ruinous stroke, *Isa.* x. 22. (2.) A consuming fire, *Judges* xx. 40.

CONSUMPTION, *Lev.* 20. 16; *Deut.* 28. 22; *Is.* 10. 22. 23. and 28. 22.
CONTAIN, *Ezek.* 23. 32. and 45. 11.
1 Kings 8. 27. heavens of heavens cannot c. thee; *2 Chr.* 2. 6. and 6. 18.
John 21. 25. world not c. the books
1 Cor. 7. 9. if they cannot c. let marry
CONTENT, to despise, scorn, neglect, or alight God,—wicked; *Ps.* 10. 18.
Ezek. 21. 13. if sword c. the rod, 10
Ps. 15. 4. a vile person is c.
Job 12. 21. he pours c. on princes; *Ps.* 107. 40.

123. 3. filled with c. 4.
Dan. 12. 8. some to everlasting c.
Mal. 1. 7. table of Lord is c.
 2. 9. made you c. before all people
2 Cor. 10. 10. his speech is c.
CONTENT, to strive, dispute, punish, fight; *Deut.* 2. 9; *Job* 9. 8.
Is. 49. 25. I'll c. with them that c.
 50. 8. who will c. with me
 57. 16. for I will not c. for ever
Jer. 12. 5. how canst c. with horses
Amos 7. 4. I. called to c. by fire
Jude 8. c. earnestly for the faith
Job 10. 2. cause why thou c.
 40. 2. c. with Almighty instruction
CONTENTION, *Hab.* 1. 3; *Acts* 15. 39;
Phil. 1. 16; *1 Thess.* 2. 2.
Prov. 13. 10. by pride cometh c.
 17. 14. leave off c. before it be

18. 6. fool's lips enter into c.
 22. 10. cast out scorner and c. shall
Jer. 15. 10. born me a man of c.
CONTENT, satisfied in mind and desire
Gen. 37. 27; *Luke* 3. 14.
Phil. 4. 11. state therewith to be c.
 1 *Tym.* 6. 8. raiment let us be c.
Heb. 13. 5. be c. with such things as ye
 3 *John* 10. with malicious words not c.
 1 *Tym.* 6. 6. godliness with c.
CONTENTIONS, *Prov.* 21. 19. and 26.
 21. and 27. 15; *Rom.* 2. 8; 1 *Cor.*
 11. 16.
CONTINUOUS, *Prov.* 18. 18. 19. and
 19. 18. and 25. 29. and 27. 15; 1
Cor. 1. 11; *Tit.* 3. 9.
CONTINUAL, *Ex.* 29. 42; *Num.* 4. 7;
Prov. 15. 16; *Is.* 14. 6.
Rom. 9. 2. *Gen.* 6. 5. only evil c.
Ps. 34. 1. his praise c. in my mouth
 52. 1. goodness of G. endureth c.
 71. 3. I resort c. praise c.
 14. I will hope c. and praise more
 73. 25. yet I am c. with thee
 119. 44. keep thy law c. for ever
 117. respect to thy statutes c.
Prov. 6. 21. bind them c. on thy heart
Is. 58. 11. L. shall guide thee c.
Hos. 12. 6. wait on thy God c.
Acts 6. 4. give ourselves c. to prayer
Heb. 13. 15. sacrifice of praise to God c.
CONTINUANCE, *Deut.* 28. 59; *Ps.* 139.
 16; *Is.* 64. 5; *Rom.* 2. 7.
CONTINUE, *Ex.* 21. 21; *Lev.* 12. 4.
 1 *Sam.* 12. 14. c. following the L.
 1 *Kings* 2. 4. L. may c. his word
Ps. 35. 10. c. thy loving-kindness
 102. 28. children of servants shall c.
 119. 91. c. according to thy word
John 8. 31. if ye c. in my word
 15. 9. c. ye in my love, 10
Acts 13. 43. to c. in grace of God
 14. 22. to c. in the faith
Rom. 6. 1. shall we c. in sin because
 11. 22. if thou c. in his goodness
Col. 1. 22. if ye c. in faith and not
 4. 2. c. in prayer and watch
 1 *Tym.* 2. 15. if they c. in faith
 4. 16. doctrine c. in them
 2 *Tym.* 3. 14. c. in things learned
Heb. 13. 1. let brotherly love c.
Rev. 13. 5. to a forty-two months
CONTINUED, *Gen.* 40. 4; *Neh.* 5. 16.
Luke 6. 12. c. all night in prayer
 22. 28. c. with me in temptation
Acts 1. 14. c. with one accord in prayer
 2. 42. c. steadfast in the apostles'
 doctrine and
 20. 7. c. his speech till midnight
Heb. 8. 9. c. not in my covenant
 1 *John* 2. 19. would have c. with us
Job 14. 2. shadow and c. not
Gal. 3. 10. that c. not in all things
 1 *Tym.* 5. 5. c. in supplication and
 prayer
Heb. 7. 24. this man because c. ever
James 1. 25. looked into the law, &c.
CONTINUING, *Jer.* 30. 23; *Rom.* 12.
 12; *Heb.* 12. 14.
CONTRADICTING-TON, *Acts* 13. 45;
Heb. 7. 7. & 12. 3.

CONTRARY, opposite, inconsistent,
Ezek. 9. 1; *Matt.* 14. 24.

Lev. 26. 22. walk c. to, 23. 27. 28. 40. 41.
Acts 18. 13. c. to the law, 28. 3.

23. 9. many things c. to the name of
Rom. 11. 24. grafted c. to nature

16. 17. c. to the doctrine received
Gal. 5. 17. are c. one to the other

1 *Thess.* 2. 15. are contrary to all men
 1 *Tym.* 1. 10. is c. to sound doctrine

CONTRIBUTION, *Rom.* 15. 26. c. for the
 poor saints

CONTRITE. It means, the heart broken,
 bruised, deeply humbled, and
 affected with a sense of guilt; sorrow
 for sin committed against a
 God of infinite purity and goodness.
Ps. 24. 18. he saveth such as be of a c.
 spirit

51. 17. a c. heart, O God, thou wilt
 not despise

Is. 57. 15. with him also that is of a c.
 and humble spirit, to revive the
 heart of the c. ones

66. 2. that is of a c. spirit and trem-
 bleth at my word

CONTROVERSY. A plea, a dispute, a
 debate in writing, a protracted
 contest.

Jer. 25. 31. Lord a c. with the nations
Hos. 4. 1. the Lord hath a c. with in-
 habitants of land

12. 2. the Lord hath also a c. with
 Judah

Mic. 6. 2. Lord a c. with people
 1 *Tym.* 3. 16. without c. great is the
 mystery of godliness

CONVENIENT, (1) relating to food,
Prov. 30. 8. (2) To the time of be-
 traying Christ, *Mark* 14. 11. (3) To
 a future and more advantageous
 season, *Acts* 24. 25.

Prov. 30. 8. feed me with food c.
Mark 6. 21. and when a c. day was come

Acts 24. 25. when I have a c. season I
Rom. 1. 28. to do those things not c.

Eph. 5. 4. talking or jesting, not c.
Phile. 8. bold to enjoin that which is c.

CONVENIENTLY, *Mark* 14. 11. Judas
 sought how he might c. betray

CONVERSATION. Mutual in-
 tercourse, or any kind of discourse be-
 tween two or more persons. The
 conversation of Christians should be *holy*;

1 *Pet.* ii. 17; *honest*, ver. 12; without
 covetousness; *Heb.* xiii. 5.—The

primitive sense of this word refers to
 the whole course and action of a man's
 life, as may be inferred from *Gal.* i. 13;

Phil. iii. 20.—“Our *conversation*, or
citizenship is in heaven,”—in allusion
 to the denizens of some city or corpora-
 tion. So Christians are strangers
 here; they are not at home; they be-
 long to a better country, that is, a
 heavenly one. Heaven is their home.

and their conversation, or conduct, ought to comport with their citizenship of the heavenly Jerusalem.

CONVERSATION. *Gal.* 1. 13; *Eph.* 2. 8, & 4. 22; *Heb.* 13. 7; 1 *Tim.* 4. 12.

Ps. 57. 14. such as be of upright c.

50. 23. orders his c. aright I will shew

2 *Cor.* 1. 12. in sincerity had our c.

Phil. 1. 27. let your c. be as it becometh the gospel

3. 20. our c. in heaven, from whence
Heb. 13. 5. let c. be without covetousness

Jam. 3. 13. show out of good c. works

1 *Pet.* 1. 15. holy in all manner of c.

2. 12. having c. honest among Gentiles

3. 1. won by chaste c. of wives, 2.

16. accuse your good c. in Christ

2 *Pet.* 2. 7. vexed with filthy c. of wicked

3. 11. in all holy c. and godliness

CONVERSION. A change from one state to another. Conversion may be, (1) *Merely external*, or that which consists only in an outward reformation.—(2) *Doctrinal*, or a change of sentiments.—(3) *Saving*, which consists in the renovation of the heart and life, or a turning from the power of sin and Satan unto God; *Acts* xvi. 18. and is produced by the influence of Divine grace on the soul. (4) Sometimes it is put for *restoration*, as in the case of Peter; *Luke* xxii. 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle; from this principle all the acts of believing, repenting, mortifying, quickening, do spring; *Ezek.* xxxvi. 27. Conversion evidences itself by ardent love to God, *Ps.* lxxiii. 25; delight in his people, *John* xiii. 35;

attendance on his ordinances, *Psalms* xxvii. 4; confidence in his promises, *Psalms* ix. 10; abhorrence of self, and renunciation of the world, *Job* xlii. 5; *James* iv. 4; submission to his authority, and uniform obedience to his word, *Matt.* vii. 20.

CONVERSION of Gentiles, *Acts* 15. 3.

CONVERT. To turn men from their evil courses and erroneous systems, and incline the heart to the service of God, and to unite in efforts to make Zion triumphant over sin; *Isa.* lx. 5.—To renew the heart, and turn from the power of sin and Satan unto God.—To recover one from a sinful fall, or error, *Luke* xx. 32; *James* v. 19, 20.

CONVERT and be healed, *Isa.* 6. 10.

Jam. 5. 19. err and one c. him, 30.

Ps. 51. 13. sinners—c. to thee

Isa. 60. 5. abundance of sea c. to thee

Matt. 13. 15. should be c. and I heal them

18. 3. except ye be c. and become as children

Luke 22. 32. when thou art c. strength.

Acts 3. 19. repent and be c. sins blotted

Ps. 19. 7. law perfect, c. the soul

CONVIOT, convince; (1) To persuade one of the truth of a thing, *Acts* 18. 25; 1 *Cor.* 14. 24. (2) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults, *Jam.* 2. 9; *Job* 32. 12. The Spirit convinceth men of sin, when by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and fruits of their sin, *Tit.* 1. 9; *Jude* 15.

COOS, Ko'oa.—A small island in the Archipelago, now called Stanchio, or Lango. It was formerly noted for its wine, silk, and cotton of a fine texture. *Hippocrates*, the famous physician, and *Apelles* the famous painter, were natives of this island. It once had richly endowed temples, which were sacred to *Æsculapius* and *Juno*. Paul passed this place in his voyage to Jerusalem. Up to the sixth century Christianity prevailed. It has given place to the Saracenic power—Mohammedanism.

COPY, of the original of the law, *Deut.* xvii. 18; *Joahua* viii. 32. Of a letter, *Ezra* iv. 11, 23. Of a writing

or decree, Esther iii. 14. Of the Proverbs of Solomon, Prov. xiv. 1.

CORAL. A hard, cretaceous marine production, resembling a plant. It is of various colours, white, black, and red; the latter is the sort usually called coral, and is most valuable. It is formed by animalcula, one of which is not larger than a pin's head. Myriads of these animals form reefs, and ultimately islands. Many of the reefs rise several feet in a year; Ezek. xvii. 16; Job. xxviii. 18.

CORBAN.—A Syriac term for a gift offered to the temple, and particularly applied to objects solemnly promised to God's service, which promises were inviolable, whatever consequences might result to a man's temporal interest, Ps. xv. 4. The Pharisees, to disguise their covetousness, took occasion from these vows to destroy in their disciples every compassionate feeling and sense of obligation to their relations and the poor. Having the charge of the sacred treasury, they assured the people that if they were liberal in their gifts to the temple, that they had only to say to those who sought any particular thing from them, that it is *corban*, or devoted, and all obligation to give ceased. Thus, under pretence of zeal for God, but in reality to enrich themselves, they devoured widows' houses, and exalted ceremonial rites above the unchangeable laws of God; Matt. xv. 1—9; Mark vii. 9—13.

CORD.—The cords of the wicked are the snares with which they ensnare the unwary, Ps. cxxix. 4. The cords of sin are the consequences of crimes and evil habits; Prov. v. 22. To draw with the cords of a man, Hosea xi. 4, is to use gentle, persuasive, earnest, and affectionate means, as far as human reason can go, to allure to obedience.

CORD, Josh. 2. 15; Mic. 2. 5.

Job 30. 11. he hath loosed my c.

Ecc. 4. 12. a threefold c. is not broken

12. 6. or ever silver c. be loosed

Is. 54. 2. lengthen thy c. and strengthen

Job 36. 8. holden in c. of affliction

Ps. 2. 8. cast away their c. from us

129. 4. cut asunder c. of wicked
Prov. 5. 22. holden with c. of his sins
Is. 5. 18. draw iniquity with c. of vanity
Hos. 11. 4. drew them with c. of a man

CORIANDEE.—A strongly aromatic plant, bearing a small round seed, fragrant to the smell, and of an agreeable taste; Exod. xvi. 31; Num. xi. 7.

CORINTH, Kor'-inth, which is satisfied, beauty.—A celebrated city, the capital of Achaia, seated on the isthmus which connects Peloponnesus with Attica. It is said to have been founded by Sisyphus, and received its name from *Corinthus*, the son of Pelops. Its commodious haven and good situation gave it a vast commerce and immense wealth. During a war with Rome, Mummius burnt a part of it to the ground, A. M. 3827. It was afterwards rebuilt under the auspices of Julius Cæsar. It fell into the hands of the Turks under Mahomet II. Corinth, the "prow and stern of Greece," the emporium of its commerce, the key and bulwark of the Peloponnesus, was proverbial for its wealth as early as the time of Homer. Its situation was so advantageous for the inexperienced navigation of early times, that it became of necessity the centre of trade. By its port of Cenchræa it received the rich merchandise of Asia, and by that of Lechæum it maintained intercourse with Italy and Sicily. The Isthmian games, by the concourse of people which they attracted at their celebration, contributed not a little to its immense opulence; and the prodigality of its merchants rendered the place so expensive, that it became a saying, "It is not for every one to go to Corinth."

The Corinthians were distinguished for their learning as well as their wealth. Corinth was called by Cicero the *light*, and by Florus, the *ornament* of Greece. But it was rendered infamous in all future ages, by its splendid temple to Venus, to which belonged a thousand female slaves, who prostituted themselves to all for the honour of the abominable goddess. The licentiousness of Corinth was pro-

verbal; a Corinthian and a prostitute were synonymous terms. Many Jews resided here, and had a synagogue. They were, as in every place, the first and most active persecutors of the followers of Christ. Paul endured much during his residence of eighteen months, but he nobly triumphed over the wisdom of the Greeks, the religious pride of the Jews, and the debasing superstition of the whole community.

Paul came to Corinth from Athens, A. D. 52, and lodged with Aquila and Priscilla, who were tent-makers. He preached in the Jewish synagogue, and converted some to the faith of Christ. He suffered much here, but continued in the neighbourhood eighteen months, and then went to Jerusalem. Probably he visited Corinth a second time towards the end of A. D. 57; (Acts xxii. 2; 2 Cor. xii. 14; xiii. 1,) and a third time on his second return to Rome; 2 Tim. iv. 20.

Corinthians, the First Epistle to the, was written from Ephesus. For Paul, on leaving Corinth, where he was establishing a Christian church, and where he wrote his two Epistles to the Thessalonians, proceeded to Asia, and visited Ephesus, Jerusalem, and Antioch, and then passing through Galatia and Phrygia, returned to Ephesus, where he remained three years. Towards the end of his abode there, he wrote this Epistle to the Corinthians, as appears from ch. xvi. 8, where he says, "I will tarry at Ephesus until Pentecost." Hence the subscription at the end of the Epistle, which states it to have been written at Philippi, is erroneous.

The Church was greatly disturbed by false teachers, some of whom advocated Mosaic ceremonies, and many of the native Corinthian converts were still addicted to their former licentiousness. Paul was called upon to fight against Jewish superstition, heathen licentiousness, and all the sophistry of human learning, which were leagued against him. On hearing of this state of the church, he sent Erastus and Timothy to Corinth, as his messengers and fellow-labourers in the Gospel, in-

tending shortly to visit them himself, Acts xix. 22. But before he could accomplish this, he received messengers from Corinth, with a letter from the Church, requesting his advice on various subjects, which had caused so many animosities and divisions among them, and on which those who remained steadfast to him requested his opinion. In answer to these applications, this Epistle was written.

Corinthians, the Second Epistle to the.—Paul, having learnt from Titus that the first Epistle had nearly produced the desired effect, wrote a second time from Macedonia, in the year 57, to assure them of the joy their contrition had given him, to explain why he had not visited them, to inform them of the success of his doctrine elsewhere also, and of the influence, zeal, and faithfulness of his ministerial office. Titus being about to return to Achaia, to forward collections there for the poor Christians in Judea, Paul sent this Epistle also by him to Corinth, in his name, and that of Timothy, who was at that time residing with him in Macedonia.

CORMORANT.—A water raven, reckoned unclean, Lev. xi. 17; Deut. xiv. 17. The word so rendered, Isa. xxxiv. 11, is different, and means a pelican. It was of the unclean class of birds, and its presence is used in the prophetic writings as an emblem of ruin and desolation; Zeph. ii. 14.

CORN. (Hebrew, *dagin*,) corn of all sorts, and so named from its great increase; including, therefore, (*chete*) wheat; (*shore*,) barley, and every other species of grain. Of its vast increase in eastern lands, see Gen. xxvi. 12; xli. 49, and Matt. xiii. 8.

The growth of corn is an emblem of the increasing nature of the Redeemer's kingdom;—"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon;" Ps. lxxi. 16. The gospel, if faithfully and fully preached, with prayer, faith, and love, shall produce a rich harvest of regenerated souls to the great joy of the church.

CORN, *Gen.* 41. 57, & 42. 2, 19.

Josh. 5. 11. eat of the old c. of the land
Job 5. 26. as a shock of c. cometh in his
Ps. 65. 13. valleys covered with c.

72. 16. handful of c. in the earth upon

78. 24. given them c. of heaven to eat

Prov. 11. 26. withholdeth c. people curse

Isa. 63. 8. no more give c. to enemies

Ezek. 36. 29. call for c. and increase it

Hos. 2. 9. take away my c. in time of it

10. 11. loveth to tread out the c.

14. 7. shall revive as the c. and grow

Ezek. 9. 17. c. make young men cheerful

Matt. 12. 1. to pluck the ears of c.

John 12. 24. except a c. of wheat fall

CORNELIUS, Kor-ne'-le-us, a
Aorn. A centurion of a cohort belong-
ing to the legion named Italian; *Acts*
x. 1—3, &c. He was the first Gentile
convert. His conversion, and his re-
ceiving the Holy Ghost, is one of the
most remarkable incidents in the first
age of the church. Peter was prepar-
ed by a vision to go to Caesarea to
discharge this important duty; *Acts*
x. 11—16. The command given to
Peter was obeyed, and by his agency,
God made known to Cornelius the
plan of salvation, through the death and
resurrection of Christ. Thus the door
of faith was opened to the Gentiles.

CORNER, *Prov.* 7. 3, 12; *Lev.* 21. 5.

Prov. 21. 9. better dwell in c. 25. 24.

Isa. 30. 30. teachers removed into c.

Ezek. 10. 4. came forth the c.

Matt. 21. 42. become head of c. *Acts* 4.

11; *1 Pet.* 2. 7.

Ps. 118. 22. c. stone, *Isa.* 28. 16; *1 Pet.*

2. 6; *Eph.* 2. 20; *Matt.* 21. 42.

CORNER-STONE, The principal
stone in the foundation of a building;
Isa. xxviii. 16; *Eph.* ii. 20. The chief
angle, or foundation corner-stone, the
connecting medium, by which both
Jews and Gentiles were united in the
same building. The idea of the corner-
stone so often mentioned in Scripture,
is not to be taken from modern or
classical architecture, but from that
of ruder ages. Imagine a massive
stone, like one at Stonehenge, cut to
a right angle, and laid in the building,
so that its two sides should lie along
the two walls, which meet at a corner,
and thus binding them together that
neither force nor weather could dis-
cover them. The foundation stones of
ancient buildings were of this charac-
ter, strong, firm, but befouled with

dirt, &c. by its being imbedded in the
ground. But some buildings had a
head-corner-stone, richly chiselled,
and beautifully ornamented, cut to a
right angle, and binding the two walls
firmly together; for the strength of
a building lies in its angles. Behold,
the foundation stone which God has
laid in Zion! Jesus died for sin and
guilt, was buried, but rose again for
our justification, and was exalted to
the right hand of God as our Priest,
Intercessor, and King; he was fully
symbolized by the corner-stone below,
and by that above.

CORRECT, to chastise. Spoken
of God; *Job* v. 17; *Prov.* iii. 12. "For
whom the Lord loved he correcteth,
even as a father the son in whom he
delighteth." *Jer.* vii. 28; v. 3; *Zeph.*
iii. 2; *Hab.* i. 12. Spoken of man;
Prov. xxix. 19; xxiii. 13; *Heb.* xii.
9; *Prov.* vii. 22; xxii. 15.

CORRECT thy son and he. *Prov.* 29. 17.

Ps. 89. 11. with rebukes dost c. man for

94. 10. chastiseth heathen not c. thee

Jer. 2. 19. own wickedness shall c. thee

10. 24. c. me but with judgment

30. 11. c. in measure, 46. 23.

Job 5. 17. happy the man whom God c.

Prov. 3. 12. whom the Lord loveth he c.

Job 37. 15. whether for c.

Prov. 3. 11. be not weary of his c.

22. 15. rod of c. shall drive foolishness

23. 18. withhold not c. from the child

Jer. 2. 30. they received not c. 5. 3, &

7. 28; *Zeph.* 3. 2.

Hab. 1. 12. established them for c.

2 *Tim.* 3. 16. scripture profitable for c.

CORRUPT. Foolish, sinful, de-
parted from God; *Ps.* xiv. 1, 3; *Gen.*
vi. 12.—To deal deceitfully; *2 Cor.*
ii. 17.—To defile and destroy; *1 Cor.*
xv. 33.—To entice; *Dan.* xi. 17.—
To waste, consume; *Matt.* vi. 19.—
To disobey, pervert; *Mal.* ii. 8.—To
bribe, make to dissemble; *Dan.* xi.
17, 32. Corruptible, that which is or
may be corrupted, as man, crown,
silver, and gold; *Rom.* i. 23; *1 Cor.*
ix. 25; *1 Pet.* i. 18. Corruption, the
putrefaction of the grave; *Psalm* xvi.
10; *1 Cor.* xv. 42. Verse 50. The
ruin of the soul; *Gal.* vi. 8.

CORRUPT, *Job* 17. 1; *Ps.* 38. 5.

Gen. 6. 11, 12. earth c. before God

Ps. 14. 1. they are c. 53. 1, & 73. 8.

Mal. 1. 14. sacrificeth to God a c. thing

Matt. 7. 17, 18. c. tree brings—fruit
 12. 33. make tree c. and fruit c.
Mph. 4. 22. old man which is c.
 29. let no c. communication proceed
 1 *Tim.* 6. 5. of c. minds, 2 *Tim.* 3. 8.
Matt. 6. 19. rust doth c. 20.
 1 *Cor.* 15. 33. evil communications c.
 good manners
 2 *Cor.* 2. 17. as many who c. word
Jude 10. 11. those they c. themselves
Gen. 6. 12. all flesh had c. his way
Deut. 9. 12. thy people c. themselves,
 32. 5.

Hos. 9. 9. have deeply c. themselves
 2 *Cor.* 7. 2. we have c. no man
CORRUPTIBLE, 1 *Cor.* 9. 25, & 15. 53;
 1 *Pet.* 1. 18. 23.

CORRUPTION, *Job* 17. 14; *Ps.* 16. 10,
 & 49. 9; *Isa.* 33. 17; *Dan.* 10. 8;
John 2. 6; *Acts* 2. 27, 31, & 13. 34,
 37; *Rom.* 8. 21; 1 *Cor.* 15. 42, 50;
Gal. 6. 8; 2 *Pet.* 1. 4, & 2. 12, 19.

COSAM, Ko'-sam.—The son of
 Elmodam, and one of Christ's ances-
 tors; *Luke* iii. 28.

COST, 2 *Sam.* 19. 42; 24. 24; 1 *Chr.* 21.
 24.

Luke 14. 23. sit. not down, counteth c.

COTTAGE.—"And the daughter
 of Zion is left as a cottage in a vine-
 yard, as a lodge in a garden of cucum-
 bers," *Isa.* i. 8. All along the side of
 the Nile there are immense fields of
 cucumbers, which have a most pecu-
 liar appearance, as they are not divid-
 ed perhaps for many miles together,
 nor is the sameness of the prospect
 varied, except by now and then a
 small shed or hut, raised in the midst
 of one of these fields, in which a soli-
 tary individual resides, to prevent the
 crop from being plundered, or injured
 in any way. This illustrates the
 above passage in which the prophet
 describes the desolation of Israel;
 "She shall be left as a cottage," &c.

COUNCIL, the sanhedrim; a Jew-
 ish tribunal, instituted about two
 hundred years before Christ. It had
 seventy-two judges, being chief priests,
 elders, and scribes; and the high
 priest was president. Till the Romans
 conquered Judea, it had the power of
 life and death; *Matt.* v. 22.

COUNSEL, (1) Advice; *Dan.* iv.
 27. (2) A secret purpose or thought;
 1 *Cor.* iv. 5. God's counsel is, (1)
 His purpose or decree; *Acts* iv. 28;
Isa. xlv. 10; *Psalm* xxxiii.
Counselor, is one who deliberates about

affairs; especially such a one as kings
 used to advise with; *Prov.* xi. 14;
Exra iv. 5. Christ is called a *Counsel-
 or*; with him his Father deliberately
 fixed the whole part of our salvation;
 and he, possessed of infinite wisdom
 and knowledge, directs and admonish-
 eth his people in every case; *Isa.* ix. 6.

COUNSEL, *Num.* 27. 21, & 31. 16.

Job 5. 13. c. of froward carried headlong
 12. 18. he hath c. and understanding
 21. 16. c. of wicked far from me, 22. 18.
 33. 2. who this that darkeneth c. by
 words without knowledge, 42. 3.

Ps. 1. 1. walks not in c. of ungodly
 16. 7. bless Lord who hath given me c.
 33. 10, 11. c. of Lord stands for ever,
Prov. 9. 21; *Isa.* 48. 10. 11.

55. 14. we took sweet c. after
 73. 24. guide me by thy c. afterwards
 83. 8. taken crafty c. against people
Prov. 1. 25. set at naught all my c.

8. 14. c. is mine and sound wisdom
 11. 14. where no c. is people fall
 20. 18. purpose established by c.
 21. 30. no wisdom nor c. against Lord

24. 6. by wise c. make war
 27. 9. sweetness—by hearty c.
Isa. 11. 2. spirit of c. and might

28. 29. Lord wonderful in c. and excel.
 40. 14. with whom took he c.

44. 26. performs c. of his messengers
Jer. 32. 19. God great in c. mighty

Zech. 6. 13. c. of peace between them
Luke 7. 30. rejected c. of God against

Acts 3. 23. by determinate c. 4. 23.
 5. 38. if this c. be of men it will

20. 27. to declare all the c. of God
Eph. 1. 11. after c. of his own will

COUNSELLORS, *Exra* 4. 5, & 7. 14; *Job*
 3. 14, & 12. 17; *Dan.* 3. 24.

Ps. 119. 24. thy testimonies are my c.
Prov. 11. 14. in multitude of c. is safety,

15. 23. & 24. 26.
 12. 20. to c. of peace is joy

Isa. 1. 26. restore thy c. as at beginning
 9. 6. wonderful C. mighty G.

19. 11. wise c. of Pharaoh—british

COUNT, to number; *Ex.* xxxviii.

21. To cut off; *Lev.* xix. 23. To

survey; *Isa.* xxxiii. 18. To be per-
 suaded; *Mark* xi. 32. To under-

value the blood of Christ; *Heb.* x. 29.

COUNTED LOSS. *Phil.* iii. 7.

The original implies loss incurred
 in trade, and especially that kind of loss
 which is sustained at sea in a storm,
 when goods are thrown overboard, in
 order to save the ship, and the persons
 on board.

COUNT, *Ex.* 12. 4; *Lev.* 23. 15.

Num. 23. 10. who can c. the dust of
 Jacob

Job 31. 4. doth not he c. all my steps

Ps. 139. 18. If I c. them—more than
 22. hate them I c. them my enemies
 Acts 20. 24. neither c. I my life dear to
 Phil. 3. 7, 8, 9. I c. all things loss—dung
 13. I c. not myself to have apprehen.
 Jam. 1. 2. c. it all joy when ye fall
 5. 11. we c. them happy who endure
COUNTED, Gen. 15. 6. c. to him for
 righteousness, Ps. 108. 31; Rom. 4. 3.
 Is. 40. 17. c. to him less than nothing
 Hos. 8. 12. of law c. as a strange thing
 Acts 5. 41. that c. worthy to suffer
 2 Thess. 1. 5. c. worthy of the kingdom
 1 Tim. 1. 12. he c. me faithful putting
 5. 17. c. worthy of double honour
 Heb. 8. 3. c. worthy of more glory
 10. 29. c. blood of covenant unholy

COUNTENANCE, the mind understood by; Gen. xxxi. 5. "I see your father's *countenance*, that it is not toward me as before." Hatred, grief, pride, fierceness, and anger, have all been read by the appearance of the countenance:—see Gen. iv. 5; Neh. ii. 2, 3; Ps. x. 4; Dan. viii. 23; Prov. xxv. 23.—The favour of God, and the graces and benefits of his Spirit, are set forth before the eye of faith by "the light of his *countenance*," Psalm iv. 6. And on the contrary, when faith is weakened, and sensible comfort in some degree lessened, the Lord is represented "as hiding" from the soul "the light of his *countenance*," Psalm xiii. 1.

COUNTENANCE. "Neither shalt thou countenance a poor man in his cause," Ex. xxiii. 3. It means that justice must not be perverted in favour of a poor man, merely because he is poor. Dr. Adam Clarke thus paraphrases it,—“Thou shalt neither be influenced by the *great* to make an unrighteous decision, nor by the distress of the poor, to give thy voice against the dictates of justice and truth. “*Fiat justitia, ruat cælum*,” “Let justice be done, though the heavens should be dissolved.”

COUNTENANCE, Gen. 4. 5. & 31. 2.
 Num. 6. 30. lift up his c. on thee
 1 Sam. 1. 18. her c. no more sad
 16. 7. look not on his c. or height
 Neh. 2. 2. why is thy c. sad
 Job 29. 24. light of my c. cast
 Ps. 4. 6. lift up light of thy c. 80. 8, 7.
 90. 8. secret sins in light of c.
 Songs 2. 14. see thy c. comely
 Matt. 6. 16. hypocrites of a sad c.
 Acts 2. 28. full of joy with thy c.

COUNTRY.—"Get thee out of thy country," Gen. xii. 1. Like the rest of the patriarchs, the life of Abraham was pastoral; he had only to strike his tent, and depart immediately, with all his family and his possessions; Acts vii. 3.

COUNTRY, far, Matt. 21. 33, & 25. 14;
 Mark 12. 1; Luke 15. 13, & 19. 13,
 20. 9; Prov. 25. 25.

Heb. 11. 14. declare they seek a c.
 16. they desire better c.

COUNTRYMEN, 2 Cor. 11. 26; 1 Thess.
 2. 14.

COUP-DE-SOLEIL, or Stroke of the Sun.—This was not unknown in Palestine. In India, and other climates, and even in England, it frequently causes death. God promised to Israel, "The sun shall not smite thee by day, nor the moon by night;" Ps. cxxi. 6. The son of the woman of Shunem appears to have died in consequence of a stroke of the sun; 2 Kings iv. 18—20.

COURAGE, Josh. 2. 11; Acts 23. 15.
 Num. 13. 20. be of good c. Deut. 31. 6,
 & 7. 23; Josh. 1. 6, 7, 9, 13, & 10,
 25, & 23. 6; 2 Sam. 10. 12, & 13. 23;
 1 Chr. 22. 15, & 28. 20; Ezra 10. 4;
 Ps. 27. 14, & 31. 24; Is. 41. 6.

COURSE, Acts 13. 25, & 16. 11.
 Acts 20. 24. finish my c. with joy
 Eph. 2. 2. according to c. of this world
 2 Thess. 3. 1. may have free c.
 2 Tim. 4. 7. I have finished my c.

COURT.—An entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three; the court of the Gentiles, so called, because the Gentiles were allowed to enter so far and no farther; the second was the court of Israel, because all the Israelites, provided they were legally purified, had a right to enter; the third, the court of the priests, where the altar of burnt-offerings stood, and where the priests and Levites exercised their ministry, Esther v. 1. Figuratively, the church of Christ. The desirableness of Christian worship, Ps. lxxiv. 10. "A day in thy *court* is better than a thousand."

COURT, Ex. 27. 9; Is. 34. 13.
 Amos 7. 13. Beth-el is king's c.
 Ps. 65. 4. may dwell in thy c.
 84. 10. day in thy c. is better
 92. 13. flourish in c. of our God

Ps. 100. 4. enter his c. with praise
Ja. 1. 12. required to tread my c.
Ec. 2. drink it in c. of my holiness
Luke 7. 25. delicate are in king's c.
Rev. 11. 2. c. without temple
1 Pet. 3. 8. be pitiful, be courteous
 COURTEOUSLY, *Acts* 27. 3, & 28. 7.

COVENANT.—A mutual agreement between two or more persons, in which something is required to be done, in order to partake of some benefit. God made two covenants with man, the first at his creation, the *condition* of which was, his perseverance during the whole time of his probation; the reward annexed to this obedience was the continuance of him and his posterity in such perfect holiness and felicity he then had while upon earth, and everlasting life with God hereafter. The *penalty* threatened for the breach of the command was condemnation; terminating in death temporal, spiritual, and eternal. The *seals* of this covenant were, the tree of knowledge and the tree of life; and, perhaps, the Sabbath and Paradise, *Gen.* ii. 3; *Gal.* iv. 24. This covenant was broken by Adam's eating of the forbidden fruit, whereby he and his posterity were all subject to ruin, *Gen.* iii.; *Rom.* v. 12, 19; and without the intervention of the divine grace and mercy, would have been lost for ever, *Rom.* iii. 23. The second, the everlasting covenant, revealed after his fall, in which is promised not only forgiveness, through the atonement of Christ, but a right to life; and both these freely, as the unmerited gifts of God, through the substitution of Christ, who underwent the penalty, and perfectly fulfilled the law in all its demands, of which his ascension to heaven was a manifest proof, *Rom.* iv. 25; *Eph.* i. 7; *Heb.* vii. 22; viii. 6, 8; *Isaiah* xlii. 6; *1 Peter* i. 20. *The administration of the covenant of grace.*—The covenant of grace, under the Old Testament, was exhibited by promises, sacrifices, types, ordinances, and prophecies. Under the New it is administered in the preaching of the Gospel, baptism, and the Lord's supper; in which grace and salvation are held forth in more

fulness, evidence, and efficacy to all nations, *2 Cor.* iii. 6—18; *Heb.* viii; *Matt.* xxviii. 19, 20. But in both periods, the Mediator, the whole substance, blessings, and manner of obtaining an interest therein by faith, are the very same, without any difference, *Heb.* xi. 6; *Gal.* iii. 7, 14. In Scripture we read of various covenants; such as those made with Noah, Abraham, and the Hebrews at large. Anciently covenants were made and ratified with great solemnity. The Scriptures allude to the cutting of animals asunder; denoting that, in the same manner, the perjured and covenant-breaker should be cut asunder by the vengeance of God, *Jer.* xxxiv. 18; *Gen.* xvii. 9, 13; *Dan.* xi. 28. Covenant between Jonathan and David, *1 Sam.* xvii. 3. Covenant of salt, *Lev.* ii. 13.

COVENANT. *Gen.* 17. 2. & 26. 23.
Gen. 9. 13. token of the c. 13. 17.
 17. 4. my c. is with thee, 7. 19.
 11. a token of the c. betwixt
 13. my c. shall be in the flesh
 14. he hath broken my c.
Ex. 2. 24. God remembered his c with
 Abraham
 31. 16. sabbath for a perpetual c.
 34. 27. wrote words of c.
Lev. 26. 15. ye break my c.
Judg. 2. 1. never break c. with you
1 Chr. 16. 15. always mindful of his c.
Ps. 111. 5, & 105. 8.
Neh. 9. 38. we make a sure c.
Job 31. 1. I made a c. with mine eyes
Ps. 25. 14. Lord will show them his c.
 44. 17. nor dealt falsely in thy c.
 50. 5. made a c. by sacrifice
 55. 20. broken his c. *Ja.* 35. 8.
 74. 20. have respect to the c.
 78. 37. not steadfast in his c. 10.
 89. 3. made a c. with my chosen
 132. 12. children will keep my c.
Prov. 2. 17. forgetteth the c. of her God
Is. 23. 18. your c. with death
 42. 6. thee with c. of people, 49. 8.
 54. 10. nor c. of my peace be removed
 56. 4. take hold of my c. 6.
Jer. 14. 21. break not c. with us
 31. 31. make a new c. with Israel
 50. 5. to Lord in a perpetual c.
Ezek. 20. 37. bring into bond of c.
Dan. 9. 27. confirm c. with many
Hos. 6. 7. have transgressed the c.
 10. 4. swearing falsely in making c.
Mal. 2. 14. the wife of thy c.
 3. 1. messenger of the c.
Acts 8. 25. the children of the c.
Rom. 1. 24. c. breakers, 2 *Tim.* 3. 8.
Heb. 8. 6. mediator of a better c. 7. 9.
Gen. 9. 16. everlasting c. 17. 7; 13. 19;

Lev. 24. 8; 2 Sam. 23. 5; 1 Chr. 16. 17; Ps. 105. 10; Is. 24. 5, and 55. 8, and 61. 8; Jer. 32. 40; Ezek. 16. 60, and 37. 26; Heb. 13. 20.

COVENANT, *Keep, keepeth, keepeth*, c. Gen. 17. 9. 10. Ex. 19. 5; Deut. 7. 9, 12, and 30. 9, and 33. 9; 1 Kings 8. 23, and 11. 11; 2 Chr. 6. 14; Neh. 1. 5, and 9. 32; Ps. 25. 10, and 103. 18, and 132. 12; Dan. 9. 4.

COVENANT, *made*, Gen. 15. 18. Lord made c. Ex. 24. 27; Deut. 5. 2, 3; 2 Kings 23. 3; Job 31. 1. Jer. 31. 31. new c. Heb. 8. 8, 13, and 12. 24.

COVENANT, *remember*, Gen. 9. 15; Ex. 6. 5; Lev. 25. 42, 45; Ps. 105. 8, and 106. 45; Ezek. 16. 60; Amos 1. 9; Luke 1. 72.

Lev. 2. 13. c. of salt, Num. 18. 19; 2 Chr. 13. 5.

Deut. 17. 2. transgressed the c. Josh. 7. 11, 15, and 23. 16; Judg. 2. 20; 2 Kings 18. 12; Jer. 34. 18; Hos. 6. 7. and 8. 1.

Rom. 9. 4. and the c. Gal. 4. 24.

Eph. 2. 12. c. of promise

COVER, signifies, (1.) to preserve, Psalm xci. 4. "He shall cover thee with his feathers, and under his wings shalt thou trust." (2.) To clothe, Isa. lxi. 10. (3.) To conceal, Prov. xii. 16; xxxviii. 13. (4.) To forgive sin, Psalm xxxi. 1. "Blessed is he whose transgression is forgiven, whose sin is covered." (5.) The ignorance of men, who are under the dominion of sin, Isa. xxv. 7; 2 Cor. iii. 16. (6.) To stop, or make silent, Prov. xii. 6. (7.) Holy zeal and love, Prov. x. 6, 12; xvii. 9; James v. 20.

COVER, Ex. 10. 5, and 40. 3.

Ex. 31. 33. dig a pit and not c. it

83. 22. c. thee with my hand

Deut. 33. 12. Lord shall c. him day

1 Sam. 24. 8. c. his feet, Judg. 3. 24.

Neh. 4. 5. c. thou their iniquity

Job 16. 18. c. not my blood and

Ps. 91. 4. c. thee with his feathers

Is. 11. 9. as the waters c. the sea Hab.

2. 14.

58. 7. naked that thou c. him

Hos. 10. 8. say to mountains c. us, Luke

23. 30; Rev. 6. 16.

1 Cor. 11. 7. man ought not to c. head

1 Pet. 4. 8. charity shall c. multitude

Job 31. 33. if I c. my transgressions

Ps. 32. 1. whose sin is c. Rom. 4. 7.

85. 2. heat c. all their sin

Lam. 8. 44. o. thyself with a cloud

Matt. 10. 28. nothing c. that shall not

Ps. 104. 2. c. thyself with light

73. 6. violence c. thee as a garment

Prov. 10. 12. love c. all sins, Jam. 5. 20.

23. 13. c. his sins—not prosper

COVERING, Is. 23. 20; 1 Cor. 11. 15.

COVERT, signifies, (1) a hiding place for wild beasts; xxxviii. 40. (2) A shelter from storm and rain; Isa. iv. 6. (3) The blessings of the Redeemer's kingdom; Isaiah xxxii. 2. "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." (4) A place erected either in honour of the Sabbath, or for the convenience of the priests, when on the Sabbath they officiated in greater numbers than on other days; 2 Kings xvi. 18; Ps. cxi. 4; Jer. xxv. 38.

COVET; (1) Sinfully and immoderately to desire earthly enjoyments, as honour, wealth, pleasure; Josh. vii. 21. (2) To desire earnestly in a lawful manner; 1 Cor. xii. 31. *Covetousness*, an inordinate desire of earthly things, or of what belongs to our neighbour.

COVET, Ex. 20. 17; Mic. 2. 2.

1 Cor. 12. 31. c. earnestly best

14. 39. c. to prophesy and

COVETED, Acts 20. 33; 1 Tim. 6. 10.

COVETETH, Prov. 21. 26; Hab. 2. 9.

Ps. 10. 3. wicked blesseth c.

Luke 16. 14. Pharisees who were c.

1 Cor. 5. 10. or with the c. 11.

6. 10. nor c. shall inherit kingdom of

Eph. 5. 5. nor c. who is an idolater

1 Tim. 3. 3. bishop must not be c.

2 Tim. 3. 2. in last days c. boasters

2 Pet. 2. 14. exercised with c. practices

COVETOUSNESS, Ex. 18. 21. hating c.

Ps. 119. 86. to testimonies and not c.

Prov. 23. 16. hateth c. shall prolong days

Ezek. 33. 31. heart goeth after their c.

Luke 12. 15. beware of c. for man's life

Col. 3. 5. c. which is idolatry

Heb. 13. 5. conversation be without c.

COZ, Koz, a thorn.—A descendant

of Asher; 1 Chron. iv. 8.

COSBI, Koz-by, a liar, as sliding

away.—The daughter of Zur, a prince

of the Midianites; Num. xxv. 6—15.

CRACKNELS, a sort of hard per-

forated cakes, like those of the pass-

over; 1 Kings xiv. 3.

CRAFT; (1) Deceit, guile; Dan.

viii. 25. (2) Trade, occupation; Acts

xviii. 3; xix. 25, 27. *Craftsman*, is

one skilled in some mechanical trade;

Deut. xxvii. 15; Acts xii. 24. *Crafty*,

cunning, deceitful; Job v. 12; 2 Cor.

xii. 16.

CRAFT, *Dem.* 8. 25; *Mark* 14. 1; *Acts* 18. 3. & 19. 25, 27; *Rev.* 18. 22.
Job 5. 12. disappointed devices of c.
 15. 5. choicest tongue of c.
Ps. 82. 3. taken c. counsel against
2 Cor. 12. 16. being c. I caught
CRAFTINESS, *Job* 5. 13; *1 Cor.* 8. 19;
Leviticus 20. 23; *2 Cor.* 4. 3; *Eph.* 4. 14.

CRANE, a tall long-necked bird; when extended, between four and five feet from the toe to the beak. It is a bird of passage, whose regular annual return in its season, manifests instinctive knowledge, by allusion to which the Jews were reproved. *H Ezekiah*, in his sickness, is said to have chattered as a crane or swallow; *Isaiah xxxviii.* 14. The Jews were more stupid than cranes, storks, and turtles; they knew not their proper season; *Jer.* viii. 7.

CREATE. (1) To make things from nothing; *Gen.* i. 1. (2) To form things from unfit matter; *Gen.* i. 21; ii. 19. (3) To implant saving graces, and endowments where they were not; *Eph.* ii. 10. (4) To recover the heart from apostasy, and cleanse it from great pollution; *Psalms* li. 10. (5) To bring things about in the course of providence; *Isa.* xiv. 7. (6) To restore to vigour and flourish; *Psalms* civ. 50.

CREATED, *Bara*. "This word," says Parkhurst, "denotes the production either of substance or form, the creation or accretion of substance or matter. Now here it cannot relate to form, because, as it follows in the next verse, the earth was without form (*Tohu*,) or in loose atoms." It must, therefore, denote to create, produce into being. "The Rabbins," says Dr. Clarke, "who were legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word (*Bara*,) expresses the commencement of the existence of a thing, or its egression from the nonentity to entity."

Creation, not only signifies the act of making things out of nothing; but also the creatures or things formed from nothing; *2 Pet.* iii. 4; *Rev.* iii. 14. *Creature*, sometimes denotes all created things; *Rev.* v. 13. and some-

times only men, whom the Jews called the creature, by way of eminence; *Mark* xvi. 15.

CREATE, *Gen.* 1. 1; 21. 27. and 2. 2.
Ps. 51. 10. c. in me a clean heart
Is. 4. 5. c. upon every dwelling place
 45. 7. I form light and c. darkness, I make peace and c. evil
 57. 19. I c. the fruits of the lips peace
 65. 17. I c. new heaven and new earth
 18. rejoice in what I c. I c. Jerusalem
CREATED, *Ps.* 104. 30. spirit they are c.
 102. 18. people which shall be c.
 148. 6. commanded and they were c.
Ja. 43. 7. I have c. him for my glory
Jer. 31. 22. c. a new thing in earth
Mal. 2. 10. hath not one God c. us
Eph. 2. 10. c. in Christ Jesus unto good
 3. 2. c. all things by Christ Jesus
 4. 24. after God is c. in righteousness
Col. 1. 16. all things were c. by him
 3. 10. image of him that c. him
1 Tim. 4. 3. which God c. to be received
Rev. 4. 11. hast c. all—are and were c.
 10. 6. c. heaven and things therein
CREATETH, *Amos* 4. 13. c. the wind
CREATION, *Mark* 10. 6. and 13. 19;
Rom. 1. 20. and 8. 22; *Rev.* 3. 14.
CREATOR, *Rom.* 1. 25. creature-Creator
Ecc. 12. 1. remember thy C. in days
Is. 40. 28. C. of ends of earth
 43. 15. Lord—C. of Israel your King
1 Pet. 4. 19. as unto a faithful C.
CREATURE 8, *Gen.* 1. 20; *Lev.* 11. 46.
Mark 16. 15. preach the gospel to every c.
Rom. 8. 20. c. was subject to vanity
 19. c. waiteth, 21. c. be delivered
2 Cor. 5. 17. man in Christ is a new c.
Gal. 6. 15. availeth—but a new c.
Col. 1. 15. first-born of every c.
1 Tim. 4. 4. every c. of God is good
Heb. 4. 13. nor any c. not manifest
CREATURES, *Ja.* 18. 21; *James* 1. 18.
Ezek. 1. 6. 19. living c. 3. 13; *Rev.* 4. 6.
 9. and 5. 6; 11. 14.

CREDITOR, one to whom we owe a debt; *2 Kings* iv. 1, 7. God is our creditor; to him we as creatures owe our existence, and all we have: to him as sinners, we owe infinite satisfaction for our offences.

CREEK. A small bay or harbour in the sea; *Acts* xxvii. 39.

CREEP, *Lev.* 11. 31; *Ps.* 144. 20.
2 Tim. 3. 6. who c. into houses
Jude 4. c. in unawares

CRESCENTS, *Kres'*-sens, growing, increasing.—A person named *2 Tim.* iv. 10.

CRETANS, or **CRETIANS**, *Kre'*-tans, or *Kre'-she-ans*.—Inhabitants of Crete; *Titus* i. 12.

CRETE, *Kreest*, carnal, fleshly.—

An Island in the Mediterranean, nearly opposite Egypt; it is now called Candia; of the church there Titus was bishop; Titus i. 5; Acts xxvii. 12, &c. It was the largest island in that sea, 180 miles long, and from 30 to 40 miles broad. It was once celebrated for the laws of Minos. At one time it was called Hecatompolis, from its 100 cities. The island abounds with mountains. Ida rises 7690 feet above the level of the sea, and is chiefly composed of grey marble. The island has some good harbours. The climate is salubrious; the heat never excessive, and in the plains extreme cold is never felt; during the greatest heats of summer, the atmosphere is cooled by the sea-breezes; most of the year there is a continuity of fine weather, and the air is very congenial to feeble constitutions, and epidemical diseases are almost unknown. It abounds with tropical fruits, and other productions. The Cretans were celebrated for their skill in archery, for being good seamen; but infamous for their falsehoods, debaucheries and piracies. So Paul calls them liars, evil beasts, slow bellies; sluggish, or gluttons; Tit. i. 12. This is a quotation according to Jerome, Socrates, and Nicephorus, from Epimenides.

Among the three thousand persons converted by Peter's sermon, on the day of Pentecost, some were Jews, natives of Crete, who had come up to Jerusalem to worship; Acts ii. 11. It is supposed that Paul visited this island, after his first confinement at Rome; that he went through various cities preaching the gospel, and converted many to the Christian faith; and that being in haste to perform his intended visit to the Hebrews, he left Titus behind him, to settle the different churches, and to "ordain elders in every city;" Titus i. 5.

CRIB, a stall for cattle; Prov. 14. 4; Ia. 1. 3.

CRIME, a fault that deserves punishment; Job 81. 11; Ezek. 7. 23.

CRIMSON. One of the seven principal red colours; 2 Chron. ii. 7.

Stuffs for the drapery of Solomon's temple were embroidered in this colour; 2 Chron. ii. 14; iii. 14. It was obtained from the *coccus ilicis*, an insect which deposits its eggs in the *quercus cocciferus*; similar to the cochineal insect, called by the Arabs *kermes*. The text has a reference to the *double-dyed* crimsons. Thus crimson is a deeper dye than scarlet; hence the force of the figure; Isa. i. 18.

CRISPING-PINS, Isa. iii. 22. A richly ornamented purse which the women wore attached to their girdles. They are commonly made of silk, and wrought with gold and silver. John says that those of the Hebrew females were of solid metal, gold or silver, and were fashioned like a cone with a rich border of cloth at the top.

CRISPUS, Kris'-pus, *curled*.—The chief of the Jewish synagogue at Corinth, who was converted to Christianity. He was a faithful servant of Christ; some say he was the bishop of the church of Egina, an island not far from Athens; Acts xviii. 8; 1 Cor. i. 14.

CROOKED generation; Deut. 32. 5.

Ps. 125. 5. aside to their c. ways

Prov. 2. 15. whose ways are c.

Ecc. 1. 15. that which is c. cannot be made straight; 7. 13.

Isa. 40. 4. c. shall be made straight; 45.

2. and 42. 16; Luke 2. 5.

59. 8. made c. paths; Lam. 2. 9.

Phil. 2. 15. in midst of c. generation

CROSS. A tree or a gibbet on which criminals were executed. Crosses were made of two pieces of wood, and they were of three kinds:—1. The *Cruz decussata*, or cross divided like the letter X, and usually called St. Andrew's cross; 2. The *Cruz commissa*, or joined cross, consisting of an upright piece of timber, with a transverse piece on the extreme top, at right angles with the first, like the letter T; and, 3. The *Cruz immissa*, or let-in cross, in which the transverse piece of timber is let into the upright, but placed somewhat below the top of the upright, in this form †. It is the latter cross on

which our Saviour is usually represented to have suffered.

To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slaves, and the most atrocious transgressors. It was generally accompanied with every possible expression of hatred and contempt. The law pronounced such accursed; Deut. xxi. 23. Hence Jesus is said to have endured the curse; Gal. iii. 13. See *Crucify*.

CROSS,—used metonymically, for the doctrines of the cross; Gal. vi. 14; i. 18—23; ii. 20.—Trouble for the sake of religion; Mark viii. 34; Matt. xvi. 24.—The atonement which the cross figuratively represents, is now the theme of evangelical teaching—the foundation of the sinner's salvation, and his hope of eternal life.

CROSS, John 19. 17—31; Luke 23. 26.

Matt. 10. 38. takes not up his c. and follows, 16. 24; Luke 9. 23. & 14. 27, 1 Cor. 1. 17. lest the c. of Christ be 18. preaching of c. is to them foolishness

Gal. 5. 11. then is offence of c. ceased

6. 12. suffer persecution for c. of

14. glory save in c. of Lord Jesus

Phil. 2. 8. obedient to death of c.

3. 18. they are enemies of c. of Christ

Col 1. 20. peace through blood of his c.

2. 14. took—nailing it to his c.

Heb. 12. 2. for joy—endureth the c.

CROWN.—A head ornament, worn in the East as a mark of dignity and honour. It distinguished the chief rulers, civil and ecclesiastic. The most ancient crowns were simply wreaths of flowers, or leaves, worn as a chaplet round the head. These, and other kinds, have been used by all nations to the present day. In course of time, wreaths of flowers, &c., gave way to metallic crowns, some of them ornamented with precious stones. The crowns of monarchs were sometimes white fillets, bound round the forehead, the ends falling back on the neck; some were made of gold tissue, adorned with the most costly jewels. That of the Jewish high-priest was a fillet, or diadem, tied with a ribbon of a hyacinth colour. It appears from 1 Chron. xx. 2, that the monarch's crown was of pure gold. Crowns were

sometimes worn in battle, 2 Sam. i. 10; xii. 30.

Figuratively, the crown denotes honour, splendour, and dignity; "The crown is fallen from our head;" Lam. v. 16. That which adds glory and honour to any one is denominated a crown; "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people;" Isa. xxviii. 5. See also Isa. lxiii. 3; Zech. ix. 6.

The "many crowns" (Rev. xix. 12.) which the Redeemer wears, may be thus regarded:—*The crown of creation*,—the *crown of providence*,—the *crown of redemption*,—the *crown of universal empire*,—the *crown of everlasting joy and glory*, that joy and glory which will be the result of the salvation of his people—"the joy that was set before him"—the "travail of his soul."

The "crown of twelve stars," Rev. xii. 1, adorning the church, represented under the figure of a woman, is considered by Bishop Newton to be an emblem of her being under the light and guidance of the twelve apostles.

Believers are said to be a crown to the ministers of the gospel, Phil. iv. 1; 1 Thess. ii. 19; meaning that their salvation, stability, usefulness, and final triumph, are to be desired with more avidity than a monarch's crown, and will confer ten thousand times more honour and real joy.

It is used likewise for reward, because conquerors in the public games were crowned, 1 Cor. ix. 25. John speaking of Christ governing the affairs of his church, says, that on his head were many crowns, Rev. xix. 12, noting his absolute sovereignty, and many triumphs. A crown is a sign of victory, Rev. iv. 4.

CROWN.—"Ye shall receive a crown of glory that fadeth not away," 1 Pet. v. 4. The military crowns were conferred by the general in the presence of the army; and such as received them, after a public eulogium on their valour, were placed next his person.—*Paxton*.

CROWN of life—of glory. Strikingly expressive of the glory, felicity, and immortality of heaven, James i. 12; Rev. ii. 10. Crown of righteousness, because purchased by the infinite merit of Christ the Righteous One, and will be given to those whom he makes righteous; 2 Tim. iv. 8. It is also incorruptible, and shall sustain its radiance for ever, 1 Cor. ix. 25.

CROWN.—"And he took their king's crown from off his head, the weight whereof was a talent of gold, with the precious stones," &c.; 2 Sam. xii. 30; 1 Chron. xx. 2. No human being could sustain so great a weight upon his head, 125 lbs. The Targum says, "And there was set in it (the crown) a precious stone, worth a talent of gold." Dr. Adam Clarke, and others, think, if the original *mishkalah*, be taken for the value, and not for the weight, then all is plain, as the worth of the crown will be about £5075 16s. 7d. sterling. Hence the added words "with the precious stones," the gold and the jewels were worth a talent of gold.

Some suppose that it was a crown suspended over the head of the monarch. This latter supposition is very probable, for Athenæus mentions several enormous crowns of this sort, which were used by the Ptolemæis in Egypt. This was also a custom in Persia. Sir W. Ouseley, in his "Travels," says:—"We do not find on their medals any two Sassanian kings wearing crowns exactly alike; each probably distinguished himself by choosing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight, was worn only on solemn occasions; and was even then suspended over the royal throne by chains of gold." Juvenal speaks of the crown of a Roman prætor, as being sustained over his head by a slave on state occasions.

CROWN of THORNS.—Probably the nabka of the Arabians is the tree which afforded this crown; it is very fit for the purpose, having many small

and sharp spines, well adapted to give pain. This plant grows commonly in the East. The branches are pliant, and the leaves resemble the ivy, being of a very deep green. The crown was produced by cruelty, and the design was mockery. They twined it around his head, to pierce, and assimilate him to a crowned king; to indicate scorn and insult; Matt. xxvii. 29.

CROWN, Lev. 2. 9; Esth. 1. 11.
 Job 31. 36. bind it as a c. to me
 Ps. 89. 39. hast profaned his c.
 Prov. 12. 4. virtuous woman is c. to her husband
 14. 24. c. of wife is their riches
 16. 31. hoary head is c. of glory
 17. 6. children's children are c. of old
 Songs 3. 11. behold king Solomon with c.
 Is. 28. 5. Lord of Hosts for c. of glory
 62. 3. thou shalt be a c. of glory
 1 Cor. 9. 25. to obtain corruptible c.
 Phil. 4. 1. my joy and c. 1 Thess. 2. 19.
 2 Tim. 4. 8. laid up—a c. of righteous-
 James 1. 12. receive a c. of life
 1 Pet. 5. 4. receive a c. of glory
 Rev. 2. 10. give thee a c. of life
 3. 11. that no man take thy c.
CROWNED, Ps. 8. 6. c. with glory and
 honour; Heb. 2. 7. 9; Ps. 21. 3.
 Prov. 14. 18. prudent are c. with know-
 ledge
CROWNED, Ps. 65. 11. c. year with
 goodness
 103. 4. c. with loving-kindness
CROWNS, Zech. 6. 11. 14; Rev. 4. 4. 10.
 and 9. 7. and 12. 3. and 13. 1. and
 19. 12.

CRUCIFY.—See Cross. Before crucifixion the criminal was generally scourged with cords; sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. It was also a custom, that he who was to be crucified should bear his own cross to the place of execution. After this manner we find Christ was compelled to bear his cross; and as he sank under the burden, Simon, the Cyrenian, was constrained to bear it after him and with him, Matt. xxvii. 32.

When the malefactor had carried his cross to the place of execution, a hole was dug in the earth in which it was to be fixed; the criminal was stripped; a stupefying potion was given him; the cross was laid on the ground; he was distended upon it,

and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the sufferer upon it; and, in order to infix it the more firmly in the earth, they let it violently fall into the cavity they had prepared to receive it. This vehement precipitation of the cross must have occasioned a most dreadful convulsive shock, and agitated the whole frame of the malefactor in a dire and most excruciating manner. These several particulars were observed in the crucifixion of our Lord. Upon his arrival at Calvary, he was stripped; the medicated cup was offered to him; he was fastened to the cross; and, while they were employed in piercing his hands and his feet, it is probable that he offered to Heaven that most benevolent and affecting prayer for his murderers, "Father, forgive them; for they know not what they do."

Over the cross was usually placed a superscription indicating the offence for which the criminal was put to death. Among the Romans the crucified person remained on the cross till his body fell to the earth by its own weight; but the Jews were allowed to end the sufferings of the criminal before sunset. This was effected sometimes by setting fire to the cross, or by breaking the limbs with a hammer or mallet, or by piercing the body with a lance; John xix. 31-37.

Crucifixion was not only the most ingenious, but it was likewise the most cruel mode of punishment. The sufferings endured by a person crucified are narrated by George Gottlieb Richter, a German physician, in a dissertation on the Saviour's crucifixion.

1. The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the *least motion*, an extremely painful sensation is experienced in the hands and feet, which are pierced

with nails, and in the back, which is lacerated with stripes.

2. The nails being driven through the parts of the hands and feet which abound in *nerves* and *tendons*, create the most exquisite anguish.

3. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

4. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back to the veins. The consequence is that a greater quantity of blood finds its way from the AORTA into the head and stomach than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain and a redness of the face. The circumstances of the blood being impelled in more than ordinary quantities into the stomach is an unfavourable one also, because it is that part of the system which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The AORTA not being at liberty to empty in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is an external excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and presence of blood, are the source of inexpressible misery.

5. The degree of anguish is gradual in its increase, and the person crucified is able to live under it commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Saviour's life, inquired in res-

pect of the truth of it of the Centurion himself, who commanded the soldiers. (Mark xv. 44.) In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets; (John xix. 31—37.) And in order to ascertain this point in respect to Jesus, viz., whether he was really dead, or whether he had merely fallen into a swoon, a soldier thrust a lance into his side, (undoubtedly his *left* side,) but no signs of life appeared (John xix. 13—37). If he had not been previously dead, a wound of this kind in his side would have put a period to his life, as has been shown both by the physician Eschenbach, and by Gruner. The part pierced was the PERICARDIUM; hence lymph and blood flowed out.—*Jahn*.

Figuratively, Christ is crucified afresh by those who despise, hate, and blaspheme his person or office, or who utterly reject his righteousness and gospel, Heb. vi. 6. The saints are crucified with Christ, because he represented them in his death, and the Spirit imputes Christ's righteousness to them, Gal. ii. 20. Christ's sufferings are called his cross, Eph. ii. 16; Heb. xii. 2.

CRUCIFIXION—*hour of*.—Mark xv. 25, states it to be the *third hour*, and John xix. 14, the *sixth hour*. The latter is an erroneous translation. In ancient Manuscripts, numbers were written not at length, but with numeral letters, it was easy to confound the letter gamma, Γ with the letter sigma Σ. Therefore it ought to be the *third hour*, which answers to our nine o'clock in the morning, Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c., &c.

CRUCIFY, Matt. 20. 19, and 23. 34; Luke

23. 21; John 19. 6, 16.

Acts 2. 23. c. and slain, 4. 10.

Rom. 6. 6. our old man is c. with him

1 Cor. 1. 18. was Paul c. 23. C. c.

2. 2. save J. C. and him c.

2 Cor. 13. 4. was c. through weakness

Gal. 2. 20. I am c. with Christ neverthe.

3. 1. Christ set forth c. among you

5. 24. C. have c. the flesh with affec.

6. 14. world is c. to me and I to world

Rev. 11. 8. where also our Lord was c.

CRUEL, Prov. 5. 9, and 11. 17, and 27. 4.

Gen. 49. 7. cursed wrath for it was c.

Job 30. 21. thou art become c. to me

Prov. 12. 10. tender mercies of wicked

are c.

Songs 8. 9. jealousy is c. as the grave

Isa. 13. 9. day of Lord cometh c. with

Jer. 6. 23. c. and have no mercy, 50. 42.

Heb. 11. 36. had trial of c. mockings

CRUMBS 'which fell from the rich man's table,' Matt. xv. 27; Luke xvi. 21.—At the feasts of the great, they wiped their hands, not with napkins, but with the soft and fine part of the bread, and afterwards threw it to the dogs. Hence these were the crumbs alluded to; and we see the force of the words of the woman of Canaan: "*the dogs eat of the crumbs which fall from their master's table.*"

CRUSE, a small vessel of glass, &c. for holding water, oil, &c., 1 Sam. 20. 11.

CRUSH, to bruise, Num. 23. 25. to tread to pieces, Job 30. 15. to oppress grievously, Job 20. 19. to ruin almost utterly, Jer. 51. 34.

CRY.—'He shall not cry,' &c.; Isa. xlii. 2. Expressive of Christ's lowliness, meekness, and patience, during his humiliation. Alluding to the Easterns who often raise a tumult by crying out in the street, when they think they are injured; as, for instance, losing a cause in a court of law.

CRY, Ex. 5. 8, and 3. 7, 9.

Gen. 18. 21. to the c. that is come up

Ex. 2. 23. their c. came up to G.

22. 23. I will surely hear their c.

2 Sam. 22. 7. my c. did enter into ears

Job 24. 23. he hears c. of afflicted

Ps. 9. 12. he forgets not c. of humble

34. 15. his ears are open to their c.

145. 19. he will hear their c.

Jer. 7. 16. neither lift up c. nor prayer

for them, 11. 11, 14.

Matt. 25. 6. at midnight a c. made

Ps. 34. 17. righteous c. and Lord hears

Isa. 40. 6. voice said c.—what c.

42. 2. not c. nor lift up voice

58. 1. c. aloud, spare not, show trans-

Ezek. 9. 4. c. for all the abominations

Joel 1. 19. to thee will I c.

Jonah 3. 8. c. mightily to God

Matt. 12. 19. shall not strive nor c.

Luke 18. 7. c. day and night to him

19. 40. stones would c. out

Rom. 8. 15. Spirit of—c. Abba, Father

CRIED, Ps. 22. 5. c. and were delivered

Ps. 34. 6. this poor man c. and Lord
112. 145. I c. with my whole heart
133. 1. I c. thou answeredst me
Lam. 2. 18. their heart c. to Lord
Hos. 7. 14. not c. with their heart
CRIST, Prov. 2. 2. if thou c. after know-
CRIST, Gen. 4. 10. brother's blood c.
Prov. 1. 20. wisdom c. without
Mic. 6. 9. Lord's voice c. to the city
CRYING, Prov. 19. 18; Zech. 4. 7; Matt.
2. 3; Heb. 5. 7; Rev. 21. 4.

CRYSTAL.—A glass-like transparent stone, found in rocks, and hence called rock-crystal. It is called crystal from its resemblance to ice, which is the primary import of the original term, Gen. xli. 40; Job vi. 16; Ezek. i. 22. The crystal of the Bible denotes one of the most beautiful of the precious stones, perfectly transparent, resembling the purest glass. The firmament above the cherubim, the sea of glass before the throne of God, the river of life, and the light of the New Jerusalem, are likened to crystal, to mark their purity, clearness, and illuminating influence, Ezek. i. 22; Rev. iv. 6; xxi. 11; xxiii. 1.

CUBIT. This word is derived from the Latin *cubitus*, the lower arm; it is about 18 inches in length; Gen. vi. 16; Num. xxxv. 4; Deut. iii. 11. The sacred cubit was nearly 22 inches in length; Ezek. xliii. 13. Mr. Greaves, who travelled in the East, to ascertain the weights, moneys, and measures of ancient times, found the cubit to have been rather more than 21½ inches.

CUCKOW. A bird mentioned; Lev. xi. 16, and Deut. xiv. 15. It is a different bird from our cuckoo. The Septuagint, Jerome, and Bochart think that the Hebrew word *sacaph* answers to the sea-gull. It was declared unclean by the law.

CUCUMBER. It is mentioned only in Num. xi. 5. It is well known here. They are very plentiful in the East, especially in Egypt, and much superior to ours.

Celsius and Alpinus describe the Egyptian cucumbers, as more agreeable to the taste and of more easy digestion than the European.

Hasselquist speaks of a cucumber

called *chate* in Egypt, which may be reckoned among those for which the children of Israel longed. It differs not from the ordinary sort, excepting in size, colour, and softness, and in being more palatable and wholesome.

The cooling properties of this fruit render it also a very serviceable medicine in Egypt. Its pulp, beaten up and mixed with milk, is successfully applied to inflammations, particularly those of the eyes.

CUD, the inner part of the throat of cattle, by the help of which they chew their food, when it returns upwards, after being swallowed; Lev. xi. 3—7; Deut. xiv. 6—8.

CUMBER. To trouble, vex. Mere professors of religion are so compared, because they are unfruitful, and hinder the spiritual growth of others; Luke x. 40; xiii. 7.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel; Isa. xxviii. 25; Matt. xxiii. 23. The herbs here mentioned in this last passage were of small value, and it was a question whether they should be tithed; but the Pharisees made these of importance, and neglected the more important requirements of religion—justice, compassion, and piety.

CUNNING, artful, Gen. xxv. 27; Ex. 31. 4; 30. 35. Crafty, deceitful; Eph. 4. 14.

CUP. The horns of animals were anciently used as drinking vessels. The Jews had cups at a very early period. Joseph caused his "silver cup" (Josephus says *gold*) to be put into Benjamin's sack; Gen. xlii. 2. Some were of gold, and richly ornamented. A cup is, 1. An emblem of prosperity and happiness; "My cup runneth over;" Ps. xxiii. 5.—2. Of Divine judgments, and man's misery; Isa. li. 17. See also Ps. cxv. 13; 1 Cor. x. 16; Ps. lxxxv. 8; Matt. xx. 22; xxvi. 39. Alluding to the custom of giving good wine to favoured guests; and an intoxicating, stupefying or poisonous mixture to persons condemned to death.

CUPBEARER, "For I was the

king's cup-bearer;" Neh. i. 11. This was an office of honour and emolument among the Persians; he filled the king's cup with wine, pouring some into his own hand before he presented it, and drinking it to ascertain that there was no poison in it.

CUP 'of blessing.' The Jews concluded the passover with a cup so called, because they gave thanks for it by blessing God; 1 Cor. x. 16.

CUP, 'a cup of cold water.' A valuable gift in a hot country, where water is so scarce; Matt. x. 42; Mark ix. 41.

In India the Hindoos go sometimes a great way to fetch water, and then boil it, that it may do the less hurt to travellers when hot; and after that they stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it, in honour of their god, to be drunk by all passengers. This necessary work of charity in these hot countries seems to have been practised by the more pious and humane Jews.

CUP 'of salvation.' Ps. cxvi. 13, means thanksgiving, in allusion to the drinking of the wine at the feast of the peace-offering, or to a master of a family, who at the close of a feast or meal, took a cup in his hand, and gave thanks. See Matt. xxvi. 27.

CUP 'of trembling.' To drink of this, or of "the fury of the Lord," is to become the victim of Divine judgments; Luke xxii. 42; John xviii. 11. The punishment of death is called a cup, because a criminal had given to him a cup of drugged liquor to stupefy him.

OUP, Gen. 40. 11. & 44. 2.

Ps. 11. 6. portion of their c.

16. 5. Lord is portion of my c.

23. 5. my c. runneth over

73. 10. waters of full c. wrung out

116. 13. take c. of salvation

Isa. 51. 17. c. of trembling, 22. Zech.

12. 2.

Jer. 16. 7. nor give c. of consolation

25. 15. wine c. of fury, 17. 28; Lam.

4. 21; Ezek. 23. 31. 32.

Hab. 2. 16. c. Lord's right hand; Ps.

75. 8.

Matt. 10. 42. c. of cold water only

20. 22. able to drink of the c.

23. 25. make clean outside of c.

23. 30. let this c. pass from me
John 18. 11. c. which my Father
1 Cor. 10. 16. c. of blessing which we
21. drink c. of Lord and c. of devils
11. 26. drink this c. 27. 23. Luke 22. 20.
Rev. 16. 19. c. of wrath, 14. 10.

CURIOUS ARTS, Acts xix. 19. Meaning jugglery, sleight of hand, consulting oracles, &c. "Many of them also which (*attempted*, or *pretended* to use) practised curious arts brought their books together, and burned them before all men," &c.

Their books were books of incantations, and there were certain obscure words and incoherent sentences, which the superstitious used to write upon their girdles, or even imprint upon their feet or other parts of their bodies, under the idea of securing themselves from harm, or of procuring benefits. Fifty thousand pieces of silver would amount to £6250, if the pieces were shekels, being about half-a-crown each in value; but if they were Attic drachms, which is more probable, as these were used by the Greeks, then at nine pence each, the sum would be £1875.

CURSE. "I will not again curse the ground for man's sake. The original words mean, *I will not add to curse the ground*,—there shall not be another deluge to destroy the whole earth; "*for the imagination of man's heart*;" that is, *ALTHOUGH* the imagination of man's heart *should be evil*, or should they afterwards become as evil as they have been before, I will not destroy the earth by a *FLOOD*. God has other means of destruction, and the next time he visits the earth by a general judgment, *FIRE* is to be the agent; 2 Pet. iii. 7.

CURSE 'me this people;' Num. xxii. 6. Some supposed that some men had power by the help of their gods to devote persons, cities, &c. to destruction.

CURSE. "*Let them curse it that curse the day, who are ready to raise up their mourning*;" Job. iii. 8. This translation is scarcely intelligible. Dr. A. Clarke, translates it thus;—"Let them curse it who detest the day; them who are ready to raise up

the leviathan;" that is, Let them curse my birth-day who hate day-light, such as adulterers, murderers, thieves, &c., for whose practices the night is more convenient; and let them curse it who being, like me, *weary of life*, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces.—Coverdale gives a similar version.

Curse of the law; Gal. iii. 13. This implies loss of communion with God, liability to all the miseries of this life, to death itself, and to the pangs of hell for ever. Mr. Warburton observes, 'That the law of Moses does not contain any express threatening of an eternal punishment, &c. May be it does not; but it leaves men to die under the curse, already inflicted, which probably amounts to the same thing. It, so to speak, makes bare the arm of Eternal Justice, and anathematizes the thirsty and gleaming sword, but provides no sacrifice, nor sprinkles any paschal blood to expiate and save. O no! "Strike," is the mandate; and had not the blow been intercepted by the Anointed One, it would have fallen in mighty vengeance upon us.

CURSE them, Num. 5. 18, 19, 22, 24, 27.

Gen. 27. 12. bring a c. upon me

13. on me be thy c. my son

Deut. 11. 26. blessing and c. 30. 1.

23. 5. turn c. into blessing, Neh. 13. 2.

Prov. 8. 33. c. of Lord in house of wickedness

26. 2. c. causeless shall not come

Mal. 2. 2. send a c. upon you

Isa. 65. 15. for, or to be accursed, Jer.

24. 9, and 25. 18, and 29. 18, and 42.

18, and 44. 8, 12, and 26. 6, and 40.

13.

Gen. 8. 21. I will not again c. ground

12. 3. c. him that c. thee

Eccl. 22. 23. nor c. ruler of thy people

Lec. 19. 14. shall not c. the dead

Num. 22. 6. c. me this people, 17.

Deut. 23. 4. hired Balaam to c. Josh. 24.

9; Neh. 13. 2.

Judg. 5. 23. c. ye Meroz c. bitterly in-

2 Sam. 16. 10. him c. because Lord, 11.

Job 1. 11. he will c. to face, 2. 5.

2. 9. c. God and die, 1. 5.

Ps. 109. 28. let them c. but bless thou

Prov. 11. 28. people shall c. him, 24. 24.

Eccl. 10. 20. c. not the king in the

chamber

Jer. 15. 10. every one doth c. me

Mal. 2. 2. I will c. your blessings

Matt. 5. 44. bless them that c. you

Rom. 12. 14. bless and c. not

CURSED, Gen. 40. 7. c. be their anger

Job 3. 1. Job opened c. his day, 8.

5. 2. I c. his habitation, 24. 18.

Ps. 119. 21. proud are c. 37. 22.

Jer. 11. 3. c. be man that obeys not

17. 5. c. be man that trusteth in man

48. 10. doth work of Lord deceit-

fully

CURSING, Deut. 30. 19; Rom. 8. 14;

Heb. 6. 8; Pa. 10. 7, and 59. 12, and

109. 17.

CUSH, Kush, *blackness, Ethiopians*.

—The eldest son of Ham; Gen. x. 6.

—8. Ethiopia is frequently called

Cush, an immense region of Africa

beyond Egypt, comprising modern

Nubia, Abyssinnia, and all the coun-

tries on both the coasts of the Red

Sea; Isa. xi. 11.

CUSHAN, Kew'-shan, *Ethiopia*,

black-head.—Hab. iii. 7.

CUSHI, Kew'-shy, *black*.—The

name of a person; 2 Sam. xviii. 21.

See also Jer. xxxvi. 14; Zeph. i. 1.

CUSTOM, manner, or way, Luke 4. 16;

that which has been long estab-

lished, Judg. 11. 39; John 18. 39.

A duty paid to the government of a

country upon merchandise, im-

ported, or exported, Rom. 18. 7.

—Gen. 31. 35; Luke 4. 16; 1 Cor.

11. 16; Jer. 10. 8.

CUT 'asunder,' Matt. xxiv. 51.—A

mode of punishment anciently prac-

tised, effected either by the saw or

the sword. The Chaldeans, Hebrews,

Egyptians, and Romans practised it;

Dan. ii. 5; iii. 29; 1 Sam. xv. 33; 2

Sam. xii. 31; Heb. xi. 37.

CUT 'off from Israel,' be disfran-

chised as an Israelite, excluded from

church privileges or miraculously de-

stroyed, Exod. xii. 15.

CUT, Lev. 1. 6. 12. & 22. 24.

Zech. 11. 10. c. asunder; Matt. 24. 54;

Luke 12. 46; Jer. 48. 2. & 50. 23;

Ps. 129. 4.

Luke 13. 7. 9. c. down, Job 22. 16. 20.

Job 4. 7. c. off, 8. 14; Pa. 31. 2. & 37. 9.

28. & 76. 12. & 90. 10. & 101. 5;

Prov. 2. 22; Matt. 5. 30. & 18. 8;

Rom. 11. 22; 2 Cor. 11. 12; Gal.

5. 12.

Acts 5. 33. c. to the heart, 7. 54.

CUTHAH, Kuth'-ah, *black*.—Same

as CUSH. 2 Kings xvii. 24.

CUTTINGS 'in the flesh.'—The

Arabs, when mourning, cut deep

gaashes in the arms with a knife. It was prohibited, Lev. xix. 28. See also Jer. xvi. 6; xli. 5; xlvii. 5.



CYMBAL.—A hollow musical instrument made of brass, which, being struck against another of the same kind, made a sharp shrill sound, 2 Sam. vi. 5. Those who have knowledge and eloquence, without true love to God and men, are compared to a tinkling cymbal, 1 Cor. xiii. 1.

CYPRESS.—“taketh the cypress,” Isa. xlii. 14. Idols were made of this tree. It is a tall and strong evergreen, and its wood aromatic and durable. Coffins are made of it in the East, and the mummy-cases of Egypt are found to this day made of this wood. Horace says, “Whatever was worthy to be handed down to posterity was preserved in cedar or cypress wood. The imperishable chests which contain the Egyptian mummies were of cypress. The gates of St. Peter’s church at Rome, which had lasted from the time of Constantine to that of Pope Eugene the Fourth, that is to say, eleven hundred years, were made of cypress, and had in that time suffered no decay. Mr. Gadaby, when visiting Smyrna, wrote, “Groves of cypress trees lie on the right; but I do not like them; they are too sombre-looking, too hearse-like; and yet as they surround the respective cemeteries, they are appropriate and noble. It is supposed that Noah’s ark was built of cypress, called in Genesis “gopher wood;” Gen. vi. 14.

CYPRUS, Sy-prus, *fair, fairness.*—A large island in the Mediterranean Sea, situated between Cilicia and Syria, Acts xi. 19, 20; xiii. 4; It is so called from the cypress trees with which it abounded. This

tree bears a flower of most delightful fragrance. According to Josephus, it was peopled by the descendants of Chittim. The chief deity was Vennus, worshipped under the name of *Cypria*, or *Cypria*. A famous temple of hers stood on Mount Olympus. Women were consecrated to her service, and by law compelled to prostitute themselves to strangers. It was one of the first places out of Palestine into which Christianity was introduced, one of the happy effects of Stephen’s martyrdom. Asbestos, emeralds, amethysts, and diamonds are found here. Also, iron, lead, zinc, and silver. On account of its great fertility, it was much frequented by merchants. Corn, wine, and oil were found here in abundance. *Barnabas* was born, and, according to tradition, suffered martyrdom in Cyprus. It now contains a population of about 60,000, mostly Greeks. The island is about 200 miles long and 75 broad.

CYRENE, Sy-re’ne, *a wall, coldness.*—A country west of Egypt, and the birthplace of *Callimachus* the poet, *Eratosthenes* the historian, and *Simon*, who bore the Saviour’s cross. Many Jews from hence were at the Pentecost, and were converted under Peter’s sermon; Acts ii. The region is now under the Turkish power, and has become almost a desert. It is now called *Ca’roan*. Matt. xxvii. 32; Acts ii. 1; xi. 10.

CYRENEANS, Sy-re’ne-ans.—Inhabitants of Cyrene, who had a synagogue at Jerusalem; as had those of many other nations. It is said there were four hundred and eighty synagogues in Jerusalem.

CYRENIUS, Sy-re’ne-us, *who governs.*—The governor of Syria, Luke ii. 2. He obliged the Jews to pay the tax for which they had been enrolled at the time of it; Luke ii. 1, 2.

CYRUS, Sy-rus, *as miserable.*—Son of Cambyses the Persian, and of Mandane, daughter of Astyages, king of the Medes. See 2 Chron. xxxvi. 22, 23; Ezra i. 1, 2. His parents were extremely careful of his education; and he early discovered an uncommon

sprightliness, sagacity, and courage. About twelve years of age, his mother carried him to her father's court. His generous, obliging, and heroic behaviour, gained him the affections of the Medes. After five years he returned to Persia. About the fortieth year of his life, he assisted Darius the Mede, his uncle, with 30,000 Persian troops. He reduced the revolted Armenians. Neriglossar, king of Babylon, then intended to reduce the kingdom of Media: his huge army bid fair to swallow up Cyrus and his uncle: but this host was routed, and Neriglossar himself slain.

Two years after the reduction of Babylon, Darius died, and Cyrus, having married his only daughter, he fell heir to the crown. Having perhaps read the Jewish prophecies concerning himself, or only determined by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the temple of their God. About seven years after, in the 30th year of his reign over Persia, and 70th of his life, he died A. M. 3475; Dan. vii. 5; viii. 3, 20; ii. 39; Isa. xlvii. 11; xli. 2, 3, 25; xlv. 26—28; xlv. 1—4, 13; Ezra i. ii., iii.

Pliny notices the tomb of Cyrus, at Pasargadae, in Persia. Arrian and Strabo describe it, and it is said that Alexander the Great offered funeral honours to his shade there; that he opened his tomb, and found, instead of the treasures he expected, a rotten shield, two Scythian bows, and a Persian scimitar. Plutarch records that there was the following inscription upon the tomb:—"O man, whoever thou art, and whencesoever thou comest, (for come, I know, thou wilt,) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." Alexander was greatly affected with this inscription, which set before him, in so striking a light, the uncertainty and vicissitude of worldly things. And he placed the crown of gold, which he wore, upon the tomb in which the

body lay, wondering that a prince so renowned, and possessed of such immense treasures, had not been buried more sumptuously than if he had been a private person.

He was raised up by God to deliver the Jews from their captivity, and is represented in Dan. viii. 3—20, under the idea of a ram which had two horns, signifying that he should unite in himself the two empires, that of Media and Persia. The prophets frequently foretold the coming of Cyrus. Isaiah (xlv. 28) mentions him by name two hundred years before he was born. Xenophon acquaints us, that he died peaceably in his bed, amidst his friends and servants; and it is certain, that in Alexander's time his monument was shown at Pasargadae, in Persia. He died, A. M. 3475. Croesus, the king of Lydia, having the command of a confederated army sent against Cyrus, amounting to 420,000 men, was defeated by the Persian, and pursued to Sardus, his capital, with an army not amounting to half that number. Having taken Sardus, Cyrus commanded the inhabitants to bring him their gold and silver, and by that means save the place from being plundered. Croesus was the first to obey the mandate of his conqueror; and either this ready compliance, or the fortitude and magnanimity shown by the Greek, who repeated a saying of Solon, importing "that no man is happy till death," so touched the generous heart of Cyrus, that he ever after highly honoured and esteemed him.

D.

DABBASHETH, Dab'-ba-sheth, *flowing with honey*.—A town belonging to the tribe of Zebulun, Josh. xix. 11.

DABERATH, Dab'-be-rath, *word, thing, bee, submissive*.—A town situated in the plain of Jezreel, at the foot of Mount Tabor; probably the present Dabirah, or Deburieh, occupies the site. Josh. xix. 12; xxi. 28; 1 Chron. vii. 2.

DAGON, Da'-gon, *corn, or fish*.—The principal idol of the Philistines,

the upper part formed like a man, and the under part like a fish, Judges xvi. 23; 1 Sam. v. 3; Isa. xlii. 1; &c. Though so signally disgraced at Ashdod, the worship of it was not abandoned till A. M. 3840, when the Jewish leader Jonathan burnt it and its temple. The figures of this god are not all exactly alike, though all combine the human form with that of a fish. It is thought by some to have been the same as the VISHNU of the Hindoos. Near Rangoon, in Burmah, is the *Shoe Dagoun*, or *gilt temple of Dagon*.

DAINTY, Job 33. 20; Prov. 23. 6. Gen. 49. 20. yield royal d. Ps. 141. 4. not of their d. Prov. 23. 3. not desirous of his d.

DALAIHAH, Da-la-i'-ah, the poor of the Lord.—A descendant of king David; 1 Chron. iii. 24.

DALMANUTHA, Dal-ma-new'-thah, a bucket, leanness, branch.—A place on the western side of the lake of Tiberias, near Magdala; Matt. xv. 39; Mark viii. 10. Both these statements vary; but are reconciled by considering that Dalmanutha was a city and territory within the district of Magdala. One states the city; the other the district.

DALMATIA, Dal-may'-she-a, delicate lamps.—A part of old Illyria, on the gulf of Venice; it was visited by Titus; 2 Tim. iv. 10.

DALPHON, Dal'-fon, the house of caves, Esth. ix. 7.

DAMAGE, signifies, (1.) Violence. (2.) Diminution of revenues, Dan. vi. 2. (3.) Wrong, 2 Cor. vii. 9. (4.) Danger or loss, Ezra iv. 22; Acts xxvii. 10.

DAMARIS, Dam'-a-ris, a little woman, Acts xvii. 34. A Christian female converted by Paul's preaching at Athens. Some have supposed that she was the wife of Dionysius the Areopagite, but of this there is no direct proof.

DAMASCENES, Dam'-a-seens; 2 Cor. xi. 32. The inhabitants of the city or province of Damascus.

DAMASCUS, Da-mas'-kus, a sack full of blood, similitude of burning.—

The most ancient city on record, having existed in the days of Abraham, whose steward, Eliezer, was a native of this place; Gen. xv. 2. It is situated on the river Barady, and is about 160 miles northwest from Jerusalem. It is now under the government of the pacha of Egypt, and contains 80,000 inhabitants, or, according to a modern traveller, 200,000. Mr. Connor estimates the Jews in Damascus at 2,500, and the nominal Christians at 20,000, "including Greeks, Latins, Catholics, Maronites, Armenians, and Nestorians." It is computed that 50,000 Mahometan pilgrims annually pass through this city from the north, on their way to Mecca.

According to Josephus, Damascus was founded by Uz, the grandson of Shem and the son of Aram, who gave its ancient name to Syria. The rich and level country round, the abundance of rivers and fountains, would at a very early period attract a settled population. In Abraham's time it was a known landmark, and as such is first mentioned in the account of his pursuit of the kings or chiefs of shepherd-tribes who plundered Sodom and captured Lot (Gen. xiv. 15.)

After this the history of the city is a blank, till its name re-appears on the page of Scripture during the reign of David. The king of Damascus, having allied himself with the enemies of Israel, was overthrown, and his territory occupied by Jewish garrisons, and forced to pay tribute (2 Sam. viii. 6.) Damascus quickly threw off the yoke, and its ruler was an "adversary to Israel all the days of Solomon;" (1 Kings xi. 25.) Fifty years later we find Asa forming an alliance with Benhadad king of Damascus, to strengthen himself against the rival prince of Israel; and from this time the Syrian kingdom exerts a fatal influence upon the fortunes of the chosen people. We may judge of the power which Damascus had now attained, by the fact that a son of this Benhadad invaded Israel with thirty-two kings, chiefs, or governors of provinces, in his train (1 Kings xx. 1.) Ahab twice

defeated the Syrians, but the third time was slain in battle. Benhadad's armies were led by Naaman, an able general, but he was a leper. His interview with Elisha, and his miraculous cure in Jordan, are related in 2 Kings v. Mark the proud words of the Syrian soldier; "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" These rivers still flow on in their ancient channels, as fresh and as pleasant as ever, while countless generations, who once wandered on their beautiful banks, have passed away for ever.

Elisha foretold the calamities that would come upon Israel through Hazael, King of Damascus. Under his reign the Syrian capital reached a high degree of splendour and power, and the spoils of Jerusalem enriched her temples. In the days of Ahaz the city was taken by Tiglath-pileser, its king put to death, &c; 2 Kings xvi. 9. Then as Isaiah had foretold, "the kingdom ceased from Damascus; xvii. 1-3, and Amos i. 4, 5. Babylon, Persia, Greece, and Rome, possessed Damascus in turn. And seven times passed over it, till the confused noise of warriors was calmed for a season, and then a new and stronger power, not carnal, but spiritual, entered. There the gospel made a noble conquest, when Saul of Tarsus, blind and trembling, was led through its gates a willing captive to the faith.

Through ages of persecution, Christianity flourished; but wealth and pomp corrupted its simplicity, and spiritual death fell upon the churches of the Eccl. Damascus fell before the Saracen arms, and its churches were converted into mosques, and this city became the metropolis of the Mohammedan world. From the Himalayas to the Pyrenees, many vassal nations poured their wealth and glory into it. Its princes lavished their treasures in adding to its beauty,—in building palaces and mosques, baths and colleges, and spacious bazaars, heaped up with gums and spices, with the pearls of Ormus, and beauti-

ful costly silks, and the golden brocades of India.

The beauty of the situation of Damascus, its fertility and the extent of its plains, the purity and salubrity of its streams, the famed Pharpar and Abana—together with the lofty and snow-clad peaks of the hoary Antilibanus, which bound the plain to the west, have ever contributed to render it a place of desirable habitation, even under the iron yoke of a government the most destructive of happiness and improvement of any that have oppressed the human race. The salubrity of the atmosphere renders Damascus a kind of Eden, or terrestrial paradise.

The approaches to this city are on all sides grand and picturesque. On descending the heights which bound it, the city itself bursts upon the view, presenting the most striking scenery that can be well conceived—an extensive plain for the most part covered with trees, and interspersed with numerous villages, and immediately in front—Damascus itself, whose marble and gilded minarets, as intermingled with the trees, and contrasted with the terraced roofs of the houses, produce an effect at once singular and beautiful. The western approach is through a succession of gardens which require nearly three hours to traverse—that on the east is equally beautiful; and the gardens that encompass the city are nearly thirty miles round.

An eloquent writer says:—It is a wilderness of bloom, and fragrance, and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green—a maze of flowering and scented thickets, pierced with wild woodland glades, that are sweet with roses and jasmine blossom, and alive with bubbling springs and rivulets. And close up to the forest edge comes the yellow desert, and around it are the bare mountains, with the snowy crest of Hermon, standing like a sentinel with shining helmet, on the west—"the tower of Lebanon which looketh

towards Damascus." The river 'Awaj, the ancient Pharpar, flows through a narrow valley on the south. As with most Eastern cities, the romantic beauty that charms at a distance fades away on a nearer approach. Through narrow and crooked streets you pass by mud and wooden dwellings, filthy caravanserais, tottering mosques, and heaps of rubbish, where lean dogs sleep in the sun. The houses of the Armenian merchants are elegant and richly furnished. The floors are of cedar or marble, and are covered with magnificent Persian carpets; numerous cushions are spread in the middle of the saloon for the family to sit or recline upon. There is a fine wide street formed by the palaces of the agas, the nobility of the land. The fronts of these palaces towards the street are like long prison-walls, with few windows. But the interior is magnificent. The ornaments of many of the saloons alone cost upwards of £1,000 sterling.

Damascus was called, *the Eye of the East*, the *Pearl of Orient*, the *Garden of the World*. Damascus remains the true type of an Oriental city. Caravans come and go from Bagdad and Mecca, as of old; merchants sit and smoke over their costly bales, in dim bazaars; drowsy groups sip their coffee, in kiosks overhanging the river; and all the picturesque customs of the East mingle in the streets. Everywhere fountains murmur, and waters sparkle and foam. For this is the true wealth, the crowning glory of Damascus—her "living waters and streams from Lebanon." The Barrada, the ancient Abana, breaks through a mountain gorge into the plain, and branches over it in several channels; and from those, by numberless ducts and veins, the priceless treasure is everywhere diffused. It is these waters which steep and nourish the rich masses of forest and garden which screen Damascus with unwithering greenness and shade. They bring life and freshness to the thirsty city, and cool its summer sultriness with draughts from the

snows of Lebanon. "The private houses of Damascus, simple in external appearance, exhibit in the interior all the splendour and elegance of a refined luxury; the floors are of marble; alabaster and gildings are displayed on every side. In every great house there are several fountains playing in magnificent basins. The smallest house has three water-pipes, one for the kitchen, another for the garden, and a third for washing. The same magnificence is seen in the mosques, in the churches, and in the coffee-houses. The Chan-Verdy, or Coffee-house of Roses, is considered as one of the curiosities of the Levant."

This city was once famous for the manufacture of sabres, which appear to have been made of thin laminae of iron and steel welded together, so as to unite great flexibility with a keen edge. The art of making them is lost, since Tamerlane carried off the artisans to Persia.

Damascus has also numerous bazaars; some covered and well-built—especially that for the reception of the caravans, the roof of which is very lofty, supported by pillars, having a large dome in the centre—an immense fountain adorns the stone floor beneath, around which are the warehouses for the various merchandise—the circular gallery above opens into a number of chambers for the lodging of the merchants—the shops are commodious and well furnished with every kind of article for sale, and every trade or art has its particular quarter. In their bazaars are sold the richest silks and brocades of the east, sabres, balsam of Mecca, and the produce of India and Persia. In the city are several manufactories of soap, glass, lamps, satins, cottons, large round tents, cutlery; and on the river are many water mills and tanyards.

There is still a street bearing the name of *Straight*. It is a mile long, and is so called because it leads direct from the gate to the castle of the pasha. The house of Judas, the tomb of Gehazi, and the house of Naaman, the Syrian, are still pointed out.

DAMNATION, condemnation.—This word is used to denote the final loss of the soul, Matt. xxiii. 33, but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Romans xiii. 2, "They that resist shall receive to themselves damnation," that is, condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again, in 1 Cor. xi. 29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" that is, condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv. 23, "He that doubteth is damned if he eat;" that is, is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

DAMNED who believe not; Mark 16. 16;

2 Thess. 2. 12

Rom. 14. 23. doubteth is d. if he eat

2 Pet. 2. 1. bring in d. heresies

Matt. 23. 14. greater d.

33. how can ye escape d. of hell

Mark 3. 29. in danger of eternal d.

John 5. 29. rise to resurrection of the d.

Rom. 3. 8. whose d. is just

13. 2. receive to themselves d.

1 Cor. 11. 29. eateth and drinketh d. to

1 Tim. 5. 12. having d. because cast

2 Pet. 2. 3. their d. slumbers not

DAN, Dan, *judgment*, he that judges.—The fifth son of Jacob; Gen. xxx. 6. Dan had only one son, namely, Huahim, Gen. xlv. 23, nevertheless, when the Israelites went up out of Egypt, this tribe had so multiplied that it consisted of sixty-two thousand seven hundred men capable of bearing arms, besides the women and children, Num. i. 38. The prediction of Jacob concerning Dan, Gen. xlix. 16, 17, refers to the equality of the tribe with the other tribes, and the crafty and subtle disposition of the Danites. They were distinguished by the stratagems which they employed to defeat their enemies, and secure for themselves ample possession; Num. i. 39; Judges xviii. Samson was a Danite, and was remarkably successful in his stratagem.

DAN, a city situated in the northern extremity of Palestine, as Beersheba was in the southern. Hence "from Dan to Beersheba," meaning the whole length of the land; Judges xx. 1; 1 Sam. iii. 20. It seems to have been built, at an early period, by the Canaanites, who called it Laish. But the Danites seized it at the end of the wars conducted by Joshua. It was near this place that Chedorlaomer and his allies were defeated by Abraham. And here Jeroboam set up one of his golden calves. During our Lord's humiliation, Philip the tetrarch called this place, or one in the immediate vicinity, Caesarea Philippi, having previously caused it to be adorned with many fine buildings and costly ornaments, Gen. xiv. 14; Judges xviii. 19, 30, 31; 1 Kings xii. 29; Mark viii. 27.

DANCE.—The Hebrew word translated dance in our version, signifies to leap for great joy, Ps. xxx. 11; Luke xv. 25; or to praise God by playing on a musical instrument, 2 Sam. vi. 14. Ps. cxlix. 2, 3.

DANCED.—"The daughter of Herodias danced;" Matt. xiv. 6. This act was a violation of modesty, as it was not customary for females to dance before men. They were generally kept from public view.

DANDLED. To fondle on the knee; Is. 66. 12. It denotes that the saints derive comfort and delight, and many gracious benefits in the ordinances of the church.

DANGER of the judgment

Matt. 5. 21. 22. d. of counsel—hell fire

Mark 3. 29. in d. of damnation

Acts 19. 27. cast in d. 40. we are in d.

DANIEL, Dan-e-el, *judgment of God*.—(1.) A son of David by Abigail, and perhaps the same with Chileab, 2 Sam. iii. 3; 1 Chron. iii. 1. (2.) A priest of Ithamar's family, who attended Ezra to Judea, A.M. 3550; and, about twenty years after, probably sealed Nehemiah's covenant of reformation, Ezra viii. 2; Neh. x. 6.

DANIEL, the prophet.—He was a very pious man, an extraordinary prophet, favoured of God, and greatly honoured of men. He was of the

tribe of Judah, and probably connected with the royal family; Dan. i. 3-6. His birth-place is not known. When about twelve years old, he and his associates, Shadrach, Meshach, and Abednego, were carried as hostages to Babylon, with other children of the nobility. Three years after this, the king of Judah cast off the yoke of Babylon, and the whole nation soon went into captivity. Daniel was chosen among other "youths in whom there was no blemish," &c.; Dan. i. 4. It was at that time a custom among conquerors to change the name of their captives, especially such of them as were selected to fill any station about the prince's court, and therefore, by order of Ashpenaz, the master of the eunuchs, Daniel was called Belteshazzar; Hananiah was called Shadrach; Mishael, Meshach; and Azariah, Abednego.

Daniel and his companions made great proficiency in all the sciences of the Chaldeans, their wisdom was found greatly to excel that of the wise men of Babylon, and as a token of the royal favour they were admitted to attend the king's person.

Daniel, by Divine inspiration, interpreted a dream which perplexed the king; and he, consequently, rose high in his favour. He made him chief governor in the kingdom, and the chief of all the wise men in Babylon. Called upon to interpret the king's dream, he did not conceal or palliate the truth, Dan. iv. 8, &c. He warned the proud tyrant of his guilt and danger, and exhorted him to speedy repentance. He acted in the same way when called upon to interpret the hand-writing against the wall, ch. v. 13. Darius succeeded Belshazzar. Daniel's consistent and uniform piety encountered opposition. During this reign, a conspiracy was formed to destroy him. The presidents and princes of the empire were offended with his exemplary piety, and fired with envious rage at his preferment. They endeavoured to bring some charge against him for mismanagement of public affairs; but

here they were completely frustrated. They determined therefore to make his religion the matter of their accusation. "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God," verse 5. In an artful manner they persuaded the king to sign a decree, which flattered his vanity, that whosoever should prefer a petition to any God or man, except to the reigning monarch, within the space of thirty days, should be cast into a den of lions. But Daniel followed the dictates of his own conscience, and swerved not from his faith in the only living and true God. He was cast into the lion's den. But his God delivered him. See Dan. vi.

It is not known when and where he died. It is computed that he was above ninety years old, in the third year of Cyrus, and was still in the Persian court.

DANIEL, *Book of*.—This book embraces both history and prophecy. The first six chapters are historical, and the remainder chiefly prophetic. His prophecies are remarkably clear and explicit. They relate to the four empires, the Babylonian, Persian, Grecian, and Roman, whose rise and fall he predicted. He foretold the exact time of Messiah's advent. In ch. ix. 24-26, the *seventy weeks* refer to the precise time of Christ's coming. In prophetic language a week of years signifies seven years, (a week reckoned as a year); if, therefore, we multiply 70 by 7, you will find 490 years, the exact space of time between the seventh year of Artaxerxes, when Ezra was commissioned to restore the Jewish state and the thirty-third year of our Lord when he suffered death on the cross, and completed the work of man's redemption.

DAN-JAAN, Dan-jay'-an.—A city; 2 Sam. xxiv. 6.

DANNAH, Dan'-nah.—A city in Palestine, in the tribe of Judah; Josh. xv. 49.

DARA, Day'-rah, *generation, house of the shepherd*.—A descendant from the patriarch Judah, 1 Chron. ii. 6.

DARDA, Dar'-dah, the dwelling-place of knowledge.—A wise man, an eminent musician; mentioned 1 Kings iv. 31.

DARK, 1 Cor. 6. 1.; 2 Cor. 10. 12.

Rom. 5. 7. some would d. to die

DARIUS, Da-ry'-us, he that inquires and informs himself.—The name of several princes; (1.) **DARIUS** the Mede, Dan. ix. 1.; xi. 1. He was the son of Astyages, king of the Medes, and brother of Mandane, the mother of Cyrus, and successor of Belshazzar; Dan. v. 30, 31. Xenophon speaks of him by the name of Cyaxares.—(2.) **DARIUS**, the son of *Hystaspes*, supposed to be the Ahasuerus of Scripture, and the husband of Esther. He allowed the Jews to rebuild the temple.—(3.) **DARIUS** CODOMANUS, of the royal family of the Persians. He was raised to the throne by the famous prince Bagosa. He is that Darius with whom Alexander the Great contended in war, and defeated in three successive battles; Dan. vii. 5, 6; ii. 39, 40; viii. 5—7. But Bessus and Nabazanes, two of his deputy governors, put him under arrest, and retreated with him to Bactria. If Alexander had overtaken them, they resolved to purchase his favour by delivering up their master; but if he refrained from pursuing them, they resolved to murder Darius, and set up for themselves. Being informed of their treachery, Alexander pursued them with the utmost speed; whereupon they stabbed Darius, and left him bleeding in the chariot. Alexander found him, and wept over the monarch thus abused by his servants; and as he expired of the wounds he had received, Alexander sent his corpse to Sisigambis, his queen, that it might be interred in the sepulchres of the kings of Persia.

DARK, Darkness, the absence, or want of natural light. In Scripture it signifies,—(1) Sin and ignorance; John iii. 19; "Men loved darkness rather than light, because their deeds were evil;" Isa. ix. 2; lx. 2; Eph. v. 8, 11.—"Ye were once darkness, but now ye are light in

the Lord." 1 Pet. ii. 9.—(2) The kingdom of Satan, the angel of darkness, 2 Cor. xi. 14.—(3) Troubles and calamities; Isa. viii. 22; Job iii. 4.—(4) Death, Job x. 22. "A land of darkness, as darkness itself; and of the shadow of death, where the light is as darkness." Ps. cvii. 10.—(5) Obscurity, privacy; Matt. x. 27. "What I tell you in darkness, that speak ye in light."—(6) A bewildered state; Isa. i. 10. "Who is among you that feareth the Lord, that walketh in darkness, and hath no light?" Job xxiii. 8, 9. "I go forward, but he is not there," &c. God's face was hidden from him, his glory concealed, and gracious communications were withheld. But all this was designed for his benefit, and he believed it; for "when he hath tried me," says he, "I shall come forth as gold," more valuable, more pure and refined. The good man loses nothing in the furnace but the dross. (7) Forgetfulness, contempt; Eccl. vi. 4.—(8) "Dark sayings of old." Historical facts in the form of parables or enigmas; Ps. lxxviii. 2.

DARKNESS. "Now from the sixth hour, (noon,) there was darkness over all the land unto the ninth hour;" Matt. xxvii. 45; Mark xv. 25; John xix. 14. From the established doctrine of eclipses, it is evident, that the darkness at our Saviour's crucifixion was supernatural. He suffered on the day that the passover was eaten by the Jews, on which day it was impossible that the moon's shadow could fall on the earth; for the Jews kept the passover at the time of full moon. Nor does this darkness in total eclipses of the sun last above four minutes in any place, whereas the darkness at the crucifixion, continued three hours and overspread at least all the land of Judæa, or extended over a hemisphere.

An ancient author says, it was the greatest eclipse ever seen, since at noon-day the stars were discernible in the heavens. It happened in the fourth year of the 102d Olympiad, which is that of Jesus Christ's death. And Tertullian refers the heathen to

their public archives for an account of this darkness.

DARKNESS *over the land of Egypt*, "even darkness which might be felt," Ex. x. 21. Darkness caused by a thick heavy vapour and mist, which completely intercepted the rays of the sun, and was most sensibly and painfully felt by the Egyptians. See Ex. x. 22, 23; for "they saw not one another." It was impossible to use artificial light, for the atmosphere was so thick and dense with vapour, that lamps or torches, must have been instantly extinguished. For a graphic description of this darkness, see the Apocrypha, *Wisdom* ch. xvii. 2—19; Asaph says, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." Ps. lxxviii. 49.

DARK, *Gen.* 15. 17; *Job* 18. 6. & 24. 16. *Lev.* 13. 6. if plague be d. 21. 6.

Num. 12. 8. speak not in d. speeches
2 Sam. 22. 12. d. waters: *Ps.* 18. 11.

Ps. 49. 4. d. sayings, 78. 2.

74. 20. d. places of earth full of

88. 12. wonders known in d.

Dan. 8. 23. understanding d. sentences

3 Pet. 1. 19. light shines in d. places

1 Cor. 13. 12. through a glass d.

DARKENED, *Ex.* 10. 15; *Ecc.* 12. 3.

Ps. 69. 23. let eyes be d. *Rom.* 11. 10.

Zech. 11. 17. his right eye utterly d.

Rom. 1. 21. foolish heart was d.

Eph. 4. 18. having understanding d.

DARKNESS, *Gen.* 1. 2. 5. 18. & 15. 12.

2 Sam. 22. 29. Lord will lighten my d.

1 Kings 8. 12. Lord dwell in thick d.

Job 34. 22. no d. where workers

Ps. 104. 20. makeest d. and it is night

189. 12 d. and light are alike to thee

Isa. 5. 20. put d. for light and light for d.

45. 7. I form light and create d.

Matt. 6. 23. whole body is full of d.

8. 12. outer d. 22. 13. and 25. 30.

John 1. 5. d. comprehended it not

3. 19. men loved d. rather than light

12. 35. lest d. come upon you

Acts 26. 18. turn them from d. to light

Rom. 13. 12. cast off works of d.

1 Cor. 4. 5. hidden things of d.

2 Cor. 4. 6. light to shine out of d.

Eph. 5. 8. were sometimes d. but now

11. no fellowship with works of d.

6. 12. rulers of d. of this world

Col. 1. 13. deliver from power of d.

1 Pet. 2. 9. called you out of d.

2 Pet. 2. 4. reserved in chains of d.

1 John 1. 5. in him is no d. at all

2. 8. d. is past true light shineth

11. d. hath blinded his eyes

Jude 13. blackness of d. for ever

DARKNESS, in, *Deut.* 28. 29. in d. *1 Sam.*

2. 9; *Ps.* 107. 10, and 112. 4; *Isa.* 9. 2, and 50. 10; *Matt.* 4. 16, and 10. 27; *John* 1. 5; *1 Thess.* 5. 4.

DARKON, Dar'-kon, *of generation*. A returned captive; *Ezra* ii. 56.

DARLING, a person beloved by another. The soul is called a darling, because we ought principally to take care of it; *Psalm* xxii. 20; xxxv. 17.

DART, a destructive weapon, used in war. A javelin is a kind of dart; *2 Sam.* xviii. 14. The temptations of Satan are fiery darts, with which he terrifies, hurts, and torments the souls of God's people; *Eph.* vi. 16.

DASH, to break in pieces, *2 Kings* 8. 12; *Ex.* 15. 6; *Isa.* 13. 16, 18; *Ilos.* 10. 14, and 13. 16; *Ps.* 137. 9; *Jer.* 13. 14.

Ps. 2. 9. d. them in pieces like a pot-ter's vessel
91. 12. lest thou d. thy foot against a

DATHAN, Day'-than, *lawe, rites*. He with Korah and Abiram conspired against Moses and Aaron. The earth opened, and swallowedd them up; *Num.* xvi. 1. &c.

DAUGHTERS,—Figuratively, cities, *Ps.* xlviii. 11; *Isa.* xvi. 2; *Matt.* xxi. 5; *Zech.* ix. 9; ii. 10, 11. Also, posterity, or offspring; *Luke* i. 5.—The organs of singing; *Ecc.* xii. 4.

DAVID, Day'-vid, *beloved, dear*.—The son of Jesse, of the tribe of Judah, and town of Bethlehem. He was born, A. M. 2919. He was the most celebrated king of Israel. His history is recorded in the books of Samuel, the first book of Kings, and part of the first book of Chronicles. From obscurity he was raised to be a king over God's ancient people, the Jews, and to become an illustrious prophet and the progenitor and type of the Messiah; *Micah* v. 2. The elevation was so astonishing that it filled him with the most grateful admiration till he died. We have an interesting account of his selection as the successor of Saul, in *1 Sam.* xvi. 1. &c. During the melancholy of Saul, produced by Divine rejection, David was introduced to his notice as an accomplished musician, and so completely did he gain the affection of the

king, that he made him his armour-bearer; 1 Sam. xvi. 14—23. On the recovery of Saul, he returned to his father's house; 1 Sam. xvii. 15. David was well skilled in the use of the sling, and in a war with the Philistines, he accepted the challenge of their champion, Goliath, and slew him, by which heroism Saul conquered his foes. This feat greatly advanced the reputation of David. The king became attached to him, and retained him at court. But envy soon embittered his honours. Envy entered the breast of Saul when he heard the women exclaim, "Saul hath slain his thousands; but David hath slain his ten thousands!" It filled Saul with indignation and David was compelled to flee. Saul, convinced that he was under the Divine protection, gave him his daughter Michal in marriage; though probably he did so from base policy, expecting that his daughter would ensnare him. But he saw that God protected him, and that his daughter loved David. This rendered his hatred and malice towards him still more and more implacable. It was not long after, that the Philistines renewed their hostilities against the Hebrews. David was in the action, and so conspicuously displayed his prudence and bravery, that he was reckoned superior to all the other generals of Saul's army; his fame rose rapidly, and he was held in the highest esteem for his military abilities and conduct; 1 Sam. xviii. 12—30.

David trusted in God, and was successful in all military undertakings. But he had no freedom from persecution. Every servant of the palace had an order to kill him, 1 Sam. xix. 1, &c. Jonathan, the son of Saul, was his friend and comforter, during these perils, 1 Sam. xix. 20, 22, 23. After this time David can only be regarded as an outlaw. He first retired to Nob, and found a friend in Abimelech the high-priest, who gave him the shewbread which belonged to the table of the Lord, which David readily ate, and in that act he is vindicated by

Christ on the ground of necessity; Matt. xii. 3, 4; 1 Sam. xxi. 1—9. He passed on to Achish, king of Gath, and at length out of the territories of the Philistines for fear of discovery. On this occasion he composed the 56th Psalm, and after escaping from Achish, he composed the 34th Psalm.

In his wanderings he was joined by Abiathar the high-priest, Joab, Abishai, Benaiah, eleven principal commanders of the tribe of Gad, "men of tried courage," &c. Soon after he retired to the wilderness of Engedi, whither Saul pursued him with 3000 men, from whom he had a narrow escape, 1 Sam. xxii; Ps. cxlii.

David's character was awfully stained by adultery and murder, in the case of Bathsheba and Uriah; 2 Sam. xi. 15. These were dreadful crimes, and they made him a sinner of the deepest dye; ver. 27. For some time he appeared to have no remorse; his conscience slumbered. To bring him to a sense and confession of his guilt, the prophet Nathan was sent to him by the Lord; and by an artful parable, the king was brought to pronounce his own condemnation, even without intending or so much as suspecting it, 2 Sam. xii. How deeply David repented, and how truly he bewailed his sin, may be seen by consulting the fifty-first Psalm, which was penned on this occasion. Those who would profit by David's unhappy conduct, may read with advantage, 1 Cor. x. 12; Rom. xi. 20; 1 Tim. vi. 17. Nathan foretold that David's house should be filled with blood, and his wives abused in the sight of the world, as a punishment for this offence, 2 Sam. xii. 11. He was sorely punished in the discords and profligacy of his family. His worst foes were of his own household. Tamar, Amnon, Absalom, are names associated with infamous crimes. A daughter disgraced and ruined, and the instrument of her ruin her brother; that incestuous brother murdered by his brother; that murderer a traitor against his own father, and perishing in battle fighting against him. Who can wonder that

David's heart bled, and that he sighed for a resting-place? "O that I had wings like a dove! for then would I flee away, and be at rest: I would haste me from the windy storm and tempest." At length, full of years and infirmities, he placed Solomon on the throne, notwithstanding Adonijah was his elder brother; established the order to be observed in the worship of God in the temple, which Solomon was to build; and died at the age of seventy, of which he reigned forty years, A. M. 2990; after having reigned in Hebron seven years and a half, and in Jerusalem thirty-three, 1 Kings ii. 10, 11. The term David is sometimes used by the prophets to denote the Messiah: see Ezek. xxxiv. 23; Hos. iii. 5.

DAVID, 'a man after God's own heart,' 1 Sam. xiii. 14. Infidels are sarcastic respecting this phrase. But the scriptures never sanction his crimes.—He was a man after God's own heart, in his strict attention to the law and worship of God; in his perpetual recognition of Jehovah alone as the king of Israel, in never attempting to alter his laws, or to change in the least degree, the Israelitish constitution. In nearly all his *public official conduct*, he acted according to the Divine Mind, and fulfilled the will of his Maker; See 1 Sam. ii. 35, in illustration. The above expression is never used in reference to his private or personal moral conduct.

David's treasures are said to have been incredible, viz: 80 millions sterling, 1 Chron. xxix. 4—7. It is probable that the talent mentioned in the passage was the *Syriac talent*, according to which the amount collected by David would be £7,087,791, a sum not impossible when we consider the large amount of gold and silver collected by David and his princes, in their successful wars with the Philistines, Moabites, Amalekites, &c., &c.

DAVID for Christ, Ps. 89. 3; Jer. 30. 9; Ezek. 34. 23, 24, and 37. 24, 25; Hos. 3. 5; Is. 55. 3.

DAVID. "How glorious was the king of Israel to-day, who uncovered

himself," &c., 2 Sam. vi. 20. We are not to suppose that David could be *naked*, as the text would seem to imply, for he had on a robe and an ephod, 1 Chron. xv. 27. These were priestly garments, and very close; Ex. xxviii. 32; xxxix. 23, so that no part of the body could be seen. He put off his regal robes, that he might appear in part of the priest's dress. Michal spoke passionately and contemptuously; because David had expressed great zeal and earnestness, she suggested that he had behaved in an indecent manner, and as he had put off his royal robes, she would represent it as if he had improperly stripped himself. A similar case occurs in 1 Sam. xix. 24. Saul "stripped off his clothes also," &c., that is, he threw off his royal robes or military dress, retaining only his tunic.

DAY. That space of time in which the earth performs one rotation upon its axis. It is either natural, astronomical, civil, or prophetic; and its period of commencement, with different nations, has been at noon, midnight, sun-rising, and sun-set. The Jews reckoned their *days* to begin at sunset, and to continue till the following sunset. Hence Moses places the evening before the morning, Gen. 1. 5, 8, 13, 19, 23, 31; Ps. 55. 17; Lev. xxiii. 5, 32.

DAY, prophetic, a year, Ezek. iv. 6; Dan. ix. 24; Rev. xi. 3. Also an appointed season, Is. xxxiv. 8; and a state of evangelical knowledge, 1 Thess. v. 5.

DAYS, "last days," sometimes the end of the world; but the following passages mean the time of the gospel dispensation; Is. ii. 2; Micah iv. 1; Acts ii. 17; Heb. i. 2; 2 Pet. iii. 3.

DAYS 'long upon the earth.' Not applicable to individuals, but it was an assurance to the whole nation, that national obedience would secure them possession of the land from generation to generation; Ex. xx. 12.

DAYS, 'after three days.' The Jews reckoned *three days* as *entire*, though only one complete day occur-

red between the two parts of days,
Matt. xii. 40.

DAYS, 'length of days in her right hand,' Prov. iii. 16. Alludes to an ancient custom of numbering things and men's ages by the hand and fingers, beginning with the left hand, and when they come to a hundred going on to the right. So that in Wisdom's right hand might be said to be length of days, few persons arriving to that number.

DAYS Journey,—about fifteen or twenty miles, Num. xi. 31; Jonah iii. 4.

DAYS MAN,—a mediator, Job ix. 33.

DAY, Gen. 1. 5. and 32. 26.

Ps. 19. 2. d. unto d. utters speech and night shows knowledge

84. 10. a d. in courts is better

118. 24. d. which Lord made

Prov. 27. 1. a d. may bring forth

Amos 6. 3. put far away evil d.

Zech. 4. 10. despised d. of small things

Matt. 6. 34. sufficient to d. is evil

25. 13. know neither d. nor hour

John 8. 56. rejoiced to see my d.

1 Cor. 3. 13. the d. shall declare it

Phil. 1. d. till d. of Jesus Christ, 10;

2. 16; 2 Thess. 2. 2; 1 Cor. 1. 8.

1 Thess. 5. 5. children of the d.

Matt. 10. 5. d. of judgment, and 11. 22,

24, and 12. 36; Mark 6. 11; 2 Pet.

2. 9, and 3. 7; 1 John 4. 17.

Isa. 2. 12. d. of the Lord, 13. 6. 9, and 34.

8; Jer. 46. 10; Lam. 2. 22; Ezek.

30. 3; Joel 1. 15, and 2. 1, 31, and

3. 14; Amos 5. 18; Obad. 15. 11, 8,

12, and 13; Zech. 1. 7, and 14.

1; Mal. 4. 5; 1 Cor. 5. 5; Rev. 1.

10; 2 Cor. 1. 14; 1 Thess. 5. 2; 2

Pet. 3. 10.

Ps. 20. 1. Lord hear thee in d. of trouble

80. 15. call on me in d. of trouble,

91. 15.

80. 16. my defence and refuge in d. of

trouble

77. 2. in d. of trouble I sought the

Lord

86. 7. in d. of trouble I call on thee

Isa. 37. 8. it is a d. of trouble and rebuke

Ezek. 7. 7. time is come d. of trouble is

near

Nah. 1. 7. Lord is good, a strong hold

in d. of trouble

Hab. 3. 16. I might rest in d. of trouble

Zeph. 1. 15. a d. of trouble and distress,

desolation

Job 8. 9. d. on earth as a shadow

14. 1. of few d. full of trouble

32. 7. d. should speak and multitude

Ps. 90. 12. teach to number our d.

Prov. 3. 16. length of d. in her right

hand

Ecc. 7. 10. former d. better than

11. 8. remember d. of darkness

Ecc. 12. 1. while evil d. come not

Jer. 2. 32. forgotten me d. without num-
ber

Matt. 24. 22. except those d. be short.

Gal. 4. 10. observe d. months, and years

Eph. 5. 16. because the d. are evil

1 Pet. 3. 10. would see good d.

Gen. 49. 1. last d. Is. 2. 2; Mic. 4. 1;

Acts 2. 17; 2 Tim. 3. 1; Heb. 1. 2;

Jam. 5. 3; 2 Pet. 3. 8.

Num. 24. 14. latter d. Deut. 31. 29; Jer.

23. 20, and 30. 24; Dan. 10. 14;

Hos. 3. 5.

Job 10. 30. my d. 17. 1, 11.

7. 6. my d. are swifter than a shuttle

16. I loathe it, my d. are vanity

9. 25. d. swifter than a post

Ps. 89. 4. know measure of my d.

5. made my d. as a handbreadth

102. 3. my d. are consumed like smoke

—11. d. are like a shadow—23. are

shortened

Is. 39. 8. peace and truth in my d.

Jer. 20. 18. my d. consumed with shame

Ps. 61. 8. d. perform my vows

68. 19. who d. loads us with benefits

Prov. 8. 34. watching d. at my gates

Is. 58. 2. seek me d. and delight in

Acts 2. 47. added to church d.—saved

Heb. 3. 13. exhort one another d.

Job 9. 28. d. man or umpire

38. 12. d. spring, Luke 1. 78.

2 Pet. 1. 19. d. star arise in hearts

DAYS.—Denoting duration of time.

"Our days are passed away in thy wrath."—A state of eternal duration; "As the days of heaven;" Ps. lxxxix. 29.—Persons advanced in life; "I said, days should speak," &c.; Job xxxii. 7.

DAY-SPRING.—The first dawning of light, referring to the Redeemer's coming to irradiate the moral and spiritual darkness of the world; Job xxxviii. 12; Luke i. 78.

DAY-STAR, or *Morning Star*.—The light which shines on the soul of the believer, and exhilarates him with the hope of a perfect day of holiness and joy; 2 Pet. i. 19; Rev. xxii. 16.

DEACON, is a word derived from the Greek, and signifying *servant*. The cause and manner of the appointment of deacons are clearly recorded Acts vi. 1—6. Paul specifies their duty as consisting in "serving tables," Phil. i. 1. The qualifications required for this office are laid down 1 Tim. iii. 8—12. If married, they were to have but one wife; in opposition to the polygamy then common; and the wife must be "grave, not slanderous, sober,

faithful in all things." It is thought that there were in the primitive churches, females chosen to be *deaconesses*, who, as Calmet says, "assisted females to dress and undress at baptism, visited those of their own sex in sickness, and when imprisoned for their faith, &c. They were always persons of advanced age, and were appointed to the office by the imposition of hands." It is thought that such sisters are alluded to 1 Tim. v. 9-18; and that Phœbe was such a one; Rom. xvi. 1.

"**DEAD FLIES** cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour;" Eccl. x. 1. In the East there is in insects an acrid volatile salt, which, mixed with perfumes, causes them to ferment, and turn to putrefaction. So an imprudent and foolish act spoils the character of him who has the reputation of being wise and good. How many, in an unguarded moment, have damaged the character which before was amiable.

DEAD, Gen. 20. 3. & 23. 3.

Nun. 16. 48. stood between *d.* and living

1 Sam. 24. 14. after a *d.* dog, after

Ps. 88. 10. shall *d.* praise, 117, 17.

Eccl. 9. 5. the *d.* know not any thing

10. 1. *d.* flies cause ointment to stink

Matt. 8. 22. let the *d.* bury their *d.*

22. 23. not God of *d.* but of living

Luke 8. 52. maid is not *d.* but sleepeth

John 5. 25. *d.* shall hear the voice of

Son of God

11. 25. though he were *d.* yet shall he

live

Rom. 6. 8. *d.* with Christ—11. *d.* to sin

Gal. 2. 19. I through law am *d.* to law

Eph. 2. 1. who were *d.* in trespasses

Col. 2. 13. being *d.* in your sins

3. 8. ye are *d.* and your life hid with

1 Thess. 4. 16. *d.* in Christ shall rise first

2 Tim. 2. 11. *d.* with him ye shall live

Heb. 11. 4. being *d.* yet speaketh

Rev. 14. 13. blessed are *d.*—in the Lord

DEADLY, Ps. 17. 9; James 3. 8; Rev.

13. 8.

DEAD SEA.—The same as the *Lake Asphaltites*, in the south-east part of Canaan. It is called the "Salt Sea," Gen. xiv. 3; the "Sea of the Plain," Deut. iii. 17. The Arabs call it "*Birket Lut*," the Sea of Lot. It covers a once beautiful and well

watered plain, on which Sodom, Gomorrah, Admah, and Zeboim, were situated. Its waters are clear when taken up in a glass, but very bitter, much more salty than common sea water, and of greater specific gravity, so that a man may swim in it with great ease. The air round the lake seems loaded with sulphureous and bituminous vapours, which prevent vegetation, and give that *deadly* aspect, which all travellers remark. The mountains on each side are about eight miles apart, but the expanse of water in that part does not exceed six in breadth. This lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea.

The extreme wickedness of the inhabitants of Sodom, &c., kindled the anger of God against them; and he made them a signal and lasting monument of his vengeance. For "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of those cities, and that which grew upon the ground." "And Abraham looked towards Sodom and Gomorrah, and towards all the land of the plain: and beheld, and lo, the smoke of the country went up like the smoke of a furnace," Gen. xix. 24, 25, 27.

The lightnings which fell from heaven were, perhaps, joined by volcanic eruptions and earthquakes; and, as the soil abounded with bitumen or pitch, it is probable that the ground caught fire, and completed the work of destruction. The fact is certain; and the awful effects remain to this day. The beautiful and fertile plain of Siddim, which had formerly been pleasant as paradise itself, was changed into an arid and barren heath; so strongly impregnated with salt as to be unfit for any purpose of cultivation, and exhibiting, at every step, marks of conflagration. Both ancient and modern travellers agree in describing it as abounding with cinders and burnt

rocks, and the soil composed of ashes, and covered with pebbles which contain so much sulphur, as to burn like a candle. The Jordan also, was arrested in its course by those convulsions, overflowed the level country, and gradually formed a lake, sixty or seventy miles in breadth: which receives the Jordan, the Arnon, and several other considerable streams, though it has no visible outlet.

DEAF ADDER.—See *Adder*.

DEAF, *Ex.* 4. 11; *Ps.* 38. 13; *Is.* 29. 18, & 35. 5; *Mic.* 7. 16.

Lev. 19. 14. shalt not curse the d.

Is. 42. 18. hear ye d. and look ye blind

19. who is as d. as my messenger

43. 8. d. people that have ears

Matt. 11. 5. d. hear, dead are raised

DEATH is the separation of the soul from the body. It is styled, in Scripture language, a departure out of this world to another; 2 Tim. iv. 7; a dissolving of the earthly house of this tabernacle; 2 Cor. v. 1; a going the way of all the earth; Josh. xxiii. 14, a returning to the dust; Eccl. xii. 7; a sleep; John xi. 11. Death may be considered as the effect of sin; Rom. v. 12; yet, as our existence is from God, no man has a right to take away his own life, or the life of another; Gen. ix. 6. Satan is said to have the power of death; Heb. ii. 14, not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world; John viii. 44. Death occurs only once, Heb. ix. 27; it is certain, Job xiv. 1, 2. *powerful and terrific*, called the king of terrors, Job xviii. 14. *uncertain* as to the time, Prov. xxvii. 1, *universal*, Gen. v. throughout; (mark the declaration respecting each person)—“and he died.” It is necessary, that God’s justice may be displayed, and his mercy manifested: *desirable* to the righteous; Luke ii. 28—30. The fear of death is to a guilty conscience terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the

end; Heb. xiii. 5; that Jesus Christ has taken away the sting; 1 Cor. xv. 54. and that it introduces him to a state of endless felicity; 2 Cor. v. 8.

DEATH, Natural—Separation of spirit from the body; Gen. xxv. 11.

DEATH, Moral—Insensibility to the evil of sin, and to the duties and pleasures of the divine friendship; Eph. ii. 1; Rev. iii. 1.

DEATH, Second—Eternal banishment from God; Rev. ii. 11; xx. 14.

DEATH, Evangelical—Mortification of sinful affections; Rom. vi. 8; 1 Pet. ii. 24.

DEATH, *Gen.* 21. 16; *Ex.* 10. 17.

Num. 23. 10. me die the d. of righteous

Deut. 30. 15. set before you life and d.

Ps. 6. 5. in d. no remembrance of thee

33. 19. deliver soul from d. 116. 8.

68. 20. Lord belong the issues from d.

73. 4. have no bands in their d.

89. 48. liveth and shall not see d.

118. 15. precious—is d. of saints

118. 18. not given me over to d.

Prov. 2. 18. house inclines to d.

8. 86. they that hate me love d.

18. 21. d. and life in power of tongue

Ecc. 7. 26. more bitter than d. the woman

8. 8. hath no power in day of d.

Is. 25. 8. swallow up d. in victory

28. 15. made covenant with d.

38. 18. d. cannot celebrate thee

Jer. 8. 3. d. chosen rather than

21. 8. way of life way of d.

Ezek. 18. 32. no pleasure in d. 33. 11.

Hos. 13. 14. O d. I will be thy plagues

Matt. 16. 28. not taste of d. *Luke* 9. 27.

28. 8. sorrowful even unto d.

John 5. 24. passed from d. unto

John 8. 51. shall never see d.

12. 33. what d. he should die. 21. 19.

Acts 2. 24. loosed the pains of d.

Rom. 6. 12. sin entered and d. by sin

6. 3. baptized into his d.

4. buried by baptism into d.

5. planted in the likeness of his d.

9. d. hath no more dominion over

23. wages of sin is d. but gift

7. 5. bring forth fruit unto d.

8. 2. free from law of sin and d.

6. to be carnally minded is d.

38. d. not life shall separate

1 Cor. 3. 22. or life, or d. or present

11. 26. ye show Lord’s d. till he come

15. 21. by man came d. and by

64. d. is swallowed up in victory

55. O d. where is thy sting

56. sting of d. is sin and strength of sin

2 Cor. 1. 9. had sentence of d. in our-

selves

10. delivered from so great a d.

2. 16. we are the savour of d. unto d.

4. 11. delivered to d. for Jesus’ sake

12. d. worketh in us but life in you

are wrong, or offend. Being a "debtor to the whole law," Gal. v. 3, means being obliged to keep the whole law of Moses, as the condition of eternal life, and so virtually disclaiming all pardon by Christ. The apostle Paul says, he was "a debtor both to the Greeks and to the barbarians," that is, bound by his office to preach the gospel to all nations.

DEBT, Rom. 4 4; Matt. 6 12, 13, 27.
DEBTOR, Ezek. 18 7; Gal. 5 3;
Rom. 7 14, 23, 12 & 13 27; Luke
7 41; Matt. 6 12.

DECAPOLIS, De-kap'o-lis, ten cities.—A district of Judea, situated partly on both sides of the Jordan. It is so called because it contained ten principal cities as the name implies. They lay on both sides of the Jordan, and appear to have been the residence of numerous foreigners; Matt. iv. 23, 24; Mark v. 21.

DECEASE, to grow less, weaker; Job 14, 15, 19 & 10. Cities and houses are *deceased*, when broken down, and in a ruinous condition; Eccl. 10 23; Is. 44 26.

DECEASE, to die a natural death; Matt. 23 35. Death; Lev. 9 31.

DECEIT, *trick, guile*. 1 Villainous and unjust conduct, carried on under a fair show. Ps. 54 7; 38 3. 2 Fair pretences and devices, calculated to impose upon and deceive men, Ps. 58 12.

DECEIT, Jer. 3 27, and 9 6 & 8. 1 To *redeem* their soul from d. vi. 7, *worketh d. shall not dwell* Prov. 20 17, *bread of d. is sweet* Eccl. 10 1, *any d. in his mouth* Eccl. 10 1, *they hold fast d. and refuse* Eccl. 10 1, *spoil you through vain d.*

DECEITFUL, Ps. 35 20, and 100 2;
Prov. 11 13, and 14 25, and 23 3,
and 27 4.

Eccl. 10 1, *abhor bloody and d. man*
Eccl. 10 1, *men shall not live half*
Eccl. 10 1, *turn like a d. bow*, Hos. 7 16.
Eccl. 10 1, *from a d. tongue*, Eccl. 10 1;
Eccl. 10 1, *Eccl. 10 1*.

Eccl. 10 1, *beauty*
Eccl. 10 1, *heart is d. above all things*
Eccl. 10 1, *according to d. lusts*
Eccl. 10 1, *through d. riches*
DECEITFULLY, Ps. 24 4; Jer. 48 10;
Job 32 7; 3 Cor. 4 2.

DECEIVE, to deal fraudulently, Gen. xxxi 7; Lev. vi. 2. To mislead; Deut. xi. 16; Isa. xlv. 20. To abuse, Job xxxi. 9. The Lord deceives false prophets, when he delivers them

over to the delusions of their hearts, and frustrates their predictions; Ezek. xiv. 7; Jer. xx. 7.

DECEIVED. "O Lord, thou hast deceived me, and I was deceived," Jer. xx. 7.—This translation is harsh and irreverent. Meeting with an ill return, for the discharge of his office, the prophet appeals to God, that it was not his own ambition which led him to it, but only obedience to the Divine command, "Thou hast over-persuaded me, and I was over-persuaded."

DECEIVE, 2 Kings 4. 28, & 18. 29. Prov. 24. 28. d. not with thy lips Matt. 24. 4. take heed that no man d.

24. if possible d. the very elect 1 Cor. 3. 18. let no man d. himself

1 John 1. 8. we d. ourselves

DECEIVABLENESS, 2 Thess. 2. 10.

DECEIVED, Deut. 11. 16. heart be not d.

Job 12. 16. d. and d. are his

Is. 44. 20. a d. heart hath turned

Jer. 20. 7. O Lord thou hast d. me

Ezek. 14. 9. I the Lord have d. that prophet

Obad. 3. thy pride hath d. thee

Rom. 7. 11. d. me, and by it slew me

1 Tim. 2. 14. Adam was not d. but

2 Tim. 3. 13. d. and being d.

DECEIVER, Gen. 27. 19; Mal. 1. 14; 2

John 7. 2 Cor. 6. 3; 74. 1. 10.

DECEIVETH, Prov. 26. 19; Rev. 12. 9.

Gal. 6. 3. when he is nothing d. himself

Jam. 1. 23. d. his own heart, 22.

DECEITLY, in a becoming manner, 1

Cor. 14. 40, compared with 1 Cor.

3. 5.

DECIDE, to give sentence in a case of law or equity; 1 Kings xx. 40. "And the king of Israel and unto him, So shall thy judgment be; thyself hast decided it."

DECISION, (valley of,) Joel. iii. 14, denotes the valley of Hinnom called the valley of *decision*, from the event which took place there, when the Lord executed judgment upon his enemies.

DECLARE, to publish, tell, or explain, Gen. 41. 21; Is. 42. 9.

Ps. 22. 23. d. thy name unto brethren

28. 18. I will d. my iniquity and

50. 16. what to do to d. my statutes

78. 6. may d. them to their children

145. 4. shall d. thy mighty acts

Is. 3. 9. they d. their sin as Sodom

53. 8. who shall d. his generation

Mic. 3. 8. to d. to Jacob his transgressions

Acts 17. 23. worship him I d. unto you

20. 27. not shunned to d. all the coun-

Rom. 3. 25. to d. his righteousness for remission

Heb. 11. 14. say such things d. plainly

1 John 1. 3. seen and heard d. we unto

Rom. 1. 4. d.—Son of God with power

2 Cor. 3. 3. manifestly d. to be the epis-

tle of Christ

Amos 4. 13. d. to man what his thought

1 Cor. 2. 1. d. to you testimony of God

DECLINE to turn aside from the paths

of righteousness, 2 Chr. 34. 2; Ps.

119. 51, 157.

DEERE, to purpose or appoint, Ezra

5. 13. 17, and 6. 1, 12.

Ps. 2. 7. I will declare the d.

Prov. 8. 15. princes d. justice

Is. 10. 1. that d. unrighteous d.

Eph. 3. 2. before d. bring forth

DEEREED, Is. 10. 22; 2 Cor. 7. 37.

DEDAN, De'-dan, *their breasts, friendship.* (1) The son of Ramah, and grandson of *Cush*. It is probable his posterity had their residence on the west of the Persian Gulf in Arabia Felix, where the city Dadan is yet to be found; Gen. x. 7. (2) The son of Jokshan, and grandson of Abraham. He was the father of the Dedanim, Letushim, Asshurim, and Leummim, tribes in Arabia the Desert; Gen. xxv. 3.

DEDICATE, Deut. 20. 5; 2 Sam. 8. 11;

1 Chr. 26. 20, 26, 27; Ezek. 44. 29.

DEDICATION, the solemn act of setting

apart any person or thing to a religious use. The Feast of Dedication,

observed by the Jews for eight

days, was to commemorate the restoration of the temple at Jerusa-

lem under Judas Maccabaeus, after

it had been destroyed by Antiochus

Epiphanes; Num. 7. 84; Ezra 6.

16, 17; Neh. 12. 27; John 10. 22.

DEED, Gen. 44. 15; Judg. 19. 30.

Rom. 15. 18. obedient in word and d.

Col. 3. 17. what ye do in word or d.

1 John 3. 18. love in d. and in truth

Neh. 13. 14. wipe not out my good d.

Ps. 28. 4. give them according to their

d. Jer. 25. 14; Rom. 2. 6; 2 Cor. 5.

10.

John 3. 19. because their d. were evil

8. 41. ye do the d. of your father

Rom. 2. 20. by d. of law no flesh be

justified

2 John 11. partaker of his evil d.

Jude 15. of all their ungodly d.

DEEP, signifies the sea; Gen. 1. 2; Job

28. 30.—Great danger, Ps. 69. 15.

—*Poverty* sanctified to the good

of the saints, 2 Cor. 1. 2.—Things

hidden, Is. 33. 19; Dan. 2. 22—

Intricate providences, Ps. 36. 6.

Ps. 36. 6. judgments are a great d.

42. 7. d. call unto d. at the noise

1 Cor. 2. 10. all, yea, d. things of God

2 Cor. 11. 25. night and day in the d.

DELILAH, Del'-e-lah, *poor head of hair*.—A beautiful female loved by Samson, and who was instrumental in betraying him into the hands of his enemies; Judges xvi. 4, &c.

DELIVER, *deliverer*, and *deliverance*. To give up, Gen. xl. 13; Ex. v. 18. To rescue from danger or distress; Gen. xxxii. 11. *Deliverer* is one of the glorious titles by which the glorious Captain of our salvation is distinguished; Rom. xi. 26. "There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob." The *deliverer* being the son of David, he is said by the apostle to come out of Zion, the city of David, and the seat of his kingdom; Ps. xiv. 7; 1 Thess. i. 10. "Even Jesus which delivered us from the wrath to come." The Redeemer was anointed to "preach deliverance to the captives;" Luke iv. 18. The deliverance from Egypt, from Babylon, &c. were all typical of this great deliverance; and Moses, Joshua, Gideon, and all the other Old Testament deliverers, were types of Jesus Christ in his great office; Josh. x. 12; Judges iii. 9, 15; 2 Sam. xxii; Psal. xl. 17; xlv. 4. Jesus Christ, by his death, delivers those who through fear of death were all their life-time subject to bondage; Heb. ii. 15, 16.

DELIVER, Ex. 3. 8, and 5. 18.

Job 5. 19. d. thee in six troubles and in

10. 7. none can d. out of thine hand

Ps. 33. 19. d. their soul from death

50. 15. I will d. thee and thou, 91. 51.

53. 13. wilt thou not d. my feet

74. 19. d. not the soul of thy turtle

91. 3. d. from snare of fowler

Ecc. 8. 8. shall wickedness d. those that

Ezek. 14. 14. should d. but own soul

34. 10. I will d. my flock from their

Dan. 3. 17. our God is able to d. us from

Hos. 11. 8. how shall I d. thee, Israel

Rom. 7. 24. who shall d. me from the

body of this death

1 Cor. 6. 5. to d. such to Satan

2 Tim. 4. 18. Lord shall d. me from evils

Heb. 2. 15. d. them who through fear of

death

2 Pet. 2. 9. Lord knows how to d. godly

DELIVERANCE, 2 Kings 6. 1, and 13. 17;

2 Chr. 12. 7; Esth. 4. 14; Ps. 82. 7;

and 44. 4; Is. 26. 18; Jer. 2. 32;

Obad. 17; Luke 4. 18; Heb. 11. 35.

Gen. 45. 7. great d. Judg. 16. 18; 1 Chr.

11. 14; Ps. 18. 50.

Ex. 19. 13. given us such d. as this

Heb. 11. 35. not accepting d.

DELIVERED, Prov. 11. 8. righteous is d.

out of trouble, wicked cometh, 9. 21.

Prov. 28. 28. walketh wisely shall be d.

Is. 38. 17. in love to soul d. it from pit

49. 24, 25. lawful captive—prey be—

Jer. 7. 10. d. to do all these abominations

Ezek. 3. 19. hast d. thy soul, 21, & 33. 9.

Dan. 12. 1. thy people shall be d.

Jer. 2. 32. call on the name of Lord—be

Mic. 4. 10. Babylon, shalt thou be d.

Matt. 11. 27. all things are d. to me of

the Father

Acts 2. 23. d. by determinate counsel

Rom. 4. 25. who was d. for our offences

7. 6. we are d. from the law that

8. 32. God d. him up for us all

2 Cor. 1. 10. who hath d. doth d. and

will d.

4. 11. always d. to death for Jesu's

sake

1 Thess. 1. 10. who d. us from the wrath

1 Tim. 1. 20. whom I have d. to Satan

2 Pet. 2. 7. d. just Lot vexed with filthy

Jude 8. faith once d. to the saints

DELUGE.—See *Flood*.

DELUSION.—Influences of Satan to deceive mankind; 2 Thess. ii. 11; Isa. lxvi. 4.

DEMAND.—To ask with humility, Luke iii. 14; or with authority, Job xxxviii. 3; chap. xl. 7.

DEMAS, De'-mas, *popular*.—A disciple of Paul, Col. iv. 14; but he afterwards forsook him through his inordinate love of the world; 2 Tim. iv. 10.

DEMETRIUS, De-me'-tre-us, *belonging to Ceres, to corn*.—A silversmith of Ephesus, and an idolator for gain. He made small silver models of the temple in which was placed Diana of Ephesus, which he sold to visitors.—Also a pious man. Some have conjectured that he was the same person as the silversmith who was converted from Heathenism; 3 John 12; Acts xix. 24.

DEMONSTRATION, 1 Cor. 2. 4.

DEN, a place for wild beasts, &c., Judg.

6. 2; Job 37. 8; Heb. 11. 38; Rev.

6. 15; Ps. 104. 22.

Ps. 10. 9. d. of lions, Songs 4. 8; Dan.

6. 7, 24; Amos 3. 4; Nah. 2. 13.

Jer. 7. 11. d. of robbers—of thieves,

Matt. 21. 13; Mark 11. 17.

9. 11. d. of dragons, 10. 22.

DENOUNCE, to declare or make known, Deut. xxx. 18.

DENY, to refuse, Gen. 18. 15; Prov. 30.

7.—God cannot deny himself;

cannot act unlike his nature, or contrary to his promises, 2 Tim. 2. 13. Men deny God or Christ, when they act contrary to his commands, Acts 3. 14; or when they embrace error, &c., 1 Tim. 5. 8.—In matters of salvation, not to trust in our own righteousness, but in the finished work of Christ alone—to sacrifice our own ease, &c., in order to do the work of God, 1 Kings 2. 16; Job 8. 18.

Prov. 30. 9. lest I be full and d. thee
Matt. 10. 33. shall d. before men
16. 24. let him d. himself and take
26. 34. before cock crow thou shalt d. me

35. I will not d. thee; Mark 14. 31.
2 Tim. 2. 12. if we d. him he will d. us
13. abideth faithful—cannot d. himself

Tit. 1. 16. in works they d. him
1 Tim. 5. 8. hath d. the faith
Rev. 2. 13. hast not d. my faith
2 Tim. 3. 5. godliness d. the power
Tit. 2. 12. d. ungodliness and worldly lusts

2 Pet. 2. 1. d. the Lord that bought them

DEPART from, Job 21. 14. & 22. 17.
Job 23. 23. to d. from evil is understanding

Ps. 34. 14. d. from evil, 37. 27; Prov. 8. 7. & 13. 19. & 16. 6. 17.

Hos. 9. 12. woe to when I d. from them
Matt. 7. 23. d. from me ye that work
25. 41. d. from me ye cursed, into

Luke 2. 29. lettest thy servant d. in peace

5. 8. d. from me—a sinful man, O Lord

Phil. 1. 23. having a desire to d.
1 Tim. 4. 1. some shall d. from faith

2 Tim. 2. 19. name of Christ d. from iniquity

DEPARTED, Ps. 18. 21. wickedly d. from my God, 119. 102; 2 Sam. 23. 22.

Job 1. 4. 16. fears and d. from sin
Is. 59. 15. d. from evil makes himself

Acts 90. 29. after my d. wolves
Heb. 3. 12. unbelief in d. from living God

DEPARTURE, 2 Tim. 4. 6; Ezek. 26. 18.

DEPRIVE, to take away the right of another, Gen. xxvii. 45. To shorten life, Isa. xxxviii. 10. "I shall go to the gates of the grave; I am deprived of the residue of my years."

DEPTH, Job 28. 14. & 33. 16; Prov. 8. 27; Matt. 18. 6; Mark 4. 5.

Rom. 8. 39. nor d. separate us
11. 33. O the d. of the riches of wisdom

Eph. 3. 18. d. of the love of Christ

DEPTHS, Ec. 15. 5. 8; Ps. 63. 23. & 71. 20. & 130. 1; Prov. 3. 20. & 9. 13.

Mic. 7. 19. cast sins into d. of sea
2. 24. known d. of Satan

DEPUTY, one appointed to rule in the absence of another, 1 Kings xxii. 47; Acts xiii. 7; xviii. 12.

DERBE, Der'-be, a *sting*.—A city of Lycaonia, a province of Asia Minor, to which Paul and Barnabas retreated, when driven from Lystra, about 18 miles distant; Acts xiv. 6.

DERIDE.—To mock or treat with contempt; Luke xvi. 14. To demolish; Hab. i. 10.

DERISION, Job 30. 1; Ps. 2. 4. & 44. 13. & 59. 8. & 119. 51; Jer. 20. 7. 8.

DESCEND, Ec. 19. 18. & 33. 9.

Ps. 49. 17. glory shall not d. after him
Is. 5. 14. rejoiceth shall d. into it

1 Thess. 4. 16. Lord shall d. from heaven
DESCENDING, Gen. 28. 12. angels of

God ascending and d. John 1. 51.
Matt. 3. 16. spirit of God d. like a dove;

Mark 1. 10; John 1. 32. 33.
Rev. 21. 10. city d. out of heaven from God

DESENT, a going down, a declining path or way; Luke 19. 37; Heb. 7. 26

DESORIBE, to declare, or show the characteristic marks of any person, place, or thing; Josh. 18. 4; Judg. 8. 14; Rom. 4. 6.

DESOBY. "The house of Joseph sent to descry Bethel," means to spy, or to view Bethel; Judg. 1. 23.

DESERT.—Means a country that is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage for the grazing of cattle, and occasionally fountains or rills of water. Nabal, who had 3000 sheep, and 1000 goats, dwelt in the wilderness; 1 Sam. xxv. 2.

There were several deserts in Canaan, and scarcely a town without one. Some were dry and barren, others beautiful and abounding in good pasture. The desert of Arabia, in which the Israelites wandered forty years, is particularly called "the desert," Exod. v. 3; Ps. lxxviii. 40; cvi. 14; John vi. 31. There was also the desert of Sin, or Zin; Exod. xvi. 1; Num. xx. 1. There was, moreover, the desert of Sinai, which lay at the foot of the mountain of that name: there the people encamped a long time, and received the greatest part of those laws which were delivered them by the ministry of Moses, Exod. xix. 2. The desert or wilderness of

Judea, in which John the Baptist preached, lay in the country parts which lay about Jericho, Matt. iii. 1.—A sinful state, the state of the Heathen, &c., &c., are described by the word desert; Isa. xxxv. 1; xliii. 19, 20; li. 3.

DESERTS.—Applied to hilly regions, &c., thinly inhabited; Luke i. 80; Matt. iii. 1.

DESERT.—"Behold he is in the desert," Matt. xxiv. 26. Christ refers to the false Christs, and false prophets, mentioned ver. 24. These impostors generally led their people into the desert places, pretending to be Christs, and to work wonders there. Among these were Simon Magus, Dositheus, Barcocab, who pretended to vomit flames; some were so dexterous in imitating miracles, that they deceived many.

DESERT 'of the sea,' Isa. xxi. 1. This was predicted of Babylon, and such is the appearance of that country now.

DEARER, Ez. 3. 1. & 19. 2; Num. 20. 1; Isa. 21. 1. & 35. 1. & 40. 3. & 43. 19. & 51. 3; Jer. 25. 24. & 50. 12; Ezek. 47. 8; Matt. 24. 28.

DESERVE.—To merit good or bad; Ezra ix. 13; Job xi. 6; Psalm xxviii. 4; 2 Tim. iv. 14; Rev. xviii. 6.

DESIRE.—Affection, love; Dan. ix. 37; Song vii. 10.—Delight in life; Eccl. xii. 5.—Longing for promised blessings; Psalm cxlv. 5, 19.—Ardent desire for the means of grace; Psalm xxvii. 4.—Hope; 1 Sam. ix. 20.—Sinful affections, Eph. ii. 3.—Christ was called the *Desire* of all nations, because he was the promised Redeemer, and earnestly expected; Hag. ii. 7.

DESIRE, 'with desire I have desired, &c. Luke xxii. 15. A Hebrew form of expression, implying, I have earnestly desired, &c.

DESIRE, Deut. 18. 6, and 21. 11. Gen. 3. 16. thy d. shall be to thy husband & 7. to thee shall be his d. and Ez. 34. 24. nor any man d. thy land Deut. 18. 6. with all the d. of his mind 2 Sam. 23. 5. this is all my d. 2 Chr. 15. 15. with their whole d. Neh. 1. 11. who d. to fear thy name Job 14. 15. wilt have a d. to the work of hands

21. 14. we d. not knowledge of thy Ps. 83. 9. all my d. is before thee 73. 25. none I d. besides thee 145. 16. satisfieth the d. of them that fear him

Prov. 10. 24. d. of the righteous shall be granted

11. 23. d. of righteous is only good

13. 19. d. accomplished is sweet

21. 25. d. of slothful killeth him

Eccl. 12. 5. d. shall fall because

Is. 26. 8. d. of soul is to thy name

Ezek. 24. 16. take d. of thy eyes

Hag. 2. 7. d. of all nations shall come

Luke 22. 15. with d. I have d. to eat this

passover

Jam. 4. 2. d. to have and can't obtain

Rev. 9. 6. d. to die and death shall flee

DESIRED, Ps. 19. 10. more to be d. than

Ps. 27. 4. one thing have I d. of the Lord

Is. 26. 9. with my soul have I d.

Jer. 17. 16. nor have I d. woful

Hos. 6. 6. I d. mercy and not sacrifice

Zeph. 2. 1. gather O nation not d.

DESIRES, Ps. 37. 4. give the d. of heart

Eph. 2. 3. fulfilling the d. of the flesh

DESIREST, Ps. 51. d. thou d. truth in

the inward parts

Ps. 51. 16. thou d. not sacrifice, else

would I give it

Job 7. 2. as a servant earnestly d. the

shadow

DESIRETH, Ps. 34. 12. what man d. life

Ps. 68. 16. hill which God d. to dwell in

Prov. 12. 12. wicked d. net of evil men

13. 4. soul of sluggard d. and hath not

21. 10. soul of wicked d. evil

DESOLATE, 2 Sam. 13. 20; Job 15. 28,

and 16. 7; Ps. 25. 16; Is. 49. 21,

and 54. 1; Matt. 23. 38; Rev. 17. 16.

DESOLATIONS, Is. 49. 6, and 61. 4; Jer.

25. 9, 12; Ezek. 35. 9; Dan. 9. 2,

18. 26.

DESPAIR, loss of hope, or confidence, 2

Cor. 4. 8, and 1. 8; Eccl. 2. 20; 1

Sam. 27. 1. I. e. to be past hope

DESPERATE, Job 6. 26; Is. 17. 11; Jer.

17. 9. d. wicked

DESPISE statutes, Lev. 26. 15.

1 Sam. 2. 30. that d. me shall be lightly

Job 5. 17. d. not chastening of Lord,

Prov. 3. 11.

Ps. 102. 17. wilt not d. their prayer

Prov. 23. 22. d. not mother when she is

old

Amos 5. 21. I hate, I d. your feast days

Matt. 6. 24. hold to one and d. the other

Rom. 14. 3. d. him that eateth not

1 Tim. 4. 12. no man d. thy youth,

DESPICED, Gen. 16. d. mistress was d.

in the eyes

2 Sam. 6. 16. she d. him in her heart

Prov. 12. 9. is d. and hath a servant

Songs 8. 1. kiss thee I should not be d.

Is. 53. 3. he is d. and rejected, Ps. 22. 6.

Zech. 4. 10. d. day of small things

Luke 18. 9. righteous and d. others

Heb. 10. 28. that d. Moses' law died

DESPISERS, Acts 13. 41; 2 Tim. 3. 8.

DESPISEST, ETH. ING, Rom. 2. 4. d.

thou riches of his goodness

Job 36. 5. God d. not any

Prov. 11. 12. void of wisdom d. neigh-

13. 13. d. the word shall be destroyed

14. 21. that d. his neighbour sinneth

15. 32. refuseth instruction d. his soul

19. 16. but he that d. his ways shall die

30. 17. eye d. to obey his mother

Is. 23. 15. d. gain of oppression

49. 7. whom man d. nation abhorreth

Luke 10. 16. d. you, d. me, d. him that

sent me

1 Thess. 4. 8. d. not man but God

DESPISING, Heb. 12. 2. d. the shame

DESPITE, envy, malice, Ps. 10. 14; Ezek.

25. 6. 15; Matt. 5. 44; Heb. 10. 29.

DESTITUTE, without help, happiness,

or comfort, 1 Tim. 6. 6; Heb. 11.

27; Ps. 102. 17; 141. 8.

DESTROY, Gen. 18. 23, and 19. 13.

Ps. 101. 8. I will d. all wicked on earth

Prov. 1. 32. prosperity of fools d. them

Ecc. 7. 16. why d. thyself before time

Matt. 5. 17. not come to d. but to fulfil

10. 23. able to d. both soul and body

21. 41. miserably d. those wicked men

John 2. 19. d. this temple and I will raise

Rom. 14. 15. d. not him with thy meat

20. for meat d. not work of God

1 Cor. 8. 17. if defile temple him will

God d.

6. 13. God shall d. both it and them

Jam. 4. 12. able to save and to d.

1 John 3. 8. might d. works of devil

Hos. 4. 6. my people are d. for lack of

knowledge

13. 9. Israel thou hast d. thyself

2 Cor. 4. 9. cast down but not d.

DESTROYER, Job 13. 21; Ps. 17. 4;

Prov. 23. 24; Jer. 4. 7; 1 Cor. 10. 10.

Ezek. 4. 14. shall be d. Ps. 37. 38, and

92. 7; Prov. 13. 13, 20, and 29. 1;

Is. 10. 27; Dan. 2. 44; Hos. 10. 8;

Acts 8. 23; 1 Cor. 15. 26.

DESTRUCTION, Deut. 7. 23, and 32. 24;

Job 5. 22. and famine shalt laugh

18. 12. d. is ready at his side

26. 6. d. before him hath no covering

31. 23. d. from God was terror to me

Ps. 90. 3. thou turnest man to d.

91. 6. d. that wasteth at noon-day

Prov. 10. 29. d. shall be to workers of

iniquity, 21. 15; Job 21. 30, and

31. 3.

15. 11. hell and d. are before the Lord

16. 18. pride goeth before d.

18. 12. before d. heart of man is

27. 20. hell and d. are never full

Jer. 4. 30. d. upon d. cried for land spoil

Hos. 13. 14. O grave I will be thy d.

Matt. 7. 13. way that leads to d.

Rom. 3. 16. d. and misery are in all

2 Cor. 10. 8. not for your d. 13. 10.

1 Thess. 5. 3. peace sudden d. cometh

2 Thess. 1. 9. punish. with everlasting d.

2 Pet. 2. 2. bring on themselves swift d.

3. 16. wrest scriptures to their own d.

DETAIN. To hinder from proceeding;

Judg. 13. 16; 1 Sam. 21. 7.

DETERMINE. To appoint; Job 14. 5.

To resolve; Is. 10. 23; Dan. 9. 24.

To conclude; 2 Chr. 2. 1.—To

enact; Acts 19. 39. See also 1

Cor. 2. 2. "I am determined not

to know," &c.—2 Chr. 25. 16;

Is. 23. 22; Acts 2. 23; 4. 28; 17. 26.

DETEST, DETESTABLE. To hate or

abhor; Deut. 7. 26; Jer. 16. 18;

Ezek. 5. 11. & 7. 20. & 11. 13. & 37.

23; 1 Cor. 2. 2.

DEUEL, De-yew'-el, *the knowledge of God*.—The son of Eliasaph; Num. i. 14.

DEUTERONOMY.—The Greek name of the fifth book of Moses, signifying the "second law," a repetition of laws before given. It is compounded of DEUTEROS, *second*, and NOMOS, *law*. Its Hebrew name is *Deberim*, "words or oracles." That part of this book which mentions the death of Moses was added by inspired penmen afterward. The period of time is less than two months. It recapitulates, and explains the law, and forcibly urges the people to obedience. Of the majesty of the book, and the impressiveness of its records, a calm and thoughtful perusal can alone convey any just idea.

DEVICE. A curious piece of workmanship; 2 Chron. ii. 14; a crafty or subtle project; Ps. x. 2; 2 Cor. ii. 11; Ecc. ix. 10; Job v. 12; Ps. xxxiii. 10; Prov. i. 31, & xii. 2, & xiv. 17, & xix. 21; Jer. xviii. 11, 12, 18.

DEVIL.—A fallen angel, or infernal spirit; the implacable enemy and tempter of the human race, especially believers whom he seeks to devour; 1 Pet. v. 8. He is called *Abaddon* in Hebrew, *Apollyon* in Greek, that is, a *Destroyer*, Rev. ix. 11. *Angel of the bottomless pit*—*Prince of this world*, John xii. 31. *Prince of darkness*, Eph. vi. 12. *A roaring lion*, and an *adversary*, 1 Pet. v. 8. *A sinner from the beginning*, 1 John iii. 8. *Beelzebub*, Matt. xii. 24. *Accuser*, Rev. xii. 10. *Belial*, 2 Cor. vi. 15. *Deceiver*, Rev. xx. 10. *Dragon*, Rev. xii. 7. *Liar*, John viii. 44. *Leviathan*, Isa. xxvii. 1. *Lucifer*, Isa. xiv. 12. *Murderer*, John viii. 44. *Serpent*, Isa. xxvii. 1. *Satan*, Job ii. 6. *Tormentor*, Matt. xviii. 34. *The god of this world*, 2 Cor. iv. 4. He is compared to a *dog*, Ps. xxii. 16. *Fowls*, Matt. xiii. 4. A

foe, Ps. xci. 3. *Lightning*, Luke i. 18. *Locusts*, Rev. ix. 3. A *wolf*, John x. 12. An *adder*, Ps. xci. 13. These names are given to the prince of the devils, who, perhaps, was the first leader in that grand rebellion against God, whereby they all fell into a rooted enmity against holiness, and into endless horror, blackness, and despair, Jude i. 6. Devil is put for, (1.) idols, Ps. cvi. 37; 2 Chron. xi. 15. (2.) A wicked man, John vi. 70. (3.) Persecutors, Rev. ii. 10.

The word comes from the Greek, *Diabolos*, which signifies a calumniator, or accuser, who accuseth us before God, day and night, Rev. xii. 9, 10. He is likewise called *Belial*, which is a Hebrew word, and signifies one who is good for nothing, a libertine, one that is extremely wicked, 2 Cor. vi. 15. "What concord hath Christ with *Belial*?" Also *Satan*, which signifies an adversary, or an accuser in a court of justice, Job ii. 1. "*Satan* came also among them." He is likewise called the old serpent, Rev. xii. 9, because he conveyed himself in the serpent, when he tempted Eve; and in respect of his serpentine disposition; his poison is always ready, as in a fountain; and runneth continually, as in full streams, both against Christ, and against all his members for his sake. He is also crafty, wise, and subtle as a serpent.

DEVIL, *Matt.* 4. 5; 8. 11. & 9. 32.

Matt. 4. 1. to be tempted of the d.

11. 18. they say he hath a d.

13. 39. enemy that sowed is the d.

25. 41. fire prepared for the d. and his angels

John 6. 70. twelve, and one of you is a d.

7. 20. thou hast a d. 8. 48.

8. 44. of your father the d. 48.

13. 2. d. having never entered, 27.

Acts 13. 10. thou child of the d. thou

Eph. 4. 27. neither give place to the d.

1 *Tim.* 3. 6. fall into condemnation of d.

2 *Tim.* 2. 26. recovered out of snare of d.

James 4. 7. resist the d. and he'll flee from you

1 *Pet.* 5. 8. your adversary the d. goeth

1 *John* 3. 8. to destroy the works of d.

10. children of God and children of d.

Jude 9. Michael contended with the d.

Rev. 2. 10. d. shall cast some of you

into prison

Lev. 17. 7. offer sacrifices to d.

Deut. 32. 17. they sacrifice to d.

2 *Chr.* 11. 15. priests for the d.

Ps. 106. 37. sacrificed their sons to d.

Matt. 4. 24. possessed with d. 8. 16; 28.

33; *Luke* 4. 41. & 8. 30.

Mark 16. 9. cast out seven d. *Luke* 8. 2.

Luke 10. 17. even d. are subject to us

1 *Cor.* 10. 20. have fellowship with d. sacrifice to d.

21. cup of d.—table of d.

1 *Tim.* 4. 1. doctrines of d. lies

James 2. 19. d. believe and tremble

DEVILS.—A common name for evil angels; but the original is demons. The Hebrew, or Greek Scriptures, have no word answering to devils; they only speak of one being, under the appellation of "the devil," the great enemy of God and man. Demons, in the language of the heathen, were imaginary beings, in power superior to men, and inferior to the chief gods; indeed the original word is rendered gods in *Acts* xvii. 18. They were objects of worship, and they who feasted in the temples, professed to feast or to have fellowship with them. To this Paul alludes in 1 *Cor.* x. 20, 21

DEVISE, to contrive; to plot something hurtful

Prov. 3. 29. d. not evil against

14. 22. do not err that d. evil

16. 9. man's heart d. his way but Lord

30. shutteth eyes to d. froward

Jer. 18. 18. come let us d. devices

Mic. 2. 1. woe to them that d. iniquity

Ps. 81. 13. d. to take my life

2 *Pet.* 1. 16. cunningly d. fables

DEVOTE; (1) Solemnly to set apart to the service and honour of God; *Lev.* 27. 21. (2) To set apart for destruction; *Josh.* 6. 17; *Deut.* 13. See *Accursed*.

DEVOTIONS, religious observances; *Acts* 17. 23. *Devout*, much given to religious exercise, whether lawful or not; *Luke* 2. 25; *Acts* 10. 2; 13. 50; 17. 4. 17.

DEVOUE, *Gen.* 49. 27; *Is.* 26. 11.

Matt. 23. 14. ye d. widows' houses

2 *Cor.* 11. 20. if a man d. you

Gal. 5. 15. if ye bite and d. one another

Heb. 10. 27. which shall d. adversary

1 *Pet.* 5. 8. seeking whom he may d.

Is. 1. 20. ye shall be d.

24. 6. hath the curse d. the earth

30. 16. that d. these shall be d.

Hos. 7. 7. d. judges

9. d. strength

Mal. 3. 11. I'll rebuke d.

Ex. 24. 17. d. fire; *Is.* 29. 6. & 30. 27,

30. & 33. 14.

Ps. 52. 4. lovest all d. words

DEVOUT, *Luke* 2. 25; *Acts* 2. 5. & 10. 2.

7. & 17. 4. 17. & 22. 12.

DEW of HEAVEN, Gen. xxvii. 39.—The Dews in the East are so copious, especially in summer, that the earth is deeply soaked with them, and in the morning appears as if rain had fallen during the night. It sustains vegetation in districts where rain seldom falls. Hence in those climates the dew of heaven was a signal blessing.

DEW.—‘Early dew,’ Hosea vi. 4. The dews of the night frequently wet to the skin; but by the heat of the sun they are soon entirely evaporated.

DEW.—‘As the dew unto Israel,’ Hosea xiv. 5. The dews in the East are a great blessing to the earth; having, when putrified in a vessel, a black sediment like mud at the bottom; the sulphur which is found in the dew, may be the chief ingredient of the cement of the earth, sulphur being very glutinous, as nitre is dissolvent. Dew has both these important qualities.

DEW.—Power of Christ in the resurrection, Isa. xvi. 19.

DEW, Gen. 27. 28; Deut. 32. 2.

Ps. 110. 3. hast the d. of thy youth

Is. 28. 19. thy d. is as the d. of herbs

Hos. 6. 4. goodness is as the early d.

Is. 5. I will be as the d. to Israel

Mic. 5. 7. Jacob—as d. from Lord

DIADEM.—A royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadem of Asia and Egypt on his head. John saw on Christ’s head “many crowns,” &c.; Rev. xix. 12; xii. 3. See Job xxix. 14; Isa. xxviii. 5; lxii. 3; Ezek. xxi. 26.

DIAL, 2 Kings xx. 11; Isaiah xxxviii. 6–8.—The word means degrees, or steps, or ascents. In the latter text the sun is said to have gone back; but in the former the shadow, and not the sun, thus appeared. This miracle may therefore have consisted in a supernatural refraction of light. “By horizontal refraction, the sun appears above the

horizon when he is actually below it. By imparting supernaturally increased powers of refraction of light to the atmosphere, the rays go back to an equal extent to the new power given.” The steps were perhaps those of the palace, which Ahaz had built. Jenson conjectures that as Hezekiah lay on his couch, he saw before him the steps of his father’s palace, the shadow of which had passed upon ten of them, and that at his request it turned off, and a full light was thrown upon them, as at noon.—“This miracle was known at Babylon; probably the going back of the shadow was visible there, and in all the world; 2 Chron. xxxii. 31. Herodotus says that the historians of Egypt speak of the sun appearing four times in an unusual manner, twice when he set, and twice when he rose, which perhaps may allude to the miracles of Joshua and Isaiah. A similar phenomenon is said to be noticed in the records of China.”

Vitringa observes,—“The Jewish doctors, and ancient Christian fathers, were of opinion that the sun itself went backward. All, however, that the Scripture requires of us is, to admit the fact of the shadow going backward; and this may be accounted for without supposing any uncommon motion, either in the sun or in the earth. Nothing more is required to effect this phenomenon than a reflection of the solar rays; which might have been caused by an alteration in the density of the atmosphere. Besides, the original mentions only the beams, or shadow of the sun, and not that luminary itself. But this endeavour to account for the phenomenon by no means lessens the miracle; for we assign the alteration of the atmosphere to the immediate and extraordinary operation of Providence; and every extraordinary interposition of Providence is essentially and properly a miracle.” Vossius also remarks, that neither in the book of Kings, nor in the prophecy of Isaiah, is the sun said to have gone backward, but only the shadow; and this, he supposes

might be effected while the sun pursued its usual course.

DIAMOND.—The most valuable of all gems, noted for its extreme hardness, purity, and splendid appearance, Zech. vii. 12; Jer. xvii. 1. It is generally called adamant in Scripture. Diamond is the purest carbon known, and will burn like charcoal if exposed to great heat. The value of this and all other precious stones, is estimated by *carats*. A carat is four grains. The larger a diamond is, the greater in proportion is its value. One is mentioned, belonging to Russia, worth 12 tons of gold! Small pieces of diamond are reduced to powder, which is of the greatest importance to lapidaries, as without it the agate and many other jewels would be of little value, no other substance being hard enough to operate upon them. With this powder, rock crystal is cut into leaves, and cut and polished for spectacles and other optical instruments. In their natural state, diamonds are not brilliant, being covered with an earthy crust.

DIANA, Dy-ay'-nah, *luminous, perfect*.—A celebrated goddess of the heathens, to whom a magnificent temple was dedicated at Ephesus. She was of the number of the twelve superior deities, and was called by the several names of Hebe, Trivia, and Hecate. In the heavens she was the moon; upon earth she was called Diana; but the infernal Diana was distinguished by the name of *Hecate* or *Trivia*; in which character she was invoked by enchantments, and represented as a fury, holding instruments of terror in her hands, and grasping cords, swords, serpents, or burning torches. The appellation of *trivia* or *triformis*, appears to have been derived from the custom of representing her sometimes with three bodies, or three heads.

The "great Diana of the Ephesians" was, according to Pliny, a small statue of ebony, made by one Canitia, though believed by the vulgar to have been sent down from heaven by

Jupiter. The temple was several times destroyed and rebuilt, until it was finally burnt by the Goths, in the year 260. Diana is said to have been worshipped in Palestine, in the days of Isaiah and Jeremiah, under the name of Meni, or the goddess of the months, or the moon. But the city of Ephesus was chiefly devoted to the worship of Diana, and a considerable traffic was there carried on, in making little models of the temple with the image of the goddess enshrined in them, which the silversmiths sold to foreigners. Hence the clamour of the inhabitants, "Great is Diana of the Ephesians."

DIBLAIM, Dib'-la-im, *a cluster of figs*.—Gomer's daughter, whom Hosea married, Hosea i. 3.

DIBLATH, Dib'-lath, *paste of dry figs*.—A town beyond the Jordan, at the foot of Mount Nebo, or Pisgah; Ezek. vi. 14. Perhaps the same as Riblah, 2 Kings xxv. 6.

DIBON, Dy'-bon, *understanding, abundance of building*.—A city given to the tribe of Gad, Num. xxxii. 3, 34.

DIBON-GAD, Dy'-bon-gad, *abundance of sons, happy and powerful*.—A place mentioned Num. xxxiii. 45.

DIBRI, Dib'-ry.—A descendant of Gad, Lev. xxiv. 11.

DIDYMUS, Did'-e-mus, *a twin*.—The surname of Thomas, John xxi. 2.

DIE, signifies, (1.) The soul's departure from the body, Gen. xxxv. 18. (2.) To be astonished, 1 Sam. xxv. 37. (3.) To be broken off from carnal hope, Rom. vii. 9. (4.) To suffer, John xix. 7; Acts xxv. 11. (5.) To perish eternally, John xi. 26. (6.) The soul's loss of God, Gen. ii. 17. "For in the day that thou eatest thereof, thou shalt surely die."—See *Death*.

DIE, Gen. 5. 5. & 6. 17.

Gen. 2. 17. thou shalt surely d. 3. 4. & 20. 7; 1 Sam. 14. 44. & 22. 16; 1 Kings 2. 37, 42; Jer 23. 8; Ezek. 3. 18. & 33. 8. 14.

Job 14. 14. if a man d. shall he live again

Ps. 82. 7. ye shall d. like men

118. 17. I shall not d. but live

Prov. 23. 13. with rod he shall not d.

Ecc. 3. 2. there is a time to d.

Ecc. 7. 17. why should *d.* before time
Is. 23. 13. to-morrow we shall *d.*

Jer. 31. 30. every one *d.* for his own

Ezek. 3. 19. *d.* in his iniquity, 33. 8.

18. 4. soul that sinneth shall *d.*

31. why will ye *d.* O house of Israel,

33. 11.

Jon. 4. 3. better for me to *d.* than live

Matt. 26. 35. though I should *d.* with

these

Luke. 20. 36. neither can *d.* any more

John. 8. 21. ye shall *d.* in your sins, 24.

11. 50. expedient that one *d.* for the

people

Rom. 14. 8. *d.* we *d.* unto the Lord

1 **Cor.** 9. 15. better for me to *d.* than

15. 22. as in Adam all *d.* so in Christ

Phil. 1. 21. to live is Christ, to *d.* is gain

Heb. 9. 27. it is appointed for men once

to *d.*

Rev. 3. 2. that are ready to *d.*

14. 13. blessed are *d.* who *d.* in the

Lord

Rom. 5. 6. Christ *d.* for the ungodly

8. while yet sinners Christ *d.* for us

6. 10. that he *d.* he *d.* to sin once

9. being raised he *d.* no more

14. 7. no man *d.* to himself

9. to this end Christ *d.* for our sins

1 **Cor.** 5. 15. he *d.* for all that they

1 **Thess.** 5. 10. who *d.* for us that

whether

Heb. 11. 13. these all *d.* in faith not

DYING. 2 **Cor.** 4. 10. & 6. 9; **Heb.** 11. 21.

DIFFER. to vary, who makes; 1 **Cor.** 4.

7. that *d.* **Rom.** 2. 18.

DIFFERENCE. **Lev.** 10. 10; **Ezek.** 23.

26. & 44. 23; **Acts** 15. 9. no *d.* **Rom.**

8. 22. & 10. 12.

DIG 'through houses,' **Job** xxiv. 16.—The houses had no outward windows, and being built of mud or sun-burnt bricks, were robbed at night by digging through the walls.

DIGNITY. Superiority, or strength;

Gen. 49. 8. Honour, reputation;

Ezek. 6. 8; **Ezek.** 10. 6. To despise

the government both of God and

man; 2 **Pet.** 3. 10

DIKLAH, Dik'-lah.—The son of Joktan; **Gen.** x. 27.

DILEAN, Dil'-e-an.—A city; **Josh.** xv. 38.

DILIGENCE, 2 **Tim.** 4. 9. 21.

Prov. 4. 2. keep thy heart with all *d.*

Luke 12. 58. in way give *d.* that

2 **Pet.** 1. 5. giving all *d.* add to faith

10. give *d.* to make calling and elec-

tion sure

Jude 3. I give all *d.* to write unto you

DILIGENT, **Deut.** 19. 18; **Josh.** 22. 5.

Prov. 10. 4. hand of *d.* maketh rich

12. 24. hand of *d.* shall bear rule

27. substance of *d.* precious

15. 4. soul of *d.* shall be made fat

31. 5. thoughts of *d.* tend to piety

22. 29. man *d.* in his business he

27. 23. be *d.* to know state of flocks

1 **Pet.** 3. 14. be *d.* to be found of him

Ex. 15. 26. wilt *d.* hearken to the voice

of the Lord; **Deut.** 11. 13. & 28. 1;

Jer. 17. 24; **Zech.** 6. 15.

Deut. 4. 9. keep thy soul with all *d.*

6. 7. teach them *d.* to thy children

17. *d.* keep thy commandments, 11. 22

24. 8. thou that observe *d.* and do

according

Ps. 119. 4. to keep thy precepts *d.*

Heb. 11. 16. rewarder of *d.* seek him

DIMINISH. To reduce in power,

wealth, privilege, or number; **Ezek.**

5. 11; 29. 15; **Deut.** 4. 2; **Prov.** 13.

11; **Rom.** 11. 12.

DIMNAH, Dim'-nah, *dung*.—A city of Zebulun, given to the Levites of Merari's family; **Josh.** xxi. 35.

DIMNESS of anguish; **Is.** 8. 23. & 9. 1.

DIMON, Dy'-mon, *where it is red*.—A place in the land of Moab; **Isaiah** xv. 9.

DIMONAH, Dy-mo'-nah.—A town in the south of Judah; **Josh.** xv. 22.

DINAH, Dy'-nah, *judgment, who judges*. The daughter of Jacob and Leah. She was seduced by Shechem, son of Hamor; he was afterwards slain by Simeon and Levi, through treachery. At this conduct Jacob was much grieved; **Gen.** xxxiv. See **Gen.** xlix. 5. Had Dinah been more discreet and select in her associations, such evil would not have occurred.

DINHABAH, Din'-na-bah, *she gives judgment*.—A city of Edom; **Gen.** xxxvi. 32.

DINE, DINNER.—**Gen.** xliii. 16; **Prov.** xv. 17.

DIONYSIUS, Dy-o-nish'-e-us, *divinely touched*.—A learned member of the Areopagus at Athens, and a convert of Paul, **Acts** xvii. 34. Being at Heliopolis, in Egypt, at the time of Christ's death, on observing the supernatural darkness, he exclaimed, "Either the god of nature suffers, or sympathises with one who suffers." This was before his conversion. According to ecclesiastical history, he became the first bishop of Athens, and that, after great labour and suffering, he was burnt to death as a martyr in the same city, A. D. 95.

DIOTREPES, Dy-ot'-re-feez, *nourished of Jupiter*.—A worthless

domineering man at Corinth. He was a consequential fellow, and thought himself superior to the apostles; he depreciated all but himself; 3 John 9.

DIPPETH 'his hand with me in the dish,' Matt. xxvi. 23.—After washing hands, the easterns take their food out of the same dish with their fingers. Judas must have sat near Christ, and this, in the east, being a privilege allotted to dearest friends, his treachery was greatly aggravated, Mark xiv. 20.

DIRECT, Eccl. 10. 10; Is. 45. 13.
Ps. 5. 3. will I d. my prayer to thee
119. 5. ways were d. to keep
Prov. 3. 6. he shall d. thy paths
16. 9. man deviseth Lord d. his steps
Is. 40. 13. who hath d. the spirit of Lord
61. 8. he will d. their work in truth
Jer. 10. 23. that walks to d. his steps
2 Thess. 3. 5. Lord d. your hearts into love

DISEALLOW, Num. 30. 5; 1 Pet. 2. 4.

DISEANUL, to alter or abolish, Job 40. 8; Gal. 3. 17.

DISAPPOINT, Ps. 17. 13; Prov. 15. 22.

DISCERN.—To observe very carefully; Gen. xxxi. 32; to distinguish one thing from another; 2 Sam. xiv. 7. To discern the Lord's body is to regard by faith the bread and wine as symbolical of Christ's sacrifice for us—his body was bruised, wounded, lacerated; and his blood was shed for the remission of sins.

DISCERN, Eccl. 8. 5; 2 Sam. 14. 17, & 19. 35; 1 Kings 3. 9, 11; 1 Cor. 2. 14.
Mal. 3. 18. d. between righteous and
Heb. 5. 14. to d. both good and evil
4. 12. d. of thoughts
1 Cor. 11. 29. not d. Lord's body
12. 10. to another d. of spirits

DISCERNING OF SPIRITS, 1 Cor. xii. 10.—It was a gift imparted by the Spirit to certain persons, who were able by the gift to discern the state of mind, and the motives of persons—a gift of the utmost importance when pretenders and false prophets were so abundant; 1 John iv. 1; 2 John 7; Deut. xviii. 20—22.

DISCHARGE, to unload, to give up, 1 Kings 5. 9; to escape

DISCOMFIT, To conquer, to overturn, to frustrate, Ez. 17. 13.

DISCIPLE.—A believer, a Christian, a scholar, a follower of Christ, or his apostles, Acts vi. 1; ix. 1; it was

the name given to each of the twelve apostles, Matt. x. 1; xi. 1; xx. 17. It is now the name of all believers in Christ.

DISCIPLE, John 9. 23. & 19. 38.

Matt. 10. 24. d. is not above master 42, in the name of a d.

Luke 14. 26. ye cannot be my d.
John 8. 31. then are ye my d. indeed

20. 2. other d. whom Jesus loved

Acts 21. 16. an old d. with whom

DISCORD soweth, Prov. 6. 14. 19.

DISCRETION, prudence, Ps. 112. 5;

Prov. 1. 4. & 2. 11. & 3. 21. & 11. 22. & 19. 11; Is. 28. 26; Jer. 10. 12.

DISEASE, Ps. 38. 7. & 41. 8; Eccl. 6. 2;

Matt. 4. 23. & 9. 35. & 10. 1; Ex.

15. 26; Deut. 28. 60; 2 Chr. 21. 19;

Ps. 103. 3. who healeth all thy d.

Ezek. 34. 4. d. have ye not, 21.

DISFIGURE bodies, Matt. 6. 16.

DISGRACE not, Jer. 14. 21.

DISHAN, or **DISHON**; Dy'-ahan, or Dy'-shon.—Descendants of Esau; Gen. xxxvi. 21.

DISHONESTY, deceit, roguishness; 2 Cor. iv. 2; Ezek. xxiii. 13.

DISHONOUR, Ps. 35. 26; Prov. 6. 23.

Mic. 7. 6. son dishonour his father

Ps. 71. 13. covered with shame and d.

Rom. 1. 24. to d. their own bodies

9. 21. another to d. 2 Tim. 2. 20.

1 Cor. 15. 43. it is sown in d. raised in

2 Cor. 6. 8. by honour and d.

DISMAY.—To affright and perplex, Obad. 9; Ezek. ii. 6, "Be not dismayed." The word *dismayed* signifies to bruise or beat in pieces: be not thou so affected with fear, as to have thy spirit faint, broken, sunk, and discouraged within thee: "be not dismayed;" let not thy spirit yield at all, stand it out; show thyself a man of courage, a man of God; chap. iii. 9; Isa. xli. 10; Jer. i. 17; x. 2.

DISOBEDIENCE. Aversion to the laws of God and man, and disregard of them; 2 Cor. 10. 6. Eph. 2. 2. & 5. 6. Col. 3. 6.

Rom. 5. 19. by one man's d. many were made

DISOBEDIENT, 1 Kings 15. 26. Neh. 9. 26.

Luke 1. 17. d. to wisdom of just

Rom. 1. 30. d. to parents, 2 Tim. 3. 2.

10. 21. d. and gainsaying people

Tit. 1. 16. abominable and d.

8. 3. deceived serving lusts

1 Pet. 2. 7, 8. stumbling being d.

8. 20. who sometimes were d.

DISORDERLY, 2 Thess. 3. 6: 7. 12.

DISPATCH; (1) To kill; *Exod. 22. 47.*
(2) To put an end to an affair;
Exod. 10. 14.

DISPENSATION.—The ministry of the word of life, 1 Cor. ix. 17. "A dispensation of the gospel is committed unto me," Eph. iii. 2; i. 10. "In the dispensation of the fulness of times." By this some understand the last dispensation of religion, in which all the former dispensations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word, according to Macknight, signifies the plan which the master of a family, or his steward, hath established for the management of a family. Also a plan formed for the management of any business. In the above passage, it means the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one Church, under Christ as their head or governor.

The superiority of the Christian dispensation, as Dr. Watts observes, appears, if we consider, (1.) that it contains the fairest and fullest representation of the moral law; and which is more particularly explained here than in any of the former dispensations. (2.) In this dispensation, the gospel, or covenant of grace, is revealed more perfectly and plainly than ever before; not in obscure expressions, in types and carnal metaphors, but in its own proper form and language. (3.) The rites and ceremonies under this dispensation, are preferable to those in former times, and that in this respect, they are fewer, clearer, and much more easy. (4.) The Son of God, who was the real mediator through all former dispensations, has condescended to become the visible mediator of this dispensation. (5.) This dispensation is not confined to one family, or to one nation, or to a few ages of men, but it spreads through all the nations of the earth, and reaches to the end of time. (6.) The encouragements and persuasive helps which Christianity gives to fulfil the duties of the cove-

nant, are much superior to those which were enjoyed under any of the former dispensations.

DEPERSE, signifies, (1) to place or dispose of; 2 *Chr. 11. 23.* (2) To go throughout; 1 *Sam. 14. 34.* (3) To scatter abroad; *Esth. 3. 8; Ja. 11. 12; John 7. 35; 11. 62; Exod. 12. 15.* (4) To be bountiful and liberal to the poor; *Ps. 112. 9.* "He hath dispersed; he hath given to the poor." 2 *Cor. 9. 9.*

DISPERSED among the Gentiles, John vii. 35; referring to the multitudes of Jews who were in Egypt, Asia Minor, Greece, Rome, &c.

DISPLEASE, signifies, (1) doing harm to another; *Judg. 16. 3.* (2) To be angry; *Gen. 31. 35.* (3) The wrath of God against sin; *Ezek. 1. 2; Ps. 69. 1; Deut. 9. 19; Gen. 38. 10; 3 Sam. 11. 27; 1 Chr. 21. 7; 1a. 59. 15; Mark 10. 14; 1 Kings 1. 6.* *Deut. 9. 19.* hot or sore d. *Ps. 2. 5. & d. 1. & 33. 1.*

DISPOSE, put for inclination, 1 Cor. x. 27; Acts xviii. 27. The providence of God, Job xxiv. 13. "Who hath disposed the whole world?" Prov. xvi. 33. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

DISPOSING is of Lord; Prov. 16. 33. *Acts 7. 53.* d. of angels

DISPUTE, signifies, (1) to reason or plead; *Job 23. 7.* (2) To debate or confer about a thing; *Mark 9. 33.* (3) To use sound arguments; *Acts 17. 17.* "Therefore disputed he in the synagogue with the Jews." Chap. 19. 8, 9. (4) To quarrel; *Phil. 2. 14.* "Do all things without murmurings and disputings;" that is, frame yourselves to all peaceable conduct towards one another. "Perverse disputings of men of corrupt minds." 1 *Tim. 6. 5; Acts 6. 9. & 9. 29; Jude 9.*
Rom. 14. 1. doubtful d.

DISPUTINGS, *Phil. 2. 14; 1 Tim. 6. 5.*

DISQUIET, signifies, (1) not to let rest; 1 *Sam. 28. 15.* (2) To vex or trouble; *Ps. 39. 6.* "Surely they are disquieted in vain." (3) To rise up against; *Jer. 50. 34.* *Disquietness* signifies great distress of mind; *Ps. 38. 8; 42. 5; 43 11; Prov. 30. 31.*

DISSEMBLE, to act the hypocrite; *Josh. 7. 11; Jer. 42. 20; Gal. 2. 13; Ps. 26. 4; Prov. 26. 24.*

DISSENSION, strife, contention, *Acts 15. 2. & 23. 7. 10.*

DISSIMULATION, not sincere, pretence. *Rom. 12. 9; Gal. 2. 13.*

DISSOLVE, signifies, (1.) to ruin or lay waste, Nah. ii. 6. (2.) To explain deep and mysterious things, Dan. v. 16. (3.) To melt away, Job xxx. 22. (4.) To deprive of life, 2 Cor. v. 1. The dissolution of the world is an awful event, which we have reason to believe, both from the Old Testament and the New, will certainly take place. (1.) It is not an incredible thing, since nothing of a material nature is formed for perpetual duration. (2.) It will doubtless be under the direction of the Supreme Being, as its creation was. (3.) The soul of man will remain unhurt amidst this general desolation. (4.) It will be an introduction to a greater and nobler system in the government of God, 2 Pet. iii. 13. (5.) The consideration of it ought to have a great influence on us while in the present state. 2 Pet. iii. 11, 12. "Seeing then that all things shall be dissolved," &c.

DISTAFF.—An instrument to spin with, Prov. xxxi. 19.

DISTIL.—To drop gently, Deut. xxxii. 2.

DISTINCTION. Difference, 1 Cor. 14. 7.

DISTINCTLY, plainly, Neh. 8. 8.

DISTRACTED, disturbed in mind, Ps. 68. 15; 1 Cor. 7. 35.

DISTRESS; trouble: whatever vexes, pains, or hurts our soul, body, outward enjoyments; as temptation, desertion, disquiet of mind, Ps. 143. 11; Gen. 42. 21; Deut. 2. 9, 19; Neh. 9. 37; Luke 21. 23, 25.

Gen. 35. 3. answered in day of my d.

2 Sam. 22. 7. in my d. I called on the Lord, Ps. 18. 6, & 118. 5, & 120. 1.

1 Kings 1. 29. redeemed my soul out of all d.

2 Chr. 28. 22. in his d. trespass more

Ps. 4. 1. enlarged my heart in d.

Prov. 1. 27. I will mock when d. come

Is. 25. 4. strength to needy in d.

Zeph. 1. 15. that day is a day of d. 17.

Rom. 8. 35. shall d. separate from Christ

DISTRESSED, 1 Sam. 28. 15, and 30. 6;

2 Sam. 1. 26; 2 Cor. 4. 8.

2 Cor. 6. 4. my d. 12. 10.

Ps. 25. 17. out of my d. 107. 6, 13, 19,

28; Ezek. 30. 16; 2 Cor. 6. 4.

DISTRIBUTE, to divide among, Josh.

13. 22; 14. 1. To place in an order-

ly way, 2 Chr. 31. 14. To give

freely, Luke 18. 22; 1 Tim. 6. 18;

1 Cor. 7. 17; Job 21. 17; Rom. 12.

13.

DISTRIBUTION, Acts 4. 35; 2 Cor. 9.

13.

DITCH, Job 9. 31; Ps. 7. 15; Prov. 23. 27; Is. 22. 11; Matt. 15. 14; Luke 6. 39.

DIVERSITIES, 1 Cor. 12. 4, 6, 28.

DIVIDE, Gen. 1. 6. 14; Job 27. 17.

1 Kings 3. 25. d. living child, 26.

Ps. 55. 9. destroy—d. their tongues

Is. 53. 12. I will d. him a portion with

Luke 12. 13. to d. inheritance with, 14.

22. 17. d. it among yourselves

2 Sam. 1. 23. in death not d.

Dan. 2. 41. kingdom shall be d.

5. 28. thy kingdom is d. and given

Matt. 12. 25. kingdom, house d. against

itself shall not stand, 26; Luke 11.

17.

1 Cor. 1. 13. is Christ d. was Paul cru-

cified

12. 11. d. to every man severally

2 Tim. 2. 15. rightly d. word of truth

Heb. 4. 12. to d. assunder of joints

DIVISIONS, Judg. 5. 15, 16; Luke 12. 5;

Rom. 16. 17; 1 Cor. 1. 10, & 3. 3, &

11. 18.

DIVIDING the Word of Truth, 2 Tim. ii. 15. Some think it alludes to the priest's dissecting the victim, and separating the parts properly, as some were to be placed on God's altar, and others to be given to the partakers of the sacrifice. — Or to guiding the plough aright, and making straight furrows at regular distance. Perhaps the figure may be taken from the distribution made by a steward, in delivering to each person under his care such things as his office and their their necessities require.

DIVINATION. This comprises the pretended arts by which the ancients endeavoured to penetrate futurity, and the secrets of the invisible world; See Deut. xviii. 9, 14.

DIVINE, something relating to God

Divine sentence, Prov. 16. 10.

Heb. 9. 1. ordinance of d. service

2 Pet. 1. 3. his d. power hath given

4. partakers of a d. nature

Mic. 3. 11. prophets d. for money

DIVINATION, Num. 22. 7, and 23. 23;

Deut. 18. 10; Acts 16. 16.

DIVINERS, Deut. 18. 14; Is. 44. 25; Mic.

3. 6, 7; Zech. 10. 2; Jer. 29. 8.

DIVORCE. The public dissolution of the marriage contract, or the private separation of man and wife. In some cases, the law of Moses allowed divorce. It was a mere civil regulation; but it was much abused by the licentious, who were anxious to put away a wife for the most trivial cause; Deut. xxiv. 1—4.

The school of Shammah, who lived a little before our Saviour, taught, that a man could not lawfully be divorced from his wife, unless he had found her guilty of some action which was really infamous, and contrary to the rules of virtue. But the school of Hillel, who was Shammah's disciple, taught, on the contrary, that the least reasons were sufficient to authorize a man to put away his wife: for example, if she did not dress his meat well, or if he found any other woman whom he liked better.

Our Lord declares that it is not lawful, except on the ground of adultery; *Matt. v. 31, 32*. The Corinthian church was much perplexed concerning divorce. Some of their partners were idolaters, and in some cases, it was a source of misery. They were anxious to know how to act. Mr. Davidson says, "Paul lays down a general rule, *1 Cor. vii. 16*. 'If the unbelieving depart, let him depart: a brother or a sister is not under bondage with such.' In *ver. 11* the apostle had declared, that the married party who maliciously deserted the other, was not at liberty to marry again during the other's life, which agrees with *Rom. vii. 2*. But he here declares that the party who was willing to continue the marriage, yet was deserted, in defiance of every remonstrance to the contrary, was at liberty to marry another. The marriage was by that desertion dissolved with respect to the Christian party that was willing to adhere, and the latter was at liberty to marry again. And surely the justice and reasonableness of this decision cannot be questioned; for why should the innocent party, through the fault of the guilty, be exposed to the danger of committing adultery? It is nevertheless a fact, that, on this point, the laws of some of the nations of Europe, and those of our own country in particular, are quite at variance with the divine law, as delivered by the apostle on this occasion."

DIVORCE, *Jer. 3. 8; Lev. 21. 14, and 22. 13; Num. 30. 9; Matt. 5. 32.*

DIVORCEMENT, *Deut. 24. 1. 3; Is. 50. 1; Matt. 5. 31, and 19. 7; Mark 10. 4.*

DIZAHAB, Diz'-a-hab. The name of a place; *Deut. i. 1.*

DO, *Gen. 16. 6, and 18. 25, and 31. 16. Matt. 7. 12. men should d. to you d. ye John 15. 5. without me ye can d. nothing Rom. 7. 15. what I would not that d. I Phil. 4. 13. I can d. all things through Christ Heb. 4. 13. with whom ye have to d. 10. 9. come to d. thy will, Ps. 40. 8. Rev. 19. 10. see thou d. it not, 22. 9. Rom. 2. 13. d. of it shall be justified Jam. 1. 22. be ye d. of word and not DOING, *1 Chr. 22. 16; Ps. 64. 9, and 66. 6, and 118. 23; Prov. 20. 11; Is. 1. 16; Jer. 7. 3, 5, and 18. 11, and 26. 13, and 32. 19; Zech. 1. 4; Ezek. 33. 81; Zeph. 8. 11; Mic. 2. 7; Matt. 24. 46. Rom. 2. 7. well d. Gal. 6. 9; 2 Thess. 8. 13; 1 Pet. 2. 15, and 3. 17, and 4. 19.**

DOCTORS. Teachers of the law, and men in great repute among the Jews, *Luke ii. 46*. They were generally Pharisees; *Luke v. 17; Acts v. 34.*

DOCTRINE. (1) Knowledge, learning, *Isa. xxviii. 9*. (2) A tenet or opinion, *Matt. xvi. 12*. (3) The truths of the gospel in general, *Tit. ii. 40*. (4) Instruction in gospel truth, *2 Tim. iii. 16*. (5) Act, manner, and matter of teaching, *Mark iv. 2; Matt. vii. 28*. (6) Divine ordinances, *Matt. xv. 9*. The truths of the gospel are the doctrine of God, and according to godliness and sound doctrine. God in Christ is their author, matter, and end; they are pure, solid, substantial, and uncorrupted with error. *1 Tim. vi. 1, 3; Heb. vi. 1; 2 Tim. iv. 3*. And they are Christ's doctrine, as he is the chief preacher, and great substance of them, *Tit. ii. 10*.

DOCTRINE shall drop as rain, *Deut. 32. 2.*

Is. 28. 9. make to understand d. 29. 24. Jer. 10. 8. stock a d. of vanities Matt. 7. 23. astonished at his d. 22. 33; Mark 1. 22, and 11. 18; Luke 4. 32. 16. 12. beware of d. of Pharisees Mark 1. 27. what new d. is this John 7. 17. shall know of the d. Acts 2. 42. apostles d. and fellowship Rom. 6. 17. form of d. which was delivered you 16. 17. contrary to d. ye have learned Eph. 4. 14. with every wind of d.

- 1 Tim. 5. 17. labour in word and d.
 6. 3. d. according to godliness
 2 Tim. 3. 16. profitable for d.
 4. 3. will not endure sound d.
 Tit. 2. 7. in d. showing incorruptness
 10. may adorn d. of God our Saviour
 Heb. 6. 1. principles of d. of Christ
 2. d. of baptisms and laying hands
 Matt. 15. 9. teaching for d. command-
 ments
 Col. 2. 22. after d. of men
 1 Tim. 4. 1. giving heed to d. of devils
 Heb. 13. 9. carried about by strange d.

DODAL, Dod'-a-i.—David's cap-
 tain, 1 Chron. xxvii. 4.

DODANIM, Dod'-a-nim.—A de-
 scendant of Javan, Gen. x. 4.

DODAVAH, Dod'-a-vah.—The fa-
 ther of Eliezer, 2 Chron. xx. 37.

DODO, Do'-do.—A descendant of
 Issachar, Judg. x. 1.

DOEG, Do'-eg, *uneasy actor*, a *fish-
 erman*.—An Edomite, chief herdsman
 to king Saul, 1 Sam. xxii. 18.

DOGS—1. Gentiles, as sunk in im-
 purity, Matt. xv. 26. 2. Idle, luxuri-
 ous ministers of religion, Is. lvi. 10.
 3. Cavilling, unprincipled teachers,
 Phil. iii. 2; Rev. xxii. 15.

DOG, 'make-a noise like a dog,
 wander, &c.' Ps. lix. 6, 14, 15. Allu-
 ding to dogs which, in eastern cities,
 are left to prow about in the streets,
 which, if they cannot find food for
 themselves, are left to perish.

DOGS. 'Beware of dogs;' Phil.
 iii. 2. In the east dogs were the em-
 blems of impudence, petulance, and
 greediness. It is used by the most
 dignified characters of the Iliad, and
 was applied to a whole class of philo-
 sophers, who seem to have been little
 sensible to any disgrace. The Romans
 chained their dogs at the doors of their
 houses, with this inscription over each
 —"Beware of this dog," to which this
 scripture seems to allude.

DOGS. "For dogs have compassed
 me," &c. Ps. xxii. 16. Descriptive of
 the fierce persecuting Jews, by whom
 our Lord was surrounded at his trial
 and crucifixion. Dogs in a wild state
 unite in troops to hunt their prey, and
 often direct their attacks against the
 most savage beasts of the forest.

DOG, Ez. 11. 7; Deut. 23. 18.
 1 Sam. 17. 43. am I a d. 2 Kings 8. 13.

Prov. 20. 11. d. returneth to vomit, 2
 Pet. 2. 22.

Ecc. 9. 4. living d. better than lion

Is. 56. 10. all dumb d.

11. greedy d.

Matt. 7. 6. cast not that which is holy
 10 d.

15. 27. d. eat of crumbs, Mark 7. 28.

Phil. 3. 2. beware of d. beware of evil-
 workers

Rev. 22. 15. without are d. sorcerers

DOMINION, 'princes of the Gen-
 tiles exercise dominion, &c.' Matt. xx.
 25—27. "The princes of the world
 and their courtiers hold dominion over
 their countrymen, but ye ought not
 to imitate them. Ye should never
 exercise dominion over the rest, or
 look down with superiority upon any
 one.

DOMINION. God's absolute right to,
 and authority over all his creatures,
 to do with them as he pleases, Gen.
 27. 40, & 37. 8.

Num. 24. 19. he that shall have d. and

Job 25. 2. d. and fear are with him

Ps. 8. 6. have d. over work of thy hands

19. 13. not have d. over me, 119. 133.

49. 14. upright have d. over them

72. 8. his d. from sea to sea, Zech. 9.

10.

145. 13. thy d. endureth through all
 generations

Is. 26. 13. other lords have had d. over

Dan. 4. 3. his d. is from generation to
 generation

34. an everlasting d. 7. 14.

7. 37. all d. shall serve and obey him

Rom. 6. 9. death has no more d.

14. sin shall not have d. over you

2 Cor. 1. 24. not, we have d. over faith

Col. 1. 16. thrones, or d. or principalities

Jude 8. despise d. and speak evil of dig-
 nities

25. to God d. 1 Pet. 4. 11, & 5. 11;

Rev. 1. 6.

DOOR—A way of access, John x.
 7.—The commencement of a new gov-
 ernment, Rev. iv. 1.—Also the en-
 trance, or enlarged exercise of the
 gospel ministry, 1 Cor. xvi. 9.

DOOR, Judg. 11. 31, & 16. 3.

Gen. 4. 7. sin lieth at the door

Ps. 84. 10. d. keeper in the house

141. 4. keep d. of my lips

Prov. 26. 14. as d. turneth upon hinges

Hos. 2. 15. valley of Achor for a d. of

hope

John 10. 1. entereth not by the d. is a
 thief

7. I am the d. of sheep

9. I am the d.

Acts 14. 27. opened d. of faith

1 Cor. 16. 9. great d. and effectual is
 opened

2 Cor. 2. 12. a d. was opened to me
Col. 4. 3. God opened a d. of utterance
Jam. 5. 9. judge standeth before d.
Rev. 3. 8. I set before thee an open d.
20. I stand at d. and knock if any man
Pa. 24. 7. lift up ye everlasting d.
Prov. 8. 34. waiting at posts of my d.
Mal. 1. 10. shut ye the d. for nought
Matt. 24. 23. near even at the d.

DOPHKAH, Dof'-kah, *a knocking*.

—An encampment in the wilderness,
Num. xxxiii. 12.

DOR, Dor, *generation, habitation*.—
The capital of Nephtali-Dor, in the
land of Caanan, Josh. xii. 23.

DORCAS, Dor'-kas, *the female of a roebuck*.—A pious and benevolent woman, Acts ix. 36. The character of Dorcas, as a disciple of Jesus, and truly useful member of society, will not be forgotten so long as the scriptures remain in our hands. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did." So attentive was she to her DOMESTIC CONCERNS, and the providing for her family and poor neighbours, that at her death "all the widows stood by Peter weeping, and showing the coats and garments which she had made, while she was with them."

NOTE, to become foolish, Jer. i. 36. To be under the influence of base affections, Ezek. xxiii. 5, 12, 16. To be weak and peevish, 1 Tim. vi. 4. "Knowing nothing, but *dov*ing about questions and strifes of words."

DOTHAN, Do'-than, *law, custom*.—A town, twelve miles north of Samaria. It is memorable as the place where Joseph found his brethren, and at which they sold him to the Midianitish merchants; Gen. xxxvii. 13. Here too the Syrians were smitten with blindness; 2 Kings vi. 13.

DOUBLE 'for all her sins,' Isa. xl. 2.—Some think double consolation is meant; others double punishment, or such chastisement as amply sufficed to clear the Divine character, and correct them of the great evil of idolatry.

DOUBLE, Ec. 22. 4; Deut. 21. 17.
2 Kings 2. 9. d. portion of thy spirit
1 Chr. 12. 33. not of a d. heart
Job 11. 6. secrets d. to that which is
Ps. 12. 2. with d. heart they speak
Isa. 40. 2. d. for all her sins; Jer. 16. 18.
61. 7. ye shall have d. Zech. 9. 12.
Jer. 17. 18. destroy with d. destruction
1 Tim. 3. 8. deacons grave, not d. tongued
5. 17. elders counted worthy of d. honour
James 1. 8. d. minded men, 4. 8.
Rev. 18. 6. d. to her fill her d.
DOUBT. To be uncertain what to think or believe; to fear, despond; John 10. 24; Matt. 23. 17; Deut. 28. 66; Gal. 4. 20.
Matt. 14. 31. of little faith why dost d.
21. 21. have faith and d. not
Mark 11. 23. have no d. in his heart
Rom. 14. 23. he that d. is damned
1 Tim. 2. 8. without wrath or d.
Luke 12. 29. be not of d. mind
Rom. 14. 1. not to d. disputations

DOVE.—By the law of Moses this bird was called clean. Doves are very numerous in the East, and are highly esteemed. In their wild state they are called pigeons, and generally build their nests in the clefts of rocks, or in hollow trees. Parkhurst derives the Hebrew name from a root which admits the sense of *defenceless*, and exposed to rapine and violence; remarkable characteristics of this lovely bird. Accordingly, the dove is used in Scripture, as the symbol of simplicity, innocence, gentleness, and fidelity; Hosea vii. 11; Matt. ix. 16.

The dove was offered in sacrifice; Gen. xv. 9; Lev. xii. 8; Luke ii. 24. As they were numerous in Palestine, the poorest could readily procure a dove for an atonement; Isa. lx. 8. They were usually sold near the temple. In the time of Christ they were publicly sold in the court of the temple, which he regarded as highly profane, and he expelled them; Mark xi. 15. At his baptism, the Holy Spirit descended like a dove, and alighted upon him, indicating that as he was in himself "holy, harmless, and undefiled," so the great object of his ministry was to promote "peace on earth, and good will to man," Matt. iii. 16.

DOVE'S DUNG, 2 Kings vi. 25.—A kind of pease still used by the

Arabs; so called from its shape and colour, the *cicer sativum nigrum*. Some of the Rabbins affirm that it was the grain taken from the crops of pigeons, which, during the siege filled themselves in the fields. The plant called the "*Star of Bethlehem*," has been, by Lady Callcott, stated to be the *dove's dung* of Scripture; for it was known by the two vernacular names of *bird's milk*, and also *pigeon's dung*.

DOVE, Ps. 55. 6. & 68. 13. & 74. 19; Songs 1. 15. & 2. 14. & 6. 9; Matt. 3. 16; Luke 3. 22; John 1. 32. Is. 38. 14. mourn as d. 50. 11; Ezek. 4. 16; Nah. 2. 7.

Is. 60. 8. fly as d. to the windows Hos. 7. 11. Ephraim also is like a silly d. Matt. 10. 16. as serpent harmless as d.

DOVES 'to their windows,' Isa. lx. 8. Referring to the eagerness with which the flocks of Gentiles should crowd into the church of Christ. Doves dwelt in conical towers, pierced with a thousand holes, each of which formed a nest, to which windows they flew in an approaching tempest.

DOVE sitting, Ps. 139. 2.

DOWWARD, Is. 37. 31; Ezek. 3. 21.

DOWRY, a portion brought by a husband to his wife, or by a wife to her husband; Gen. xxxiv. 12; Exod. xxxii. 17; 1 Sam. xviii. 25.

DRAGON, a word which answers generally to the Hebrew word *Thannin*, as in Gen. i. 21; Job xxx. 29; Isaiah xxxiv. 13; Ezek. xxix. 3, where it signifies a large fish, such as the whale, crocodile, dolphin, or sea-dragon; or else a venomous land serpent, as in Jer. xiv. 6. Cities reduced to desolation are often described by the prophets, as dens or dwelling-places for dragons; Isaiah xlii. 22; xxxiv. 13; Jer. ix. 11. The tyrants of old who enslaved the Israelites are by the prophets figuratively termed dragons, as in Ezek. xxix. 3; Psalm lxxiv. 13. The Roman empire in its heathen state is termed "the great red dragon;" Rev. xii. 3. And the term dragon is also taken to denote the devil himself; Rev. xx. 2.

DRAGON-WELL, a place east of Jerusalem; Neh. ii. 13.

DRAGON, Ps. 91. 13; Is. 27. 1, & 61. 9; Jer. 51. 34; Ezek. 29. 8; Rev. 12. 5, 17, & 13. 2, 4, 11, & 16. 13, & 20. 2. **DRAGONS**, Deut. 32. 33; Job 30. 29; Ps. 44. 19, & 74. 13, & 148. 7; Is. 13. 22, & 34. 13, & 43. 20; Jer. 9. 11, & 14. 6; Mic. 1. 8; Mal. 1. 8.

DRAUGHT. A cesspool; 2 Kings x. 27; fishes caught at one draw of the net; Luke v. 9.

DRAW BACK, Heb. x. 38. The original expressively means, "to sneak, or slink away." Doddridge.

DRAW 'water out of the wells of salvation;' Isa. xii. 3. Referring to a custom at the feast of tabernacles, when the virgin train, dressed in white, drew water from the pool of Siloam with a golden pitcher, and sung Psalms as they went to the temple, and then poured the water mixed with wine on the sacrifices.

DRAW, Gen. 24. 44; 2 Sam. 17. 18.

Job 21. 33. every man shall d. after him Ps. 23. 3. d. me not away with wicked Songs 1. 4. d. me we will run after thee Is. 5. 18. woe unto them that d. iniquity with cords

Jer. 31. 3. with loving kindness I d. thee John 6. 44. except the Father d. him 12. 32. I will d. all men unto me Heb. 10. 38. but if any man d. back. 39. Ps. 78. 28. good for me to d. near to God Eccl. 12. 1. years d. nigh when say Is. 29. 18. d. near me with their mouth Heb. 7. 19. by which we d. nigh to God 10. 22. let us d. near with a true heart Jam. 4. 8. d. nigh to God, and he'll d. nigh

Ps. 18. 16. d. me out of many waters

Hos. 11. 4. I d. with cords of love **DREAD**, terror, fear, Ec. 15. 16; Job 13. 11, 21.

Deut. 1. 29. d. not nor be afraid 1 Chr. 22. 13. be strong, d. not, nor Is. 8. 13. let him be your fear and d, Dan. 9. 4. great and d. God Gen. 28. 17. how d. is this place Mal. 1. 14. my name is d. among 4. 5. great and d. day of the Lord

DREAM. Those vain images which are formed while we are asleep; "He shall fly away as a dream," Job xx. 8. The Easterns paid great attention to dreams, and applied to those who professed to interpret them; Gen. xl. 5, 8; xli. 15; Dan. ii. 1, 2. The Israelites were forbidden to observe dreams; Deut. xiii. 1—3; xviii. 14, 15. They were to seek counsel of God, and his prophets, and not of the

interpreters of dreams, except they were under Divine influence; 1 Sam. xxviii. 15. The Divine will was sometimes made known by dreams. In the case of Abimelech; Gen. xx. 3, 6; Jacob's ladder; Gen. xxviii. 12—14. Joseph had prophetic dreams; Gen. xxxvii. 4, 5. The dreams of the butler, &c. Gen. xl. 12, 18; xli. 25. See Num. xii. 6. The birth of the Saviour; Matt. i. 20; ii. 19, 22; Joel ii. 28.

DREAM, Gen. 37. 5, & 40. 5, & 41. 7.

Gen. 20. 3. God came to Abimelech in a d.

31. 11. angel spake to Jacob in a d.

24. God came to Laban in a d.

Num. 12. 6. speak to him in a d.

1 Kings 3. 5. Lord appeared to Solomon in a d.

Job 33. 15. in a d. in a vision of night

Pa. 73. 20. as a d. when one waketh

126. 1. were like them that d.

Ecc. 5. 3. d. comes through multitude

Is. 29. 7. that fight—be as a d.

Jer. 23. 28. who hath a d. let him tell a d.

Dan. 2. 3. I d. a d.

4. 5. saw a d.

Matt. 1. 20. angel appeared in a d.

2. 12. Joseph warned of God in a d.

27. 19. suffered many things in a d.

Acts 2. 17. old men shall d. d. Joel 2. 28.

Job 7. 14. scarest me with d.

Ecc. 5. 7. in multitude of d. and words

DRINK, to swallow liquida. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents; John xviii. 11. To eat the flesh and drink the blood of Christ, is to imbibe, that is, cordially to receive and obey his precepts; John vi. 53; to become one with him, in principle, feeling and action; John vi. 34. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* expresses the actual reception of the gospel, and its benefits; John vii. 37.

DRINK is put for (1) the blood of Christ; John vi. 55. (2) Spiritual delight; Song viii. 2. (3) Afflictions; Matt. xx. 23. (4) The wrath of God; Job xxi. 20. (5) Greedy desire; xv. 16.

DRINK-OFFERING, a libation of wine, appointed to accompany certain sacrifices under the ceremonial

law, which was poured out upon, or around the altar; Num. xxviii. 7.

DRINK of the brook, Ps. cx. 7. As a conqueror faint and thirsty in the battle, refreshes himself at the stream he passes, and with renewed vigour, pursues the enemy.

DRINK, Ex. 15. 24. & 32. 20.

Job 21. 20. d. of wrath of Almighty

Ps. 36. 8. d. of river of pleasure

60. 8. d. wine of astonishment

80. 5. giveth them tears to d.

110. 7. d. of the brook in the

Prov. 4. 17. d. wine of violence

5. 15. d. out of own cistern

31. 4. not for kings to d. wine

5. lest they d. and forget law

7. d. and forget his poverty

Songs 5. 1. d. yea, d. abundantly, O

beloved

Is. 22. 13. let us eat and d. 1 Cor. 15. 32.

43. 20. to give d. to my people

65. 13. my servants shall d.

Hos. 4. 13. their d. is sour, committed whoredom

Amos 4. 1. bring and let us d.

Matt. 10. 42. give to d. to one of little

20. 22. able to d. of cup. 23.

25. 35. I was thirsty ye gave me d.

26. 27. d. ye all of it, this is my blood

29. I'll not henceforth d. of fruit of vine

42. except I d. it thy will be

John 6. 55. my blood is d. indeed

18. 11. cup Father hath given shall I not d. it

Rom. 14. 17. kingdom of God is not d.

1 Cor. 10. 4. d. the same spiritual d.

21. cannot d. cup of Lord and of devils

11. 25. as often as ye d. it

12. 13. all made to d. into one spirit

DRINK, strong, Lev. 10. 9. not d. wine nor strong d.

wine or strong d. Judg. 13. & 7. 14; 1 Sam. 1. 15.

Prov. 20. 1. strong d. is raging

31. 4. not for princes to d. strong d.

6. give strong d. to those ready to perish

Is. 5. 11. follow strong d.

22. mingle strong d.

23. 7. prophet erred through strong d.

Mic. 2. 11. prophecy to them of strong d.

DRINKETH, Job 15. 16. which d. iniquity like water

John 6. 54. d. my blood hath eternal life

56. that d. my blood dwells in me

1 Cor. 11. 29. eateth and d. unworthily

Heb. 6. 7. earth which d. in rain that cometh

DRUNK, Eph. 5. 18. be not d. with wine

Rev. 17. 2. made d. with wine of fornication

DRUNKARD, Dent. 21. 20. glutton and d.

Prov. 23. 21. d. shall come to poverty

28. 9. thorn goeth up into hand of d.

Is. 24. 20. earth shall reel like a d.

1 Cor. 5. 11. with ruler and d. eat not
DRUNKARDS, Ps. 69. 12; *Isa.* 28. 1. 2;
Joel 1. 5; *Nah.* 1. 10; 1 Cor. 6. 10.
Job 12. 25. stagger like a d. man; *Ps.*
107. 27; Jer. 23. 9; *Isa.* 19. 14.
Isa. 29. 2. d. not with wine, 51. 21.
Acts 2. 15. these are not d., as ye suppose
1 Cor. 11. 21. one hungry another is d.
1 Thess. 5. 7. they that be d. are d. in
the night

DRIVE, to compel to go; Exodus
vi. 1. The wicked being driven away
in their wickedness, signifies their
dying in sins; *Prov.* xiv. 32.

DROMEDARY, so called from
the Greek word *dromo*, I run, by reason
of its swiftness, a species of camel,
with a single bunch on the back; *Jer.*
ii. 23; 1 Kings iv. 28; *Esther* viii. 10;
Isaiah ix. 6. See *Camel*.

DROP. To fall gently like rain; *Deut.*
32. 2; *Judg.* 5. 4; *Ezek.* 20. 46.—
Figuratively to preach, "Drop
thy word to the south;" *Ezek.* 20.
46; *Deut.* 33. 28.

Ps. 65. 11. thy paths d. fatness
Prov. 5. 3. d. as honey-comb; *Songs*
4. 11.

Songs 5. 5. my hands d. myrrh
Isa. 40. 15. all nations as a d. of bucket
DROPS, *Songs* 5. 2. locks with d. of night
Luke 22. 44. sweat as great d. of blood

DROPSY, a dangerous disease,
produced by a preternatural abundance
of water in the body, or mingled
with the blood; *Luke* xiv. 2.

DROSS, the refuse of metal, &c.
Prov. xxv. 4; xxvi. 23. The corrup-
tions of a people are likened to dross;
Isa. i. 25; *Psalms* cxix. 119; *Ezek.*
xxii. 18, 19.

DROUGHT. Thirst, dry weather,
which absorbs the moisture of the
earth. The rains in the East fell
periodically only; and there was great
dryness during a considerable portion
of the year. See *Gen.* xxxi. 40; *Ps.*
xxxii. 4; cii. 4; *Deut.* xxviii. 23.

BROWN, to overwhelm, *Songs* 8. 7; 1
Tim. 6. 9

BROWNNESS clothe, *Prov.* 23. 21.

DRUNKENNESS—1. Emblem of
folly; *Isa.* xxviii. 1—3; *Jer.* xiii. 13.
2. Senselessness, the effect of divine
judgments; *Isa.* xxix. 9; *liv.* 21.

DRUSILLA, Drew-sil'-lah, water-
ed by the dew.—The daughter of that
Herod who cruelly beheaded James the

brother of John; *Acts* xii. 1, 2. She
was the lawful wife of Azizus, king
of the Emeseniens; who, to obtain
her, had submitted to the rites of the
Jewish religion. She was celebrated
for great beauty; but being a very
profligate woman, she had forsaken
her husband to live with Felix, who
had a wife still living, whose name
was Drusilla also. She was the niece
of Antony and Cleopatra.

DRY. "He shall grow up as a root
out of a dry ground;" *Isa.* liii. 2.
Predicted of Christ's poverty, and
his mean origin. When our Saviour
was led away to be crucified, he tells
the Jews; *Luke* xxiii. 31. "If they
do these things in a green tree, what
shall be done in the dry?" If such
evils befall me, who have deserved no
such thing, but rather to be cherished
and kindly entreated; what will
befall you, who are fitted for destruc-
tion, like dry wood for the fire? The
prophets sometimes compare a barren
and unfruitful people to a dry land,
Isa. xli. 18. "I will make the dry
land springs of water." I will make
the Jews and Gentiles, who are like a
dry and barren wilderness, to become
fruitful.

DRY, *Judg.* 6. 87, 89; *Job* 13. 25; *Prov.*
17. 1; *Isa.* 44. 3, and 56. 3; *Jer.* 4.
11; *Ezek.* 17. 24, and 37. 2, 4; *Hos.*
9. 14.

DUE, signifies, (1) A rite. (2) A
debt; *Matt.* xviii. 34. (3) Deserved;
Luke xxiii. 41. (4) Convenient; *Lev.*
xxvii. 4; *Deut.* xi. 14; *Psalms* civ. 27.

DUE, *Lev.* 10. 13; *Deut.* 18. 3.

1 *Chr.* 15. 13. sought him not after d.
order

16. 29. give Lord glory d. to his name,
Ps. 29. 2, & 96. 8.

Prov. 3. 27. withhold not good from it
is d.

Matt. 18. 34. pay all that was d.
Luke 23. 41. we receive the d. reward

1 *Cor.* 7. 3. render d. benevolence
DUE season, *Ps.* 104. 27. meat in d. sea-
son, 145. 15; *Matt.* 24. 45; *Luke* 12.

42.

Prov. 15. 23. words spoken in d. season
Ecc. 10. 17. princes eat in d. season for
strength

Gal. 6. 9. in d. season ye shall reap if
saint not

DUE time, *Deut.* 32. 35. foot shall slide
in d. time

Eom. 5. 6. in d. time Christ died for ungodly

1 *Cor.* 15. 8. as one born out of d. time

1 *Tim.* 2. 6. testified in d. time

Tha. 1. 3. hath in d. times manifested

DUKES, governors and leaders of the people; an order of persons of great note among the Hebrews, but inferior to kings; *Gen.* xxxvi. 16, 30; *Ex.* xv. 15; *Josh* xiii. 21.

DULCIMER. A musical instrument similar to the *symphonia* of the Greeks, which is described by Servius as a kind of bagpipes. Others think it a simply a flute or reed; *Dan.* iii. 5.

DULL of hearing, an epithet applied to the wicked, who shut their ears against the word of truth; *Matt.* xiii. 15; *Acts* xxviii. 27; *Heb.* v. 11.

DUMAH, Dew'-mah, *silence, resemblance*.—A province of Idumea; *Isa.* xxi. 11.—Also son of Ishmael, who perhaps gave the name to the above place; *Gen.* xxv. 14.

DUMES, *Hab.* 2. 18; *Mark* 9. 17.

Ex. 4. 11. who maketh d. or deaf

Ps. 38. 13. I was as a d. man

89. 2. I was d. with alliance, &c.

Prov. 31. 8. open thy mouth for d.

Is. 35. 6. tongue of d. to sing

53. 7. sheep before shearers is d.

56. 10. watchmen are all d. dogs

DUNG, 'count them but dung,' *Phil.* iii. 8. Implying the worthless scraps, and sordid offals that are cast to the dogs.

DUNG-HILL, — 'houses made a dunghill.' This was a common punishment among the Romans and Babylonians; *Dan.* iii. 5, 29.

DURA, Dew'-rah, *generation, habitation*.—A plain in the neighbourhood of Babylon where Nebuchadnezzar set up his golden image; *Dan.* iii. 1.

DURABLE, riches and right, *Prov.* 8. 18.

Is. 23. 18. merchandise for d. clothing

DUST. When the Hebrews mourned, they put dust or ashes upon their heads; *Josh.* vii. 6; *Lam.* iii. 29; *Isa.* xlvii. 1. Dust is used figuratively for the grave; *Gen.* iii. 19; *Job* viii. 21; *Ps.* xx. 15. Dust also signifies multitude; *Gen.* xiii. 16; *Num.* xxiii. 10; *Ps.* lxxviii. 27.—It signifies a low and miserable condition; 1 *Sam.* ii. 8; *Nahum* iii. 18.

DUST thou art, and to d. *Gen.* 3. 19.

Gen. 18. 27. who am but d. and ashes

Job 30. 19. I am become like d. and ashes

34. 15. man shall turn again to d.

42. 6. and repent in d. and ashes

Ps. 22. 15. brought me into d. of death

30. 9. shall the d. praise thee

102. 14. servants favour the d. thereof

103. 14. remembereth that ye are d.

104. 29. die and return to d. *Ecc.* 3. 20.

119. 25. soul cleaveth to the d.

Ecc. 12. 7. then shall d. return to earth

Matt. 10. 14. shake off d. of your feet,

Luke 10. 11; *Acts* 13. 51.

DUST, 'lick the dust,' *Ps.* lxxii. 9. Expressive of profound submission; even a prince has been compelled to kiss the ground in the presence of a conqueror.

DUST, 'threw dust into the air,' *Acts* xxii. 23. The Arabs still show their contempt in this way. It is generally accompanied by curses of more awful import. "Soon shalt thou be as that dust, or mayest thou soon be as that dust," says the enraged person. "Look, look at it, thou accursed one; mayst thou soon be like that!" The custom also prevails in Persia. Those who demanded their rights, or justice against a criminal, cast dust into the air, or upon a person or persons. Sometimes they appeared in hundreds at the gate of a prince or governor, and made the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice.

DUST. To throw dust into the air, was an expression of contempt and malice; *Acts* xxii. 23; to throw dust on the head, of grief and mourning; *Rev.* xviii. 19.

DUST. "When ye depart out of that house or city, shake off the dust of your feet;" *Matt.* x. 14. This was a significant action arising from a foolish opinion, that all dust that came from Gentile countries was defiling. Hence they would not allow herbs to be brought out of Heathen countries into the land of Israel, lest dust should be brought with them.

DUTY of marriage, *Ex.* 21. 10.

2 *Chr.* 8. 14. as d. of every day requires

Ecc. 12. 13. this is whole d. of man

Luke 17. 10. which was our d. to do

DWELL.—To abide or live in a

place. God is said to dwell in the heavens, Ps. cxxiii. 1; and also with him that is of a contrite spirit, Ps. ix. 11; Isa. lvii. 15. Christ dwells in the heart by faith, justifying the believing soul by his merit, renewing it by his grace, purifying it by his Spirit, teaching it by his wisdom, keeping it by his power, and, by his communion and compassion, sharing with it in all its troubles, and supporting it under all its trials, Eph. iii. 17. The Holy Ghost dwells in the soul by his gracious operations, working faith, love, and other graces therein; Rom. viii. 9.

The word of God may be said to dwell in a person, when it is diligently studied, firmly believed, and carefully practised; Col. iii. 16. The pious are said to dwell in God, by having the most intimate union and communion with him in Christ; 1 John iii. 21.

DWELL in thy holy hill, Ps. 15. 1.

Ps. 23. 6. I will d. in house of Lord for

25. 13. their soul shall d. at ease

27. 4. may d. in house of Lord and

34. 10. than to d. in tents of wicked-

ness

120. 5. that I d. in tents of Kedar

132. 14. rest here will I d. for desired

133. 1. good for brethren to d.

Isa. 33. 14. who shall d. with devouring

fire—d. with everlasting burnings

16. he shall d. on high—his place

Rom. 8. 9. spirit of God d. in you, 11

2 Cor. 6. 16. I will d. in them, Ezek. 43.

7, 9; Zech. 2. 10, 11.

Eph. 3. 17. that Christ may d. in hearts

Col. 1. 19. in him should all fulness d.

3. 16. that Christ may d. in you richly

1 John 4. 13. that we d. in him

Rev. 21. 3. he will d. with them

DWELLETH, John 6. 56. d. in me and I in him

John 14. 10. Father that d. in me

17. he d. with and shall be in you

Acts 7. 48. d. not in temples, 17. 24.

Rom. 7. 17. sin that d. in me, 20.

18. in my flesh d. no good thing

8. 11. by his spirit that d. in us

1 Cor. 8. 16. spirit of God d. in you

Col 2. 9. in him d. all fulness of Godhead

2 Tim. 1. 14. Holy Ghost who d. in us

Jam. 4. 5. spirit which d. in us lusteth

2 Pet. 3. 18. wherein d. righteousness

1 John 3. 17. how d. love of God in him

24. that keepeth his commandments

d. in him

4. 12. God d. in us, and his love is

perfected

15. confess Jesus is Son of God, God

d. in him

16. d. in love d. in God, and God in him

2 John 2. truth's sake which d. in us

1 Tim. 6. 16. d. in light

DWELLING, 2 Cor. 11. 9. d. in tabernacles with

2 Pet. 2. 8. righteous man d. among

DWELLINGS, Ps. 87. 2. more than all the d. of Jacob

DWELT, Ps. 94. 17. almost d. in silence

John 1. 14. word made flesh and d.

Acts 13. 17. d. as strangers in Egypt

2 Tim. 1. 5. faith d. first in grandmother

E

EAGLE.—A large fierce bird of prey. Its name is *neshar* in Hebrew, the *lacerator*, on account of its rapacious tearing its prey in pieces. It is about as large as a turkey. There are several species of this bird; the largest is called the *golden eagle*. It has a beak strong and hooked; the feet have three toes before and one behind. The tongue is shaped like that of the human species, the mouth very large, the eyes sunken, but large, bright, and piercing; the wings are very large, and extend a great breadth, and its claws long and terrific. Of all birds it is said to fly the highest, and with the greatest rapidity. In this respect, it is a symbol of successful conquest; Deut. xxviii. 49; Jer. iv. 13; xlviii. 40; Lam. iv. 9; Hosea viii. 1; Hab. i. 8. And its great swiftness is a symbol of the rapid flight of time; "My days are passed away as the eagle, that hasteth to the prey," Job ix. 26. So with riches; they "make themselves wings," &c.; Prov. xxiii. 5. And the persecutors of the church; Lam. iv. 19.

The eagle sees or smells dead flesh at a prodigious distance, and is said to break the bones of its prey to come at the marrow. Every year it moults, becoming almost naked and bald, and "renews its youth," by producing a set of new feathers; Ps. ciii. 5. It is said to do this even when a hundred years old. Hence it is the emblem of renewed strength. See Isa. xl. 31.

Eagle is also symbolical of a king or kingdom, Ezek. xvii. 3. The standards of the Roman army were eagles, Matt. xxiv. 28. The meaning is, "Wherever there is an object devoted

by Divine justice to destruction, there will be seen the destroyer:"—thus referring to the Roman army, which was to execute the Divine vengeance against the Jews.

EAGLE.—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him," &c.; Deut. xxxii. 11, 12. The eagle's tenderness and care of its young, thus expressed, beautifully symbolizes the care and kindness of Divine Providence. She *stirs up her nest* to compel the eaglets to fly. She enters the nest, and begins to turn them out, or pulls away one twig after another, till they are in danger of falling out; her design is to render the nest too uncomfortable for them to continue in it. They leave it, and abide on the neighbouring branches or cliffs. The *fluttering over her young* is to teach them by example to fly, and she makes many efforts to induce them to use their wings. To help, protect, and defend them, she *spreadeth abroad her wings*, to hide them in case of attack, and to drive off all assailants. She takes the feeble and timid ones, and beareth them on her wings, or back, soars away with them, and at a considerable altitude lets them drop, and thus she compels them to use their wings. In case of failure in flight, she rapidly darts down and places her body under them on which they may alight and rest. Apply this to the kindness and care of Divine Providence, and the manifestation of grace to the sinner.

EAGLE, *stirs up nest*, Deut. 32. 11.

Job. 9. 26. as *e. hasteth to prey*

Prov. 23. 5. fly away as *e. toward heaven*

Jer. 49. 16. make nest as high as *e.*

Ezek. 17. 3. great *e. with great wings*

Obad. 4. though thou exalt thyself as *e.*

Mic. 1. 16. enlarge boldness as *e.*

Rev. 12. 14. to woman given wings as *e.*

EAGLES, Ex. 19. 4. bear you on *e. wings*

2 Sam. 1. 23. swifter than *e.*

Ps. 103. 5. youth renewed like *e.*

Prov. 30. 17. young *e. shall eat it*

Is. 40. 31. mount up with wings as *e.*

Jer. 4. 13. horses swifter than *e.*

Lam. 4. 19. persecutors swifter than *e.*

Matt. 24. 28. *e. are gathered together*

EAR.—The ear is the instrument or organ of hearing. The word is often used figuratively. Uncircumcised ears describe persons inattentive to God's word; Jer. vi. 10. Heavy ears are the symbol of a dull and sluggish heart, Jer. vi. 10. Itching ears indicate a mind fond of novelty, critical, and fastidious; 2 Tim. iv. 3. An obedient ear, "opened;" Ps. xl. 6, denotes one who obeys in all things.

EAR sometimes means the same as to till or plough, as, "ear the ground," 1 Sam. viii. 12; Isa. xxx. 24; a valley "neither eared nor sown," that is, not ploughed or sown; Deut. xxi. 4. "Earing time and harvest," mean the time of planting and reaping; Exod. xxxiv. 21.

EAR, Num. 14. 28; Ex. 9. 31.

Ex. 21. 6. bore his *e.* Deut. 15. 17.

2 Kings 19. 16. bow down *e.* Ps. 31. 2.

Neh. 1. 6. let thy *e.* be attentive, 11.

Job 12. 11. *e.* try words. 34. 3.

36. 10. opens *e.* to discipline

42. 5. heard by the hearing of the *e.*

Ps. 10. 17. cause thy *e.* to hear

58. 4. adder that stoppeth the *e.*

94. 9. planted the *e.* shall he not hear

Prov. 18. 15. *e.* of wise seek knowledge

20. 12. hearing *e.* and seeing eye

28. 9. turns away *e.* from hearing

Ecc. 1. 8. nor *e.* filled with hearing

Is. 50. 4. awakeneth my *e.* to hear

59. 1. neither his *e.* heavy

Jer. 6. 10. their *e.* is uncircumcised

9. 20. let your *e.* receive the word

Matt. 10. 27. what *e.* hear in the *e.*

1 Cor. 2. 9. eye seen nor *e.* heard

Rev. 2. 7. he that hath an *e.* let him

hear, 11. 17, 29. & 3. 6, 13, 22, & 13.

9; Matt. 11. 15, & 13. 9, 43.

EAR, give, Ex. 15. 26; Deut. 32. 1; Judg.

6. 3; Ps. 3. 1, & 17. 1, & 39. 12, & 49.

1, & 78. 1, & 54. 2, & 84. 8, &

141. 1; Is. 1. 2, 10, & 8. 9, & 23, 23,

& 32. 9, & 42. 23; Jer. 18. 15; Hos.

5. 1; Joel 1. 2; Ps. 55. 1, & 86. 6.

Ps. 17. 6. incline *e.* 45. 10, & 71. 2, & 88.

2, & 102. 2, & 116. 2; Is. 37. 17;

Dan. 9. 18—Ps. 49. 4. to a parable

—78. 1. to words of my mouth—

Prov. 2. 2. to wisdom—4. 20. to my

sayings—Is. 55. 3. and come unto

me.

Jer. 11. 8. nor inclined their *e.* 17. 23,

& 25. 4, & 35. 15.

Deut. 29. 4. Lord not given *e.* to hear

1 Sam. 8. 11. both *e.* shall tingle, 2

Kings 21. 12; Jer. 19. 3.

2 Sam. 22. 7. cry did enter into his *e.*

Job 33. 16. open the *e.* of men

Ps. 34. 15. his *e.* are open to their cry

Ps. 40. 6. my *e.* hast thou opened
 44. 1. we have heard with our *e.* O God
Is. 6. 10. make their *e.* heavy lest hear
35. 5. *e.* of deaf shall be unstopped
43. 8. have *e.* and hear not
Matth. 13. 15 their *e.* are dull of hearing
 16. blessed are your *e.* for they hear
Luke 9. 44. sayings sink down into *e.*
2 Tim. 4. 4. turn away their *e.* from
2 Chr. 6. 40. thine *e.* be open to
Ps. 10. 17. cause thine *e.* to hear
 120. 2. let thine *e.* be attentive to the
 voice of my
Prov. 23. 12. apply thine *e.* to words of
 knowledge
Is. 30. 21. thine *e.* shall hear a word
Ezek. 3. 10. hear with *e.* 40. 4. & 41. 5.

EARING. **Gen.** 46. 6; **Ex.** 34. 21.
1 Sam. 8. 12. *e.* ground, **Is.** 30. 24.
Ex. 9. 31. in the *e.* **Mark** 4. 28.

EARLY. **Gen.** 19. 2; **John** 18. 28. & 20. 1.
Ps. 46. 5. God shall help her—that right *e.*
 57. 8. will awake right *e.* 103. 2.
 63. 1. my God *e.* will I seek thee
 78. 34. returned *e.* after God
 90. 14. satisfy us *e.* with mercy
 127. 2. vain to rise *e.* or sit late to eat
 the bread of
Prov. 1. 23. seek me *e.* and not find me
 8. 17. that seek me *e.* shall find me
Is. 26. 9. with my spirit I seek thee *e.*
Jer. 7. 13. rising up *e.* 25. & 11. 7. & 25.
 3. 4. & 20. 5. & 29. 19. & 32. 33. & 35.
 14. 15. & 44. 4; **2 Chr.** 30. 15.
Hos. 5. 15. in affliction will seek me *e.*
 6. 4. goodness as *e.* dew goeth away,
 13. 3.
Jam. 5. 7. receive *e.* and latter rain

EARNEST. It signifies a part of the price given as evidence that a bargain has been made, and as a pledge that the whole price will be paid at the appointed time. The "earnest of the Spirit;" **2 Cor.** i. 22; **Eph.** i. 13, 14; the "first-fruits of the Spirit;" **Rom.** viii. 23; and "being sealed by the Spirit;" **Eph.** i. 13; these phrases signify the assurance which the Spirit of adoption gives to believers of their inheritance in heaven; just as the "first-fruits" were pledged to the Jews of the ensuing harvest.

EARNEST Expectation, **Rom.** viii. 19. The original implies, to lift up our head, and stretch ourselves out as far as possible to hear something very important and agreeable, to gain the first glimpse of a long absent friend, or of a vessel at sea, bearing some precious freight, or some passenger very dear to us.

EARNEST, of spirit given, **2 Cor.** i. 22, & 5. 5.

Eph. i. 14. *e.* of your inheritance
Rom. 8. 19. *e.* expectation of the creature
2 Cor. 7. 7. told us of your *e.* desire
 8. 16. same *e.* care unto Titus
Phil. 1. 20. according to my *e.* expectation
Heb. 2. 1. give more *e.* heed
Job 7. 2. servant *e.* desireth the shadow
Jer. 11. 7. I *e.* protested to your fathers
 31. 20. I do *e.* remember him still
Mic. 7. 3. may do evil with both hands *e.*
Luke 22. 44. in an agony prayed more *e.*
1 Cor. 12. 31. covet *e.* the best gifts
2 Cor. 5. 2. in this we groan *e.*
Jam. 5. 17. prayed *e.* it might not
Jude 8. *e.* contend for the faith
EARNETH wages, **Hag.** i. 6.

EAR-RINGS. Rings to put in the ear; **Gen.** xxxv. 4. "Some of the eastern ear-rings are small, and go so close to the ear that there is no vacuity between them: others are so large that you may put the forefinger between, and adorned with a ruby and a pearl on each side of them, strung on the ring. The women wear ear-rings and pendants of divers sorts: and I have seen some, the diameter of whose round was four fingers, and almost two fingers thick, made of several kinds of metals, wood, and horn, according to the quality." *Charadin*; **Ex.** xxxi. 2, 3; **Prov.** xxv. 12.

EAR-RINGS. **Gen.** 35. 4; **Ex.** 32. 2, 3;
Job 42. 11. gave *e.* ring of gold
Prov. 25. 12. as an *e.* ring of gold

EARTH. See *Creation*. Its Hebrew names are *Adamah*, *Aretz*, and *Tebel*. The first means *land, ground, reddish mould*, alluding to the colour of the earth. The second is more generally applied to the surface of the earth, in opposition to "the heavens," or *Shemim*, the upper regions. The third term means *the producer*, denoting the fertility of the earth. By the earth is meant the terraqueous globe, the earth, and all that it contains, men, animals, plants, minerals, water, fish, &c. **Ps.** xxiv. 1. "The earth is the Lord's," &c. The word earth often means those who inhabit it; **Gen.** vi. 13; **Ps.** xcvi. 1. The whole empire of Chaldaea and Assyria are described as all the kingdoms of the earth; **Ezra** i. 2. The superficial area of the

globe is stated to be 196,673,555 square miles; its solid contents at 259,353,417,505 cubic miles. About seven-tenths of the whole surface is occupied by the ocean; the remaining three-tenths consist of land elevated above the level of the sea, and unequally distributed." The earth in all its parts is adjusted with infinite wisdom: in the language of inspiration, Jehovah "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

EARTH. "*He hangeth the earth upon nothing.*" It is evident that Job understood the position of the earth, as now described by modern science, as subject to the great law of gravitation—that the earth gravitates towards the sun, the great central body which governs the motions and distances of all the planets. Job was inspired to know this by the Divine Being himself. His views therefore accorded with modern philosophy, as to the earth's globular form, and perpetual motion in its own orbit, exposing equally both its spheres to the sun, and thereby forming day and night.

EARTH.—"And the earth opened her mouth, and swallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men; and they became a sign," Num. xxvi. 10. There is a discrepancy between this text and the narrative in ch. xvi. and Ps. cvi. 17, from which it would appear, that as Dathan and Abiram were swallowed up with the other Reubenites, so Korah was consumed with the Levites, who burned incense with him. The Hebrew text of this passage was in accordance with this, since we learn from Clement, Ignatius, Eusebius, that the LXX in their time agreed with the Samaritan text, which has undoubtedly preserved the original meaning. It reads thus:—"And the earth swallowed them up, what time that company died; and the fire de-

voured Korah, with the two hundred and fifty men, who became a sign."

EARTH was corrupt, Gen. 6. 11, 12.

Gen. 6. 13. *e.* was filled with violence

11. 1. whole *e.* of one language and of one speech

41. 47. *e.* brought forth by handfuls
Ex. 9. 29. *e.* is the Lord's, Deut. 10. 14;
Ps. 24. 1; 1 Cor. 10. 26, 28.

15. 12. the *e.* swallowed them up
Num. 16. 32. *e.* opened her mouth, 26.
10; Deut. 11. 6; Ps. 106. 17.

Deut. 28. 23. *e.* under these be iron
32. 1. O *e.* hear the words of my mouth

Judg. 5. 4. *e.* trembled and heaven
1 Sam. 2. 8. pillars of *e.* are the Lord's

2 Sam. 22. 8. *e.* shook and trembled
1 Chr. 16. 31. let *e.* rejoice, Ps. 96. 11.

Job 9. 6. shaketh the *e.* out of her place
24. *e.* is given into the hand of wicked

11. 9. longer than *e.* broader than sea
16. 18. O *e.* cover not my blood

26. 7. hangeth *e.* upon nothing
28. 5. out of *e.* cometh bread

88. 3. base viler than the *e.*
88. 4. I laid the foundation of *e.*

Ps. 33. 5. the *e.* is full of the goodness of Lord

65. 9. visitest *e.* and waterest it
87. 6. *e.* shall yield her increase, 85. 12.

72. 19. whole *e.* filled with his glory
76. 3. *e.* and inhabitants dissolved, *Isa.*

24. 19.
78. 69. like *e.* established for ever

89. 11. heaven and *e.* are thine
97. 4. *e.* saw and trembled

104. 24. the *e.* is full of thy riches, 13.
114. 7. tremble O *e.* at presence of Lord

115. 16. *e.* given to children of men
119. 64. *e.* is full of thy mercy

189. 15. in lowest parts of the *e.*
Prov. 25. 3. *e.* for depth is unsearchable

Ecc. 1. 4. *e.* abideth for ever
Isa. 6. 8. the whole *e.* is full of his glory

11. 4. smite *e.* with rod of his mouth
9. the *e.* full of knowledge of Lord,

Hab. 2. 14.
13. 18. *e.* shall remove out of her place

24. 1. the Lord maketh the *e.* empty
4. the *e.* mourneth and fadeth, 33. 9.

5. the *e.* also is defiled under inhabitants

19. the *e.* utterly broken down and dissolved

20. the *e.* shall reel and stagger like a drunken man

26. 19. the *e.* shall cast out her dead
21. the *e.* shall disclose her blood and

66. 1. *e.* is thy footstool where
Jer. 22. 29. O *e.* *e.* hear word of Lord

Ezek. 34. 27. the *e.* shall yield her increase

43. 2. the whole *e.* shined with his
Hos. 2. 22. *e.* shall hear the corn

Hab. 3. 9. the *e.* was full of his praise
Matt. 13. 5. stony ground and not

much *e.*
John 8. 51. that is of *e.*

Heb. 6. 7. *e.* which drinks in rain
Rev. 12. 16. *e.* opened and swallowed

Ps. 67. 2. way known upon *e.*

73. 25. none upon *e.* I desire besides thee

Ecc. 5. 2. God is in heaven and thou on *e.*

7. 20. there is not a just man upon *e.*

10. 7. walking as servants upon the *e.*

Luke 5. 24. Son of man hath power upon *e.*

Col. 3. 5. mortify your members which are upon *e.*

EARTHEN, *Lev.* 6. 28; *Jer.* 19. 1, & 23. 14; *Lam.* 4. 2; 2 *Cor.* 4. 7.

EARTHY, *John* 3. 12, 31; 2 *Cor.* 5. 1; *Phil.* 3. 19; *Jam.* 3. 15; 1 *Cor.* 15. 47, 48, 49.

EARTHEN VESSELS.—The human body, 2 *Cor.* iv. 7.

EARTHQUAKE.—A convulsion of the earth, caused by the explosion of subterranean gases, or by some internal volcanic eruption. It is a most awful visitation, on account of its destruction of human life, and devastation of property, &c. Whole cities have been swallowed up by means of earthquakes, and the countries around them ruined. It is probable that the cities of the plain of Zoar were thus engulfed, and converted into a standing lake. There was an earthquake in the reign of Ahab, when Elijah went forth and stood upon the mountain before Jehovah; 1 *Kings* xix. 11, 12. Also in the time of Uzziah, which, Josephus says "divided a mountain which lay westward of the city, and removed a part of it half a mile out of its place." To this the prophet Amos, ch. i. 1, and Zechariah, ch. xiv. 5, allude. An earthquake occurred at the crucifixion of Christ, accompanied with supernatural darkness, *Matt.* xxvii. 50, 51; *Luke* xxiii. 44, 45.

EARTHQUAKE, 1 *Kings* 19. 11, 12; *Is.* 29. 6; *Amos* 1. 1, &c.; *Zeck.* 14. 5; *Matt.* 24. 7, 27, 54, & 28. 2. *Acts* 16. 26.

Rev. 6. 12. a great *e.* & 8. 5, & 11. 19, & 16. 18.

EARTHQUAKES.—Political revolutions, *Rev.* vi. 12; *Hag.* ii. 6, 7; *Hab.* xii. 28.

EASE, denotes peace, rest, *Job* 12. 5, & 16. 12, & 21. 23; *Ps.* 25. 13, & 123. 4; *Deut.* 28. 65; *Is.* 32. 9, 11; *Jer.* 46. 27, & 48. 11; *Eccl.* 23. 42; *Amos* 6. 1; *Zeck.* 1. 15.

Luke 12. 19. take thine *e.* eat, drink, and be merry

Is. 1. 24. I will *e.* me of mine adversaries

Matt. 11. 30. my yoke is *e.* and my burden is light

Prov. 14. 6. knowledge is *e.* unto him that understandeth

1 *Cor.* 14. 9. words *e.* to be understood

James 3. 17. gentle *e.* to be entreated

EASIER, *Matt.* 9. 5; 19. 24; *Luke* 16. 17. 1 *Cor.* 13. 5. C. is not *e.* provoked

Heb. 12. 1. sin that doth so *e.* beset us

EAST and WEST, denoting the whole world, *Isa.* xlv. 6; *lix.* 19; *Matt.* viii. 11.

EAST.—Towards the point of the heavens in which the sun rises. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of the country of Canaan; and Balaam, Cyrus, and the wise men were said, therefore, to have come out of the east; *Num.* xxiii. 7; *Isa.* xlv. 11; *Matt.* ii. 1, 2. "From the east;" *Gen.* xi. 2, denotes the country east, or south-east of Mount Ararat. In travelling thence to the plain of Shinar, the descendants of Noah would pass southerly on the eastern side of the mountains of Media until they came opposite to Shinar, or to a point north-east of Babylon, from which, by a direct western course, they would pass to the plain of Shinar, the caravan route of the present day.

EAST, *Gen.* 28. 14, & 29. 1; *Ps.* 75. 6, & 103. 12; *Matt.* 2. 1, 2.

Is. 48. 5. bring thy seed from *e.*

Matt. 8. 11. many shall come from *e.* and west

Rev. 18. 12. way of kings *e.* might be

Gen. 41. 6. *e.* wind, *Ex.* 14. 21; *Job* 27.

21; *Ps.* 48. 7; *Is.* 27. 8; *Hos.* 12. 1, & 13. 15; *Hab.* 1. 9.

EASTER.—An improper translation; for the feast of the passover is meant, *Acts* xii. 4. Easter was the name of a Pagan festival observed in spring by our ancestors, in honour of the goddess Astarte or Eostro, a Saxon goddess, the Ashtaroth of Syria. In all other places *pascha* is rendered *passover*, the true meaning.

EAT—drink, *figuratively*, denoting the operation of the mind in receiving, understanding, and applying instruction. To oppress and undo, *Ps.* xiv.

4. It is said in Ezek. iii. 1, "Son of man, eat that thou findest, eat this roll, and go speak unto the house of Israel." Read attentively, meditate thoroughly, impress the things upon thy soul deeply; for thou must declare them with very great affection and tenderness, with exact faithfulness, and with undaunted courage. So in Jer. xv. 16. "Thy words were found, and I did eat them."

In John vi. 53, 56, our Saviour says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Except ye partake of those benefits which I purchased by my sufferings in my human nature, ye have no spiritual life, nor communion with God, but continue in your sins, and shall not partake of eternal life. Again, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." There is an intimate union and communion between us, he having a constant dependance upon me for life, which is his dwelling in me; and I giving out a constant influence and quickening virtue to make him live, which is my dwelling in him. And in John iv. 32, he says, "I have meat to eat which ye know not of." I have something to do which I prefer before bodily food, namely, to bring these Samaritans to believe in, and own me for the true Messiah.

The psalmist says, Ps. lxi. 9, "The zeal of thine house hath eaten me up." That fervent passion which I have for thy house, and service, and glory, and people, hath exhausted my natural moisture and vital spirits.

The ancient Hebrews would have regarded themselves as defiled by eating with people of a different religion. The first notice of this occurs in the history of Joseph; Gen. xliii. 32. Christ offended the Jews by eating with publicans and sinners; Matt. ix. 11. This indisposition to eat with strangers eventually became prevalent throughout the East, especially in India, where the people are divided into castes. The people of one caste will not eat, marry, &c., with the

people of another caste. The ancient Hebrews, at their meals, had each his separate table. Elkanah had two wives, and gave portions to each separately. According to Homer, this custom was common among the Greeks.

EATING at TABLE.—The Babylonians and Persians used to recline or lie down on table beds while eating, and the Jews adopted this custom, Amos vi. 4—7. The guests at the royal banquets or feasts, (Esther i. 6; vii. 8,) were placed on beds. Christ reclined in this manner when Mary anointed his feet, John xii. 3; and when John leaned on his bosom, John xiii. 25. His feet were not placed like ours when we sit, but as he reclined, they were easily touched, or wiped by any one coming behind him.

EAT.—"For who can eat, or who else can hasten hereunto more than I;" Eccl. ii. 25. Coverdale's translation gives the true sense;—"For who maye eat, drinke, or bring anythings to pass without him?" Read ver. 24, and it will be seen that this reading naturally follows. "This also I saw, that it was from the hand of God; for who can eat, and who can relish without him? For God giveth to man that is good," &c.

EAT, Gen. 8. 5, 6, 12, 13, & 18. 8. & 19. 2.

Gen. 2. 16. of every tree freely *e.* of tree of knowledge shalt not *e.* in day thou *a.* thereof, thou shalt surely die

17. in sorrow shalt thou *e.* of it

3. 14. dust shalt thou *e.* all thy days

Neh. 3. 10. *e.* the fat drink the sweet

Ps. 22. 26. meek shall *e.* and be

53. 4. *e.* up my people as bread

78. 25. man did *e.* angel's food

29. they did *e.* and were filled

Prov. 1. 31. *a.* of the fruit of their own way

Songs 5. 1. *a.* O friends, drink abundant.

Is. 1. 19. if obedient, ye shall *a.* the good of land

3. 10. shall *a.* fruit of doings

55. 1. come, yea, buy and *e.*

2. *a.* that which is good and let soul

65. 18. my servants shall *a.* but ye shall be hungry

Dan. 4. 33. did *e.* grass as an ox

Hos. 4. 10. shall *e.* and not have enough,

Hag. 1. 6; Mic. 6. 14.

Mic. 3. 3. *a.* flesh of my people

Matt. 6. 25. what shall we *e.* and drink
26. take, e. this is my body, *Mark*
14. 22; 1 Cor. 11. 24, 26, 28.
Luke 10. 8. a. such things as are set be-
 fore you
15. 23. let us *e.* and be merry
17. 27. they did *e.* they drank, they
 married, *28.*
John 6. 26. because ye did *e.* five loaves
53. except ye eat flesh of son of man
Acts 2. 46. did *e.* with gladness
1 Cor. 5. 11. with such an one no not to *a.*
8. 8. if we *e.* are we the better
10. 3. a. same spiritual meat
31. whether ye *e.* or drink, do all to
2 Thess. 3. 10. work not, neither should
 he *a.*
2 Tim. 2. 17. a. as doth a canker
Jam. 5. 3. e. your flesh as fire
Rer. 17. 16. shall *e.* her flesh and burn
Ps. 69. 9. zeal of thy house shall *e.* me
 up, *John 2. 17; Ps. 119. 189.*
Prov. 9. 17. bread *e.* in secret is pleasant
Songs 5. 1. e. my honeycomb with honey
Hos. 10. 13. having *e.* the fruit of lies
Luke 13. 26. have *e.* and drunk in thy
 presence
Acts 12. 23. Herod was *e.* up of worms
Judg. 14. 14. out of *e.* came meat
Is. 55. 10. give bread to *e.* and seed to
Nah. 3. 12. fall into mouth of *e.*
Ecc. 4. 6. a. his own flesh
Matt. 9. 11. why *e.* your master with
 publicans and sinners, *Luke 16. 2.*
John 6. 54. whoso *e.* my flesh and drink-
 eth my blood
57. he that *e.* me shall live by me
58. he that *e.* of this bread shall live
Rom. 14. 6. he that *e.* *a.* to the Lord
20. evil to man who *e.* with offence
1 Cor. 11. 29. e. and drinketh unworthi-
 ly *e.* and drinketh damnation, *27.*
Matt. 11. 18. John came neither *e.* nor
 drinking, *Luke 7. 33.*
19. Son of man came *e.* and drinking
24. 38. were *e.* and drinking, *Luke 17.*
27.
28. 28. as they were *e.* Jesus took
1 Cor. 8. 4. concern *e.* of those things

EBAL, E'-bal, *a heap, collection of old age*.—A descendant of Esau, Gen. xxxvi. 23.—A celebrated mountain over against Gerizim, Deut. xi. 29; xxvii. 28, &c. It lies to the south of Sichem, or Shechem, now called Nabalus, and is separated from Mount Gerizim by a narrow valley, about three miles long. Ebal is not so beautiful and fertile as Mount Gerizim. The two mountains rise to the height of 800 feet above the surface of the valley which separates them, and about 2,500 miles above the level of the sea. In the valley is the town of Nabalus, the Shechem and Sychar

of the Scriptures. It is supposed that Abraham was directed to offer up Isaac on Gerizim, and the precise spot is now pointed out to travellers.

But the event for which these mountains are most memorable is that which took place shortly after the arrival of the Israelites in the promised land; when (according to a previous commandment given by God through his servant Moses) the people drawn up, six tribes on Ebal and six on Gerizim, while the ark and the priests were stationed in the intermediate valley; and, as the priests recited the blessings and curses commanded by God, the tribes on Gerizim responded with "Amen" to the former, and those on Ebal to the latter; see Deut. xxvii, and Josh. viii. 30—35. An altar and stone, with the law inscribed on it, were set up, as previously commanded, on the summit of Ebal; or, as the Samaritan version reads, Gerizim; and the Samaritans ascribe the difference to the Jews having from spite altered the text. The Samaritans, who are now but few in number, and almost wholly confined to Nabalus, still regard Gerizim with peculiar reverence; towards it they turn when praying; to its summit they still repair four times in each year; and there they sacrifice the passover, consisting of seven lambs for the whole people. A level space of bare rock on the surface is regarded by them as particularly sacred; being, as they affirm, the place where the tabernacle and ark of God were pitched. Their temple was erected here when they were prevented assisting to rebuild that at Jerusalem on the return of the Jews from captivity. Thence arose the enmity to which such frequent allusions are made in the gospels; John iv. 20.

EBED, E'-bed, *a servant, or labourer*.—A person mentioned Judg. ix. 26.

EBED-MELECH, E-bed-me-lek, *the king's servant*.—An Ethiopian in the court of king Zedekiah. He was instrumental in saving Jeremiah from death by famine; Jer. xxxviii. 7; xxxix. 15—18.

EBENEZER, Eb-en-e'-zer, *the*

stone of help.—The name of a field where the Israelites were defeated; 1 Sam. iv. 1. He called it EBENEZER, the stone of help, saying, "Hitherto hath the Lord helped us."—Also a memorial-stone erected by Samuel to commemorate a victory over the Philistines; 1 Sam. vii. 12.

EBER, E'ber, *one that passes, anger, wrath.*—A descendant of Shem, Gen. x. 21.

EBIASAPH, E-by'-a-saf, *a gathering father.*—Son of Korah, 1 Chron. ix. 19.—Son of Elkanah, 1 Chron. vi. 23.

EBONY.—A tree supposed to be of the palm kind; the wood of which is imported from the East and West Indies. It is extremely solid, and of a jet black, capable of a very fine polish, Ezek. xxvii. 15.

EBRONAH, E-bro'-nah, *passing over.*—The thirty-first encampment of the Israelites, Num. xxxiii. 34.

ECCELESIASTES, Ek-kle-si-as'-tees, *a preacher.*—This book was probably written by Solomon at that period of his life when he had fully discovered the absolute vanity of all sublunary pleasures, pursuits, and distinctions, and when he made known to the world that the only satisfying and durable pleasure was to be found in the possession of true religion.

ED, Ed, *witness.*—An altar, Josh. xxii. 34.

EDAR, E'-dar, *a flock.*—A place, Gen. xxxv. 21.

EDEN, E'-den, *pleasure, or delight.*—The residence of our first parents in a state of purity and innocence. The name has been given to several places which from their situation were pleasant or delightful. But the opinion generally received on this subject, is that which places the garden on the lower Euphrates, between the junction of that river with the Tigris and the Persian Gulf, and is still exceedingly fertile. Some have thought it was in the neighbourhood of Damascus; others on the eastern side of Mount Libanus, and others in Arabia Felix, where traces of the word Eden are found. Others have selected some part of Media, Arme-

nia, and the northern parts of Mesopotamia. Probably God by some causes, and especially by the flood, has obliterated every vestige of the once fair and beautiful Eden, the scene of man's dreadful apostasy. Man must have no Paradise on earth; he must seek one to come, even "a better country."

Eden was the name of a district of Mesopotamia, and a pleasant vale, near Damascus; Isa. xxxvii. 12; Amos i. 5.—Also the son of Joah, 2 Chron. xxix. 12.—The houses of Eden might be pleasure-palaces of the Syrian kings, Amos i. 5. Because Eden was so pleasant and fertile, any country pleasant and fruitful is likened to it, or called by its name; Isa. li. 3; Ezek. xxviii. 13; xxxi. 9, 16, 18; Joel. ii. 3.

EDER, E'der.—A city of Judah; Josh. xv. 21.—A son of Mushi; 1 Chron. xxiii. 23.

EDIFY, EDIFICATION.—The original word signifies to *build*, and is applied to the people of God in association. The apostles represented the church as a house, a building of God, a temple, a habitation. The Lord Jesus is the chief corner-stone of this building—the "sure foundation," and believers are lively stones, built up a spiritual house; Eph. ii. 19–22; 1 Cor. iii. 9, 10; 1 Pet. ii. 5; thus constituting that church, which the Apostle calls "the household of God," Eph. ii. 19, or "the household of faith," Gal. vi. 10. It is evident from this view of the subject, that it is the duty of all believers to associate in holy fellowship for the edification or building up of the church. The promises of God, and the consolations of the Spirit, are not made so much to isolated persons, as to the church as a whole; Eph. iv. 8–16.

The term applied to individual character, denotes endeavours to instruct, comfort, console, and establish one another, by the means of grace, and by conversation and prayer with and for one another.

EDIFY or build up, Rom. 14. 19; 1 Thess. 5. 11; 1 Cor. 8. 1, & 10. 23, & 14. 4, 17; Acts 9. 31.

- Rom.* 15. 2. please neighbour to a.
 1 *Cor.* 14. 5. speak unto men to a.
 2 *Cor.* 10. 8. Lord hath given us for a.
 1 *Cor.* 14. 12. excel to the e. of church
 26. let all things be done to e. 5. 12.
 2 *Cor.* 12. 19. we do all things for your e.
Eph. 4. 12. for e. of the body of Christ
 16. increase to e. itself in love
 29. but what is good to use of a.
 1 *Tim.* 1. 4. minister questions rather
 than e.

EDOM, E'-dom, red, earthy, red earth.—*Gen.* xxxvi. 1. The name of Esau.—A province of Arabia which derives its name from Esau or Edom, who there settled in the mountains of Seir, in the land of the Horites, south-east of the Dead Sea. It signifies red, suggested by his singular appearance at his birth; *Gen.* xxv. 30; or more probably, because he sold his birth-right for a mess of red pottage; and so this country is most usually called, in scripture, the *Land of Edom*, and its inhabitants, *Edomites*. The Greeks corrupted Edom into *Idumea*; and, in a few instances, the sacred writers have adopted this term; *Isa.* xxxiv. 5, 6; *Ezek.* xxv. 15; xxxvi. 5.

The Edomites spread themselves from Mount Seir over a region which extended from the borders of the Ishmaelites eastward to the Desert of Paran westward, and from the Dead Sea north, to the Red Sea on the south. On the eastern bay they possessed two important ports Eloth and Eziongaber; 2 *Chr.* viii. 17. Hence, that part of the ocean took the name of the Sea of Edom or the Red Sea.

This country had high, inaccessible mountains of rock, on which the inhabitants depended for defence against the attacks of an invader. To this the prophets frequently allude: "The pride of thine heart has deceived thee," says Obadiah to Edom, "O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" *Obad.* iii. See also *Jer.* xlix. 16. The land was formerly fertile and agreeable, though mountainous and rocky, and well fulfilled the promise which Isaac made to Esau; *Gen.* xxvii. 39. "Thy dwelling shall be the fatness of the

earth, and of the dew of heaven from above." Yet for centuries past, Edom has exhibited only barren rocks, parched with drought, affording nutrition for neither animal nor vegetable life, and over-run with noxious reptiles. Its present desolation is a literal accomplishment of the divine threatenings, "Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." *Jer.* xlix. 17; *Mal.* i. 3.

EDREI, Ed'-re-i, a very great mass, cloud.—A town in the tribe of Manasseh; *Josh.* xiii. 12. It was a considerable place, judging from its ruins, which cover an extent of two miles in circumference. Also a town in the tribe of Naphtali; *Josh.* xix. 37.

EFFECT, 2 Chr. 34. 22; *Ezek.* 12. 23.

Is. 32. 17. e. of righteousness quietness

Mat. 15. 6. commandment of God of none e.

Mark 7. 13. making word of God of none e.

Rom. 3. 3. make faith of God without a.

4. 14. the promise made of none a.

9. 6. not as though the word hath none e.

Gal. 5. 4. Christ is become of no a. to you

1 *Cor.* 16. 9. door and e. is open

2 *Cor.* 1. 6. which is e. in enduring

Eph. 3. 7. the e. working of his power

4. 16. according to the e. working of

Phil. 6. faith may become e.

Jam. 5. 16. a. prayer of a righteous

EFFECTUALLY, Gal. 2. 8; 1 *Thess.* 2. 13.

EFFEMINATE, addicted to filthy lusts; 1 Cor. vi. 9. This name was given to men, who suffered themselves to be abused by men, contrary to nature.

EGG, Deut. 22. 6; *Job* 6. 6, & 39. 14; *Is.*

10. 14, & 59. 5; *Jer.* 17. 11; *Luke*

11. 12.

EGLAH, Eg'-lah, heifer, chariot, round.—The sixth wife of David, and mother of Ithream; 2 *Sam.* iii. 5.

EGLAIM, Eg'-la-im, drops of the sea.—A city east of the Dead Sea, in the land of Moab; *Isa.* xv. 8.

EGLON, Eg'-lon, a heifer, a chariot. A king of Moab, to whom the Israelites were in subjection for 18 years. He was assassinated by Ehud; *Judges* iii. 12—30.—A city whose king was Debir; *Josh.* x. 3.—The name of a city in the tribe of Judah; *Josh.* xv. 39.

EGYPT, *E'-jipt, that binds or straitens.*—A country called in Hebrew, Mizraim. It is six hundred miles long and three hundred broad. It is bounded on the south by Ethiopia, on the north by the Mediterranean Sea, on the east by the Red Sea, and on the west by Lybia; Exod. iii. 20. Egypt is now the 'basest of kingdoms,' as declared in prophecy, Ezek. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years, Gen. xxxix. 1, &c. It was anciently called Chemia, or the land of Ham; and the present Copts call it *Chemt*, perhaps because Ham resided there. The Hebrews call it Mizraim; and the Arabs to this day call it *Mesr*, from Mizraim, the son of Ham, who peopled it. It is probable that Ham settled in this country, as it is called by the psalmist, "the Land of Ham;" (lxxvii. 12; cvi. 22;) a title given to no other territory possessed by his sons. Pathros was the fifth son of Mizraim, and the father of the Pathrusim. His posterity settled towards the southern extremity of Egypt; and appear to have been numerous. They are often mentioned in connection with the Egyptians, Isa. xi. 11; Jer. xlv. 1, 15; Ezek. xxix. 14. At the extremity of this part of the country stood Syene, the southern boundary of Egypt; ver. 10.

But it was in the northern part of Egypt that most of the transactions connected with the history of the people of God took place. This portion of the country is called by profane writers, Lower Egypt, or the Delta, from its triangular form. It commences about one hundred miles inland, at the place where the Nile divides itself into two great branches, one of which runs north-east, and the other north-west, till they fall into the Mediterranean Sea. Each of these streams formerly divided in its progress into the minor branches, so that the river discharged its waters into the sea at seven distinct outlets; from which it obtained, among pagan

writers, the appellation of the "seven mouthed Nile." Several of these at present are choked up; and others grow gradually more shallow. The prediction of the prophet, therefore, appears likely to be literally fulfilled: "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod," Isa. xi. 15.

The tract of country inclosed between the two outermost streams and the sea, formed the kingdom of the Pharaohs, in the times of the patriarchs. The capital city of this state, in the days of Moses, was Zoan; for Asaph says, "He wrought his signs in Egypt, and his wonders in the fields of Zoan." It was the most ancient city in Egypt; since Moses, wishing to convey a striking idea of the antiquity of Hebron, tells us, that it "was built seven years before Zoan in Egypt," Num. xiii. 22. And it continued to be a principal city in the days of Isaiah; xix. 11—13; xxx. 4. At length it perished, Ezek. xxx. 14. On the east of Lower Egypt, towards the sea, between the desert of Paran, and the most eastern branch of the Nile, lay the pleasant land of Goshen, which Joseph obtained of Pharaoh for the residence of his brethren, Gen. xlvii. 6.

Egypt has ever been famous for its fertility. It abounds with the best of vegetables, and cattle of the best quality, and with the finest corn. Abraham removed to it when a famine was in the land of Canaan, and afterwards Jacob and his family. The heat of summer is excessive, but fruits abound. Lower Egypt produces the most excellent dates, almonds, figs, lemons, oranges, olives, &c. Date trees greatly abound; and some villages are surrounded by such numbers, as to seem embosomed in a forest. These form a great source of subsistence. The threat to cut them down, (Jer. xlv. 22, 23,) was, therefore, exceedingly terrible, and involved in utter ruin. The horses are very fa-

mons. The river abounds with fish, crocodiles, and hippopotami. The practice of charming snakes so as to carry them about safely, still prevails there. Ps. lviii. 4, 5; Jer. viii. 17.

The vegetable productions of Egypt, in their size, number, and rapidity of growth, almost surpass belief; besides those already mentioned, they consist of lentils, sesamum, mustard, flax, anise, saffron wood, tobacco, rice; pumpkins, melons, and cucumbers, which grow almost visibly, and are said to gain an inch in volume hourly—in many parts the *Holcus dura* is extensively grown, which forms the prevailing food of the people—citrons, pomegranates, apricots, and bananas, with numerous other valuable fruits. Egypt produces the most beautiful flowers and splendid shrubs to be found on any portion of the globe.

The cause of this great fertility is the annual overflow of the river Nile. Towards the end of May, it begins to rise; and before the end of June overflows its banks, and by degrees covers the whole country; rising about 25 feet above the level of its channel. For about three months, nothing is to be seen from the eminences, but a vast expanse of water; in which are scattered numerous towns and villages, elevated with great labour, and causeways leading from one to another; interspersed with groves and fruit trees, the tops of which alone are visible. At the close of September, the waters begin to subside; and before the end of November the river retires to its usual channel, leaving the land covered with a rich mud. In this, the husbandman sows his seed; and in January and February, the ground is covered with vegetation and ripening corn; and affords a most cheering landscape to the delighted inhabitants. To places which are above the level of the inundation, the water is raised by various mechanical contrivances; and distributed in rivulets over the thirsty ground. These rivulets are regulated by sluices, which the husbandman can open or shut at discretion. He frequently effects this

by removing or replacing the stoppages with his foot. In the greatest part of this singular country, rain seldom falls: but the ground having imbibed so much moisture during the inundation, vegetation flourishes through the hottest season, without any fresh supply.

The Nile produces large quantities of excellent fish. The plenty, which even bondmen enjoyed in this country, was recollected with regret by the sensual Israelites, after they had been delivered from slavery. "We remember," they murmured, "the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic." "We sat by the flesh pots and did eat bread to the full;" Num. xi. 5; Exod. xvi. 3. As the Nile so enriched Egypt, it was natural for the people to value it highly. Accordingly they dignified it with the title of "the River," by way of eminence; Exod. i.—xii. "the Egyptian sea;" Isa. xi. 15. "the Flood of Egypt;" Amos viii. 8; ix. 5; boasted, "My river is mine own, I have made it for myself;" Ezek. xxix. 3; and even paid it divine honours.

But the fertility of the soil was not the only source of their affluence. The Egyptians were also extensively engaged in commerce and manufactures. So early as the days of Jacob, caravans from Arabia brought their spices to Egypt, and took back the produce of the country in exchange. The inhabitants excelled in the making of linen from a superior species of flax, with which their fields abounded. Multitudes of people, chiefly women, were employed in the various manufactures. Hence Isaiah, when describing the effects of a dreadful calamity which should afflict Egypt, in order to mark its great extent, says, "They that work in fine flax, and they that weave nets shall be confounded;" Isa. xix. 9. The superior elegance of this article caused it to be much sought after by the delicate and luxurious of other nations. The Jewish ladies decked their beds "with

the fine linen of Egypt," Prov. vii. 16: and the rich merchants of Tyre are represented as forming the sails of their gallant ships of "fine linen with brodered work from Egypt," Ezek. xxvii. 7. With all these advantages, the inhabitants and princes acquired immense wealth. This fact is attested by all historians who have noticed them; but the most convincing proofs of its truth exist to the present day, in the stupendous monuments of their almost unlimited resources which still remain. Well therefore might the sacred penman tell us of, "the pomp of Egypt," "the precious things of Egypt," "treasures in Egypt;" &c. Ezek. xxxii. 12; Dan. xi. 43; Heb. xi. 26.

The arts and sciences were very early cultivated here, and maintained a greater degree of perfection, for some ages, than was found in any other nation. Hence Pythagoras, Plato, and many ancient philosophers and legislators of Greece and Rome, travelled here to complete their studies. The Egyptians excelled in geometry, astronomy, mechanics, architecture, medicine, agriculture, and most of the arts and sciences. They studied morals, politics, and philosophy; and were esteemed by the best informed of the ancients as the fathers of almost every useful discovery, and the great promoters of human knowledge. The sacred writers confirm this account, when stating the intellectual superiority of Solomon, they tell us, that his wisdom "excelled all the wisdom of the Egyptians;" 1 Kings iv. 30; and represent as a great advantage to Moses, that "he was learned in all the wisdom of the Egyptians;" Acts vii. 22. How awfully conspicuous therefore were the power and indignation of the Almighty, when, on account of the abominable idolatry of this people, "he mingled a perverse spirit in the midst thereof, and caused Egypt to err in every work thereof; when the princes of Zoan became fools, and the wise counsellors of Pharaoh brutish!" Isa. xix. 11—17.

In the time of Abraham both the monarch and his princes recognized God, and respected the rights of matrimony and hospitality; Gen. xii. 10—26. When Joseph, his great grandson, was made prime minister of Egypt, the splendour of the court had greatly increased; yet the sovereign and the nobles acknowledged the wisdom and goodness of Divine Providence, and acted towards the Israelites with great kindness. But when Moses stood before Pharaoh, the government had become despotic; the people were given up to the arts of magic and sorcery; and brute animals were the objects of worship; Exod. i.—xiv. This degeneracy increased, till the Egyptians had raised, not only their deceased worthies, but beasts, birds, fishes, and reptiles, with the most insignificant plants and vegetables, to the rank of deities. An ox was their principal god, and he was associated in their worship with dogs, cats, serpents, insects, leeks, onions, &c. So gross was their superstition, that they became the ridicule of their idolatrous neighbours. Their political spirit sunk with their moral character; and, after suffering dreadful calamities from various invaders, Egypt was at length reduced to a degraded province, tributary to foreign despots. The pages of inspiration are full of the most awful threatenings of the divine vengeance against the cruelty and impiety of this people; and the historians of all succeeding ages conspire to show the exact fulfilment of those predictions. The situation of Egypt at present, and for more than two thousand years past, is a striking comment on the prediction of the prophet Ezekiel. "It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them and they shall no more rule over the nations," Ezek. xxix. 15. See xxx., xxxi., xxxii.; Isa. xix.; Jer. xliii.

Egypt was divided into two districts:—*Upper Egypt*, or Thebais, and *Lower Egypt*, or the Delta. The Nile is the largest river of the

old world. Rising in the interior of Africa, it enters Egypt by Syene, which borders on Ethiopia, and flows to Cairo, along a valley eight miles broad, between two ridges of mountains, one of which extends to the Red Sea, and the other terminates in the deserts of Lybia. On entering Egypt by Rosetta, the country, though flat, presents a most delightful prospect, by the perpetual verdure of the palm trees on each side of the line; the orchards watered by the river, with orange, lemon, and other fruit trees, which grow in great abundance, present a pleasing aspect, and the same appearance obtains all the way to Cairo.—Throughout the greater extent of the country the land is flat, interspersed with thin woods of palms and sycamores, with villages of mud-walled cottages built on artificial mounds—in the interior one sees only palm trees, single or in clumps, which become more rare the farther he advances—wretched villages and a boundless plain, which at different seasons is an ocean of fresh water, a miry morass, a verdant field, or a dusty desert; and on every side an extensive and foggy horizon, affording but little relief to the eye of the beholder.

Egypt has several lakes, the Mareotis, to the south of Alexandria: this lake was for many ages dried up, till the British, in 1801, cut the dykes of the neighbouring canal, thereby letting in the water on its site, till then occupied by salt marshes, cultivated lands, and even villages—Lake Aboukir, which was dry till 1778, when an irruption of the sea, breaking through the embankment by which it was protected, again covered its site with water—Lake Etoko, to the east, which communicates with the sea by a narrow mouth; and that of Menzaleh, formed by the junction of large gulfs.

The remains of antiquity in Egypt are numerous and splendid. They have occupied volumes; but we can only just mention a few. In the ruins of Thebes, the ancient capital of Upper Egypt, the No-Ammon of

the prophets, palaces and temples almost entire, with columns and statues innumerable, are still seen; and which appear to be preserved to eclipse the glory of modern grandeur. The obelisks are square taper columns of great height and beauty, covered with hieroglyphics, the sacred language of Egypt. One erected by Sesostria, probably the Shishak of the Scriptures, which is one hundred and eighty feet high, still adorns Rome. The Labyrinth is an immense pile of buildings, including twelve palaces, which contain fifteen hundred rooms above the surface of the ground, and as many beneath it. The Lake Mareotis which was dug to correct the irregularities in the overflows of the Nile, was at least eighteen or twenty miles in circuit. The Sphynx is the statue of a monster with a human head and neck and a lion's body. The height of the head and neck is twenty-seven feet; the neck, at the juncture with the body, thirty-three feet wide and twenty thick; and the body one hundred and twenty feet long.

But the most celebrated of these antiquities are the *Pyramids*. These stupendous structures rise from a square base, gradually narrowing towards the summit. Numbers of these erections of all sizes are scattered over every part of Egypt. The most celebrated are situated not far from the place where the Nile divides itself into various branches. The largest of them is built on a rock. The length of each side of its square base is six hundred and ninety-three feet; and the length of the line measuring from the corner to the top, is the same. Its perpendicular height is four hundred and eighty feet; and its base covers upwards of eleven acres of ground. Its sides correspond exactly with the four quarters of the compass. The ascent to the summit is by steps, running all round, made of massy polished stones; the lowest four feet deep and three broad, diminishing in size as they ascend. The top, which from below appears a

point, is found to be a plain eighteen feet square. Several apartments and passages have been discovered in the interior of this pyramid; and an oblong trough, that has generally been esteemed a tomb, though some think it was intended for purposes of sacrificing. One hundred thousand men are said to have been employed in constructing this vast pile, who were relieved every three months by an equal number; and thirty years to have been thus consumed before it was completed.

The date of these structures is lost in their remote antiquity; but it is highly probable that they were built by the Israelites during the time of their bondage in Egypt. This, Josephus, the Jewish historian, expressly asserts; and the Scriptures inform us, that the descendants of Jacob built treasure cities for Pharaoh; that the Egyptians made them serve with rigour, and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; Exod. i. 11—14. Now though the surface of the pyramids is covered with large stones, yet the interior of many of them is filled with sun-dried bricks, which are composed of clay mixed with straw, the very kind of bricks made by the Israelites. Herodotus, a Greek historian, who lived almost five hundred years before the Christian era, tells us that, in his time, there was an inscription on the great pyramid, stating, that the expense of radishes, onions, and garlic, consumed by the workmen during its erection, amounted to sixteen hundred talents of silver, or about twenty-five thousand pounds sterling; and these are precisely the articles of food on which the Israelites fed *gratis*, or at the expense of others during their bondage; Num. xi. 5. The Egyptian monarchs usually employed slaves to erect their great works; and frequently engraved on them by way of boast, "No Egyptian had a hand in this structure." In this, they were imitated by Solomon, 1 Kings ix. 17—22. The Israelites therefore, be-

ing "Pharaoh's bondmen," Deut. xv. 15, were the class of persons most likely to be employed in raising the pyramids. Herodotus also informs us that the building of the pyramids occupied one hundred years; and if we deduct the time that Joseph governed Egypt and the generation that survived him from the two hundred and fifteen years of the sojourning of Israel in Egypt, there will remain a century for the duration of their servitude. The Egyptians themselves affirmed to Diodorus Siculus, who flourished a little before the birth of our Saviour, that one pyramid was erected by *Amosis*, and another by *Inaron*; names which lead the ear directly to Moses and Aaron. Lastly, One of the pyramids has evidently never been completed. Might it not be left in that state when the Israelites fled from Egypt? and be suffered to remain unfinished in consequence of the confusion occasioned by the destruction of the monarch and his princes in the Red Sea?

M. Bunsen says, "The bones of the two oppressors, (Cheops and Chephren, builders of the first and second,) who for two generations tormented hundreds of thousands day after day, have been torn from their sepulchral chambers, which were destined to defy the curiosity and destructiveness of men, and preserve their bodies from the annihilation which they dreaded. But the good and philanthropic king, (Mycerinus, builder of the third,) who put an end to the inhuman oppression of the people, and in consequence of this, lived in poetry and song, even to the latest times, as the people's darling, has, even to our days, although his coffin has been broken open, remained in his own pyramid, and has now, rescued from the mass of ruins, found a resting-place worthy of him.* A notable destiny! The old monarchy of the Pharaohs, of which he was the eighteenth ruler, has passed away; two other monarchies have followed it, and the des-

* The body of this king is now in the British Museum.

troyers of the most ancient have also made their exit from the stage of history. The gods of Egypt have crumbled into dust; 'son of the Pharaohs' is a name of reproach in the Pharaohs' land; even the language has grown dumb among the people. The body of Mencheres, (Mycerinus,) however, now rests more securely than it did 5,000 years ago—in the world-ruling island which is protected by the might of freedom and civilization, still more than by the waves which encircle it—amid the treasures of every realm of nature, and the most sublime remains of human art."

The country of Egypt, after many wars, and frequently changing its masters, is at present under the dominion of the Turkish government; and the people, from being the most learned and enlightened in the world, are become abject slaves, and are now sunk into the grossest ignorance.

EGYPT, *River of*, Josh. xv. 47.—The river of Egypt, and Hamath, formed the two extremities of the country. When Solomon, therefore, at the dedication of the temple, assembled all Israel, from Sihor of Egypt, even unto the entering of Hamath, the river of Egypt, it means that guests from every place between the northern and southern extremities of his dominions, attended on that occasion. It does *not* mean the Nile, but the Sihor, or the brook Bezor, which runs into the Mediterranean; 2 Chron. xii. 8. See 1 Chron. xiii. 5.

Egypt, — Symbolical now for wickedness; Rev. xi. 8.

EHI, E'-hy, *my brother*.—The sixth son of Benjamin; Gen. xli. 21.

EHUD, E'-hud, *he that praises*.—The son of Gera, a Benjamite; Judges iii. 15. A left-handed person who delivered Israel from the oppression of Eglon, king of Moab, who had enslaved them eighteen years. Being appointed to convey to him the annual tribute, Ehud having delivered the present, pretended he had something of importance to tell the king, and having obtained a private audi-

ence, stabbed him to the heart with a poniard. See Jud. iii. 15—26.

EKER, E'-ker, *barren, feeble*.—A descendant of Judah; 1 Chron. iii. 27.

EKRON, Ek'-ron, *barrenness*.—A city of the Philistines. It fell by lot to the tribe of Judah; Josh. xv. 45, afterwards given to the tribe of Dan. It was near the Mediterranean, about 34 miles to the west of Jerusalem. It was a powerful city; Josh. xix. 43.

ELADAH, El'-a-dah, *the eternity of God*.—A descendant of Ephraim the patriarch; 1 Chron. vii. 20.

ELAH, E'-lah, *an elm, oak, or oath*.—A ruler of Edom; Gen. xxxvi. 41.

—The son of Baasha, king of Israel; 1 Kings xvi. 6.—The name of a valley, a few miles south-west of Jerusalem, where David slew the giant Goliath; 1 Sam. xvii. 19.

ELAM, E'-lam, *a young man, a virgin, secret, an age*.—The eldest son of Shem, who settled in a country to which he gave his name; probably Persia.—**Elam**.—Elam, the town or country peopled by Elam, is to be found in ancient authors under the names of Elana, Elah, Elas, Elan, or Elon; Gen. x. 22.

ELASAH, El'-a-sah, *the doings of God*.—One of the sons of Pashur; Ezra x. 22.

ELATH, E'-lath, *a hind, strength, an oak*.—A place in the wilderness; Deut. ii. 8.—A part of Idumea, on the Red Sea, the emporium of Syria in Asia. It was taken by David, who there established an extensive trade. Solomon also built ships there; 2 Chron. viii. 17, 18.

EL-BETH-EL, El-beth'-el *the God of Bethel*.—A place where Jacob built an altar; Gen. xxxv. 7.

ELDAAH, El'-da-ah, *the knowledge of God*.—A grandson of Abraham; Gen. xxv. 4.

ELDAD, El'-dad, *loved of God*.—One of the seventy elders of Israel; Num. xi. 24—25. He and Medah had the gift of prophecy.

ELDERS. Anciently persons were chosen for office, and important duties on account of their age, wisdom, and experience. The Jewish elders were

the magistrates and rulers of the people; Ex. iii. 16. The appointment of elders to assist Moses, is narrated; Ex. xviii. 13—26; Num. xi. 16—30. Thus seventy elders were enrolled as judges. From the institution of elders many think originated the Sanhedrim or council of the Jews.

Elder in the New Testament is a general name, comprehending under it all such as have any ecclesiastical function, as apostles, pastors, teachers, or other church officers; 1 Tim. v. 17; Tit. i. 5. The apostle Peter calls himself an elder, "The elders that are among you I exhort, who also am an elder," 1 Pet. v. 1.

ELDER, Gen. 30. 21; 2 John 1; 3 John 1
Gen. 25. 23. *a. shall serve younger, Rom.*
9. 12.

1 Tim. 5. 1. rebuke not an *e.* but

2. entreat *e.* women as mothers

1 Pet. 5. 1. *e.* I who am an *e.*

5. younger submit yourselves to *e.*

Deut. 32. 7. ask thy *e.* they will tell thee

Ezra 10. 8. according to counsel of *e.*

Joel 2. 16. assemble *e.* Ps. 107. 32.

Acts 14. 23. ordained *e.* in every church

15. 23. *e.* and brethren send greeting, 6.

20. 17. called the *e.* of the church

1 Tim. 5. 17. *e.* that rule well accounted

worthy

Tit. 1. 5. ordain *e.* in every church

Heb. 11. 2. *e.* obtained good report

Jam. 5. 14. sick call for *e.* of church

Rev. 4. 4. four-and-twenty *e.* sitting, 10,

& 5. 6, 8, 11, 14, & 11. 16, & 19. 4, &

7. 11, 13, & 14. 3.

ELDERS, the twenty-four.—Eminent saints, perhaps patriarchal believers; Rev. iv. 10; Heb. xi. 2.

ELEAD, E'-le-ad, *witness of God*.—A grandson of Ephraim, killed in the city of Gath; 1 Chron. vii. 21.

ELEALEH, E-le-ay'-leh, *burnt offering of God*.—A town of the tribe of Reuben; Num. xxxii. 37.

ELEASAH, E-le-ay'-sah, *the doings of God*.—The son of Helez; 1 Chron. ii. 39.

ELEAZAR, E-le-ay'-zar, *help, or court of God*.—The third son of Aaron, and his successor in the priesthood; Ex. vi. 23.—He entered the promised land with Joshua, and died there. The high-priesthood was vested in his family to the times of Eli; Num. xx. 26—28; Josh. xxiv. 33.—The son of Abinadab; 1 Sam. vii. 1.—The

son of Dodo, one of David's worthies; 1 Chron. xi. 11—18.—The son of Eliud; Matt. i. 15.

ELECT, or chosen, is spoken, (1) of Christ, who was chosen and set apart by God the Father to the great work of mediation and redemption; Isa. xlii. 1; Matt. xii. 18. (2) Of good angels, whom God chose from among the rest to eternal life and happiness: "I charge thee before the elect angels," 1 Tim. v. 21. (3) Of the Israelites, who were God's chosen and peculiar people; Isa. lxv. 9, 22. (4) Of such as are chosen by God in Christ to eternal life and salvation out of all the nations upon earth; Tit. i. 1. Believers are exhorted by faith and good works to make their "calling and election sure," 2 Pet. i. 10.

ELECT, chosen, choice one

Is. 42. 1. *e.* in whom my soul delighteth

45. 4. for Israel my *e.* I have called

65. 9. my *e.* shall inherit it

22. my *e.* shall long enjoy work

Matt. 24. 32. for *e.* sake days shortened

24. if possible, deceive very *e.*

31. gather together his *e.* from four

Luke 18. 7. God avenge his own *e.*

Rom. 8. 33. to charge of God's *e.*

Col. 3. 12. put on as the *e.* of God

1 Tim. 5. 21. charge thee before *e.* angels

2 Tim. 2. 10. endure all things for *e.*

Tit. 1. 1. according to faith of God's *e.*

1 Pet. 1. 2. *e.* according to fore-know-

ledge of God

2. 6. corner-stone *e.* precious

2 John 1. *e.* lady

13. *e.* sister

1 Pet. 5. 13. church *e.* with you saluteth

Rom. 9. 11. purpose of God according

to *e.*

11. 6. remnant according to *e.* of grace

7. *e.* hath obtained it and rest blinded

23. touching *e.* they are beloved

1 Thess. 1. 4. knowing your *e.* of God

2 Pet. 1. 10. make calling and *e.* sure

EL-ELOHE-ISRAEL, El-el-o'-he-iz'-ra-el, *to God the God of Israel*.—The name of an altar erected by Jacob; Gen. xxxiii. 20.

ELEMENTS. The constituent parts of compound bodies. Fire, air, earth, and water, used to be called elements; but it is now ascertained that all these are compounds. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming; 2 Pet. iii. 10. (See *Heavens*.) Elements also signi-

fy the alphabet of letters, and syllables formed of them; and the phrase is thence used to signify the rudiments, or first principles of a science; Col. ii. 8; Heb. v. 12. The "rudiments of this world," which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel; Col. ii. 20—22.

ELEMENTS. "But the day of the Lord will come, as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with a fervent heat; the earth also, and the works that are therein shall be burned up;" 2 Pet. iii. 10. Estius, by the *elements*, understands the *elements* of which this terraqueous globe is composed. But the *melting* of these is mentioned ver. 12. Macknight thinks, that the apostle is speaking of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, and the air itself, all which burning furiously, will be disunited and separated. God can effect the great change mentioned by Peter, by resolving the atmosphere, &c., into its primitive elements, and open the bowels of the earth, and let loose its fires.

Sir Roderick Murchison says, "I infer from the increase of temperature in deep mines, and from outbursts of igneous matter, that the existence of a central heat cannot be denied." Sir David Brewster, one of the most accomplished philosophers of the day, stated in 1862, to the University of Edinburgh—"Imprisoning under its elastic crust fire and water, and other elements of danger, their explosive forces are exhausted in the earthquake, and find vent in the volcano, the safety-valve of the great caldron which boils beneath our feet." Dr. Cumming strikingly observes;—"The very earth on which our houses, and our castles, and our banks, and our warehouses are built, is just a charged live shell. The mere surface, a few thousand feet in depth, is the shell; but the interior, some 7,000 miles in

diameter, is one ocean of surging fire: and God has only to withdraw the repressive force, and the elements shall melt with fervent heat, and the earth and the things that are therein shall all be burned up."

ELEPH, E'-lef, learning.—A city; Josh. xviii. 28.

ELHANAN, El-hay'-nan, grace, gift.—The son of Dodo, one of David's warriors; 2 Sam. xxi. 19; 1 Chr. xi. 26.

ELI, E'-ly, the offering or lifting up. A high-priest of the Hebrews, who succeeded Abdon, and governed the Hebrews, both as priest and Judge, during forty years. He was a descendant of Ithamar, the fourth son of Aaron. The high-priest's office had been till his time in the family of Eleazar, the elder branch of Aaron's family, and probably was transferred to him by the command of God, as a testimony of his approval of his services as the judge of Israel. See 1 Sam. ii. 27, 28. Thus God highly honoured him.

His old age was embittered by the evil conduct of his two sons Hophni and Phinehas. This he must have attributed to his parental indulgence, and his neglect of salutary discipline and restraint. Hence Samuel was directed to announce to him the judgments that would fall upon his family for such criminal neglect; 1 Sam. iii. 11—18. These judgments were deferred some years, but they fell upon him at last with dreadful severity. Eli appears to have been suitably affected under a conviction of his guilt, and as a true penitent, to have cast himself at the feet of his offended God, 1 Sam. iii. 18. "It is the Lord; let him do what seemeth him good."

His two sons carried the ark with them into battle in order, as they presumed, to secure victory. But they were wicked. The ark was taken, and they were slain. "Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God." At length the cry of distress was heard, upon the arrival of a messenger, who thus related to him the

fatal event of the battle :—"Israel is fled before the Philistines, and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken," verse 17. This was more than he could bear. "When mention was made of the ark of God," in the excess of his sorrow, unable to support himself, "he fell backward, and his neck brake, and he died," verse 18. Having attained the age of ninety-eight years, during forty of which he had judged Israel. See 1 Sam. i. 3.

Also, Eli, or Heli; Luke iii. 23.

ELIAB, E-ly'-ab, *God my father*.—The son of Helon, prince of the tribe of Zebulun, Num. i. 9.—The son of Jesse, David's brother, 1 Sam. xvi. 6.—One who joined David at Ziklag, 1 Chron. xii. 9.—The son of Elkanah, a Levite, 1 Chron. vi. 27.

ELIADA, E-ly'-a-dah, *the knowledge of God*.—The son of David by one of his concubines, 2 Sam. v. 16.—A general in Jehoshaphat's army, 2 Chr. xvii. 17.

ELIAH, E-ly'-ah, *God the Lord*.—A descendant of Benjamin, 1 Chron. viii. 27.—One who returned from captivity, Ezra x. 26.

ELIAHBA, E-ly'-ah-bah.—One of David's worthies, 2 Sam. xxiii. 32.

ELIAKIM, E-ly'-a-kim, *the resurrection of God*.—The son of Hilkiash, Hezekiah's steward, 2 Kings xviii. 18.—Jehoiakim, king of Judah; his name was changed from Eliakim to Jehoiakim, 2 Kings xxiii. 34.

ELIAM, E-ly'-am, *the people of God*.—The father of Bathsheba, the wife of Uriah, 2 Sam. xi. 3.—A son of Ahithophel, one of David's worthies, 2 Sam. xxiii. 34.

ELIAS, E-ly'-as, *God the Lord*.—See **ELIJAH**.—John the Baptist, Matt. xvi. 14; xvii. 12.

ELIAS.—"Art thou (speaking to John the Baptist) *Elias?* And he saith, *I am not;*" John i. 21. Supposed to contradict the declaration of Christ in Matt. xi. 14; xvii. 12, 13, in which he declares that John was the **ELIAS**.—The Jews had an expectation,

founded on a literal interpretation of **Malachi**, that before Messiah came, *that very same Elias, or Elijah*, would rise from the dead, and appear again on earth. John truly answered that he was not *that* Elias. But, as he came in the *spirit and power of Elijah*, our Saviour might with truth assure his disciples that John was that **Elias** or **Elijah**, whose coming **Malachi** had, in a figurative sense, foretold. See Luke i. 17, and Matt. xvii. 13.

ELIASAPH, E-ly'-a-saf, *the Lord increaseth*.—The son of Deuel, a prince of the tribe of Gad, Num. i. 14.

ELIASHIB, E-ly'-a-shib, *the God of conversion*.—Son of Elienai; 1 Chr. iii. 24.—A singer; Ezra x. 24.—A Jewish high-priest. He was the grandson of Joshua, the high-priest, and rebuilt part of the wall of Jerusalem; 1 Chron. xxiv. 12.

ELIATHAH, E-ly'-a-thah, *thou art my God*.—A son of Heman, and a singer in the temple, 1 Chr. xxv. 27.

ELIDAD, E-ly'-dad, *beloved of God*.—Son of Chislon, appointed to divide the land of Canaan, Num. xxxiv. 21.

ELIEL, El'-e-el, *God my God*.—The name of two of David's mighty men, 1 Chron. xi. 46; xii. 11.

ELIENAI, E-le'-e-na-i, *the God of mine eyes*.—One of the posterity of Benjamin, 1 Chron. viii. 20.

ELIEZER, E-le'-e-zer, *the help of God*.—A native of Damascus, and steward of Abraham's house, Gen. xv. 1—3.—The son of Moses, Exod. xviii. 4.—A Levite, 1 Chron. xv. 24.—The son of Zichri, a commander under Solomon, 1 Chron. xxvii. 16.—The son of Dodavah, a prophet, 2 Chron. xx. 37.—The name of one who returned from Babylon, Ezra x. 23.

ELIHOREPH, El-e'-ho'-ref, *the God of winter, of youth*.—A Jewish scribe, 1 Kings iv. 3.

ELIHU, E-ly'-hew, *himself, my God*.—One of David's worthies, 1 Chron. xii. 20.—A porter of the temple, 1 Chron. xxvi. 7.—A brother of king David, 1 Chron. xxvii. 18.—Grandfather of Elkanah, father

of Samuel, 1 Sam. i. 1. — One of Job's friends, the native of a place or country called Buz. He attended the conference between Job and his three friends. After listening to the arguments on both sides, he obtained liberty to speak. He censured Job's three friends for their insinuations of hypocrisy, and being the victim of Divine judgments. He also censures some of Job's unguarded expressions in answer to his three friends; and then in a sublime and affecting manner, he reminds Job of the majesty, purity, and infinite wisdom and justice of the Most High, as motives to humility, submission, and patience; Job 32—37.

The lenity and moderation of Elihu beautifully contrast with the asperity of the other three. His spirit is mild, equitable, free from adulation and severity, and admirably adapted to soothe and comfort the mind of God's afflicted servant.

ELIJAH, E-ly'-jah, *God is my Lord*.—A Jewish prophet, a native of the town of Tishbe, situated in the land of Gilead, beyond the Jordan. See 1 Kings xvii.; xviii. 19. He was raised up by Divine Providence to effect most important and glorious purposes; especially to oppose idolatry, &c. Elijah is introduced, saying to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years," &c.; 1 Kings xvii. 1. These years were three and a half; Luke iv. 25; Jas. v. 17. Revenge from Ahab was expected, and therefore the Lord commanded Elijah to conceal himself beyond Jordan, near the brook Cherith. He obeyed, and there God fed him by ravens. Water being scarce there, God sent him to Zarephath, a city of the Sidonians. To a widow gathering sticks without the city, he applied for water, and then for bread. She said, "As the Lord liveth, I have no bread, but only a handful of meal," &c.; 1 Kings xvii. 12; the miracles he performed are recorded in the following verses.

The famine became extreme, and

Ahab sent forth persons to search for forage. Obadiah, one of the royal officers, being thus employed, Elijah met him, and directed him to say to Ahab, "Behold, Elijah is here!" Ahab came and charged him with being the cause of the terrible calamity; to which the prophet firmly replied, that it was the fault of Ahab and his house who had offended God by their idolatries. The test to discover the troubler of Israel is described, 1 Kings xviii. 17, &c. After this, Elijah said to Ahab, "Go, eat and drink, for I hear the noise of abundance of rain." Elijah went to the top of Carmel, and throwing himself on the earth, sent his servant to look toward the sea. He went six times without seeing any thing; but the seventh time reported, that he saw a cloud rising out of the sea, as large as a man's hand. Elijah said to his servant, "Go, and say unto Ahab, Prepare thy chariot, and away, that the rain stop thee not." The king got into his chariot, and went to Jezreel. Elijah girded up his loins, and ran before Ahab's chariot; and the rain fell in abundance.

Jezebel, the wife of Ahab, threatened Elijah for slaying her prophets, which caused him to flee. Why did not he who had wrought such miracles, stand his ground? Alas! his faith failed him, and he conferred with flesh and blood instead of trusting in God. He fled to Beersheba, and from thence into Arabia Petrea. Exhausted with fatigue, he threw himself down beneath a juniper tree, and requested God to take him out of the world. An angel touched him, and said, "Arise and eat." Looking around him, he saw a cake baked on the coals, and a cruise of water; he ate and drank, and again slept. The angel again awakened him, and said, "Rise and eat; the journey is too great for thee." He rose, ate and drank, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

In the cave God said unto him, "What doest thou here, Elijah?" And he said, "I am very jealous for

the Lord of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." The Lord said, Go forth, and stand at the entrance of thy cave. When there, a strong wind passed by, but the Lord was not in the impetuous wind; after this, the earth trembled, but the Lord was not in the earthquake; after the earthquake there was a fire; but the Lord was not in the fire; after this fire the breathing of a gentle wind; that instant Elijah prostrated himself on the earth, and covered his face in his mantle. The Lord asked him as before, What doest thou here, Elijah? and he answered as before. The Lord said to him, "Return to the wilderness of Damascus, anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be prophet in thy room. Whosoever escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Nor do thou think, that thou only hast continued faithful to my covenant, for I have reserved seven thousand men in Israel, who have not bowed their knees to Baal, who have not adored him, by lifting up their hands to their mouths and kissing them." Elijah, therefore, departing from mount Horeb, went into the tribe of Ephraim, and called Elisha. Some years after, Ahab having seized Naboth's vineyard, and Jezebel condemned that honest Israelite, the Lord commanded Elijah to reproach Ahab with his crime. Elijah met him going to Naboth's vineyard to take possession of it, and said, "In the very place where the dogs licked the blood of Naboth shall they lick thy blood also. And the dogs shall eat Jezebel by the wall of Jezreel."

Ahaziah, the son and successor of Ahab, having fallen from the platform of his house, sent to consult Baal-zebub, the idol-god of Ekron. Elijah, by Divine command, met the messengers, and assured them that

the king would not recover. They returned and related this to the king, who became wroth and sought his life. See 2 Kings i. 5—18. His translation is graphically described, 2 Kings ch. 2. While he and Elisha were walking and talking together, angelic hosts in the form of a fiery or radiant chariot and horses descended, and coming between them separated them; for Elijah mounting the chariot was by a whirlwind carried into heaven, while Elisha, who beheld him ascend, cried to him, "My father, my father, the chariot of Israel, and the horsemen thereof;" after which he saw him no more, but gathering up the mantle which Elijah dropped as he was ascending, he returned to the banks of the Jordan, and with Elijah's mantle smote the waters, which again divided, and he passed through them. And by this the sons of the prophets, who were spectators, became convinced that the spirit of Elijah had descended upon Elisha; 2 Kings iii. 1—16.

ELIJAH *being fed by ravens*, has been ridiculed by infidels, and represented as incredible, &c. All things are possible with God, and no one can doubt his power to have worked a miracle in Elijah's case. However, the original word OREBIM, rendered *ravens*, signifies *Arabian*. See 2 Chr. xxi. 16; Neh. iv. 7; where it is correctly rendered *Arabian*. According to *Bereshith Rabba*, (a Rabbinical commentary on Genesis,) there anciently was a town near Bethshan, where Elijah concealed himself, and Jerome a learned writer of the fourth century, says, that the *Orebim*, inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. His testimony is of great value, because he spent several years in Palestine to enable him to understand, to explain, and translate the Holy Scriptures. The Arabic version considers the word as meaning a people, *Orabim*, and not ravens or fowls of any kind. Jarchi, a Jewish commentator, gives the same interpretation. It is, therefore, most likely that some

of the inhabitants of Oreb or Orbo, furnished the prophet with food, being *especially and divinely directed* so to do; for we cannot suppose that Elijah would receive his meat from such unclean animals as ravens are, contrary to that law of which he was so zealous and intrepid a defender.

ELIJAH.—“*He (Elijah) answered him, Go tell thy lord, Behold, Elijah is here,*” &c.; 1 Kings xviii. 8, 9. It has been asked why Obadiah should fear that Ahab would slay him, for telling him that Elijah was in such a place? The reason is implied in verse 12; namely, that Obadiah feared the providence of God would direct the prophet to avoid the search of Ahab, as he hitherto had done; and that Ahab would put Obadiah to death, for not securing him when he had it in his power.

ELIJAH mocked them, and said, cry aloud—peradventure he *sleepeth, &c.* See 1 Kings xviii. 27, &c. These taunts of Elijah, were founded on the absurd and grovelling ideas entertained by the Heathens of the gods they worshipped. They ascribed to them certain employments; to one the management of the winds, to another, that of the water, &c; the cares of which were supposed necessarily to distract their minds at particular periods. The same notions still prevail among the Heathen of the limited powers of their deities. Thus Siva, the principal god of the Hindoos, we are told once fell into a profound reverie, and that, in consequence, there were great public calamities. At a particular season of the year he is represented as engaged in the pleasures of the chase. To gratify him with them, his image and that of his favourite wife, are taken from his temple, placed in a car, and carried out to the open fields. Sometimes he is supposed to have gone on a long journey. Sometimes he is said to be reposing, particularly on one occasion, when he assumed the form of a porter, he wearied himself with his task, and fell asleep through fatigue. See Isa. xl. 28.

ELIKA, *El'-e-kah, pelican of*

God.—The Harodite, one of David's valiant men, 2 Sam. xxiii. 25.

ELIM, *E'-lim, the rams, the strong, the stags.*—The sixth encampment of the Israelites, Exod. xv. 27.

ELIMELECH, *E-lim'-e-lek, my God is king.*—A person driven by famine from Bethlehem into Moab, Ruth i. 1—5.

ELIOENAI, *El-e-o'-en-ay, towards him are my eyes,* 1 Chron. iii. 24.—Son of Neariah, 1 Chron. iii. 23. (2) Son of Becher, 1 Chron. vii. 8. (3) Son of Meshelemiah, 1 Chron. xxvi. 3. (4) Son of Zereshiah, who separated from his wife because she was of a foreign religion, Ezra viii. 4; x. 22.

ELIPHAL, *El'-e-fal, the God of deliverance.*—A son of Ur, one of David's great warriors; 1 Chron. xi. 35.

ELIPHALET, *E-lif'-fa-let, the God of deliverance.*—A son of David; 2 Sam. v. 16.

ELIPHAZ, *El'-e-faz, endeavour of God.*—Son of Esau; Gen. xxxvi. 4.—One of Job's friends, who came to console with him in his affliction. He was a native of Teman in Idumæa; and as Eliphaz, the son of Esau, had a son called Teman, from whom the place took its name, there is reason to conclude that this Eliphaz, was a descendant of the former. If so, then Job lived in the Patriarchal age; Job ii. 11.

ELIPHELEH, *E-lif'-fe-leh, the judgment of God.*—A singer and porter in the temple, 1 Chr. xv. 21.

ELISABETH, or ELIZABETH, *E-liz'-a-beth, the oath of God.*—The wife of Zacharias, mother of John the Baptist. She was a woman of exalted piety, and she had the spirit of prophecy, as is evident from her beautiful songs, Luke i. 5, 6, 41—45. Elizabeth hid herself five months, Luke i. 24. It appears that the ladies of ancient Palestine observed the custom which prevails among the Hindoos and other Eastern females of the present day, who from motives of delicacy, secluded themselves from the society of their nearest acquaintance for a considerable period. immediately

previous to the birth of their first child.
Ward.

ELISEUS, El-i-see'-us.—The Greek name of Elisha, Luke iv. 27.

ELISHA, E-ly'-shah, *salvation of God*.—The son of Shaphat, Elijah's disciple, and successor to Elijah, in the prophetic office, 1 Kings xix. &c. Elijah having received God's command to anoint Elisha as his successor, he found him at Abel-meholah ploughing with twelve pair of oxen. He threw his mantle over him as a symbol of his being clothed with the Spirit; and under that influence he immediately left all, and devoted himself to God's service. Immediately after the ascension of Elijah, he gave evidence of his inspiration by smiting the waters of the Jordan, and they parted asunder and opened him a passage! His life, character, acts, &c., are most interesting. The whole should be carefully read and studied. See 2 Kings 2, and following chapters.

ELISHA, the destruction of 42 little children through his instrumentality, is said by infidels to have been an act of cruelty and revenge.—The original word in 2 Kings ii. 23, 24, (NEARIM,) *little children*, also means young persons who are grown up. Isaac was called (NAAR) a *lad*, when he was *twenty-eight* years old; Joseph when *thirty*; and Rehoboam when he was *forty* years of age. Bethel was a principal seat of Ahab's idolatry; and these men, no doubt, instigated by the priests of Baal, came out from that city to insult the prophet, exclaiming—*Ascend, thou bald-head; ascend, thou bald-head*, in allusion to Elijah's ascension to heaven, of which they had heard, but which they did not believe. Elisha did not *curse them* from any petulant temper of his own, but "in the name of the Lord;" that is, he declared and foretold, in his name and authority, the punishment he would inflict upon them, and thus acted as a minister of the Supreme Governor of the world. Such a punishment could not have resulted from the angry resentment of the prophet only, but from A DIVINE IMPULSE.

ELISHAH, E-ly'-shah, *it is God, God that gives help*.—The son of Javan, Gen. x. 4.

ELISHAMA, E-lish'-a-man, *God hearing*.—The son of Ammihud, Num. vii. 48.—Two of David's sons, 1 Chron. iii. 6, 8.—The father of Nethaniah, 2 Kings xxv. 25.—A levite, 2 Chron. xvii. 8.

ELISHAPHAT, E-lish'-a-fat, *my God judgeth*.—The son of Zichri, 2 Chron. xxiii. 1.

ELISHEBA, E-lish'-e-bah, *God hath sworn*.—The daughter of Amminadab, and wife of Aaron, Ex. vi. 23.

ELISHUA, El-e-shu'-a, *God is my salvation*.—A son of David, 2 Sam. v. 15.

ELIUD, E-ly'-ud, *God is my praise*.—Matt. i. 14.

ELIZAPHAN, E-liz'-a-fan.—The son of Uzziel, uncle to Aaron, Num. iii. 30.—One of the deputies appointed to divide the land of promise, Num. xxxiv. 25.

ELIZAR, E-ly'-zar, *God is my strength, my rock*.—The son of Shedeur, of the tribe of Reuben, Num. vii. 30.

ELKANAH, El-ka'-nah, *the seal of God*.—The son of Korah, Ex. vi. 24.—The husband of Hannah, and father of Samuel, 1 Sam. i. 1. See 1 Chron. xii. 6.

ELKOSHITE, El'-ko-shite. — An inhabitant of Elkith, a village in Galilee, Nahum i. 1.

ELLASAR, El'-la-sar, *revolting from God*.—A city of the Canaanites, Gen. xiv. 1.

ELM. The Hebrew word *allah*, here rendered elm, is elsewhere translated into oak, Hosea iv. 13.

ELMODAM, El'-mo-dam, *God of measure, of the garment*.—One named in the genealogy of Christ, Luke iii. 27.

ELNAAM, El'-na-am. — One of David's worthies, 1 Chron. xi. 46.

ELNATHAN, El'-na-than, *God's gift*.—The grandfather of Jehoiadab, king of Judah, Jer. xxxvi. 12.—A person of consequence mentioned Ezra viii. 16.

ELOI, or **ELOHIM**, El'-o-hy, El'-o-hym.—One of the names of Deity. The derivation is traced to a root found

in the Arabic, meaning to *adore*. God is great, the High and Lofly One, and must be revered and adored. *Elohim* is plural, and is generally associated with singular verbs and pronouns—denoting thereby the trinity of persons in the unity of the Godhead, Gen. ii. 26.—*ELOI, my God*.—This word is derived from *EL*, or *ALAH*, to adore; or from *EL* and *JAH*, the mighty and infinite *Jehovah*. In Ps. 22. we “read, *ELI! ELI! my God, why hast thou forsaken me?*” Christ on the cross quoted these words; but he uttered them in the Syro-Chaldaic.

ELON, E'-lon, oak, grove, strong.—A city in the tribe of Dan. Josh. xix. 43.—A Hittite, father of Esau's wife, Gen. xxvi. 34.—A man of Zebulun, Num. xxvi. 26.—A judge of Israel, Judges xii. 11.

ELON-BETH-HANAN, E'-lon-beth'-ha-nan, house of great mercy.—A place in the land of Judah, 1 Kings iv. 9.

ELOQUENT, of an elegant and clear speech, penetrating, affecting, animating, &c, Ex. 4. 10; Is. 3. 8; Acts 18. 24.

ELOTH, E'-loth, strong.—A seaport of Edom, on the Red Sea, 2 Chron. viii. 17.

ELPAAL, E'l'-pa-al.—A descendant of Benjamin. 1 Chron. viii. 12.

EL-PARAN, E'l'-pay'-ran.—A place. Gen. xiv. 6.

ELTEKEH, E'l'-te-keh.—A city in the tribe of Dan. Josh. xix. 44.

ELTEKON, E'l'-te-kon.—A town in the tribe of Judah. Josh. xv. 59.

ELTOLAD, E'l'-to-lad.—A town in the tribe of Judah.—Josh. xv. 30.

ELUL, E'-lul, cry, outcry.—The sixth month of the Jewish ecclesiastical year, and the twelfth of their civil, answering to our August and part of September, containing twenty-nine days.

ELUZAI, E-lew'-za-i, God is my strength.—An officer in David's army; 1 Chron. xii. 5.

ELYMAS, E'l'-e-mas, a sorcerer, a magician.—A sorcerer struck blind for opposing Paul; Acts xiii. 8, 11.

ELZABAD, E'l'-za-bad, dowry of

God.—Son of Shemaiah, a Levite, a porter of the temple; 1 Chron. xxvi. 7. The name of one of David's worthies; 1 Chr. xii. 12.

ELZAPHAN, E'l'-za-fan.—Descendant of Levi; Ex. vi. 22.

EMBALMED 'him', Gen. 1. 26. An ancient art of preserving the body from putrefaction. The Egyptians excelled in it, and the ancient Israelites imitated them. The process was expensive, but effectual. The embalming of the body, was the preservation of it by saltpetre, myrrh, aloes, and other substances, which were either wrapped around it by means of bandages, or were placed in its cavities by incisions made into them. By this means, the bodies of friends were often preserved for ages. Some of those thus prepared still exist, after many hundred of years. Many are to be seen in the British Museum, London.

The price of embalming a single body averaged from £35 to £300; that of the poor was much less. The features of the deceased person were often painted on the coffin. Sometimes it was placed upright against the wall for years, a perpetual *memento mori* to its survivors. Generally, embalmed bodies were placed in subterranean vaults in the ground, or in the rock. In these vaults in Egypt, mummies in great numbers have been found after the lapse of two or three thousand years. Sepulchres have been opened in which thousands of bodies have been found, placed in rows one upon another, all preserved by means of bitumen.

EMBOLDEN. To make daring or bold; Job 16. 3; 1 Cor. 8. 10.

EMBRACE. To receive kindly; Gen. xxix. 13.—To shelter from the rain; Job xxiv. 8.—To love wisdom; Prov. iv. 8.—To love and trust the promises; Heb. xi. 13.—Affectionate salutations; Gen. xlviii. 10, 11.

EMBROIDER. Working in gold, silver, or silk thread by the needle, upon cloth, stuffs, or muslins, of various figures. We read of “fine linen and brodered work from Egypt,”

"raiment of needlework," and "clothing of wrought gold." The drapery of the tabernacle, the priestly garments, &c., must have been exquisitely beautiful; for in addition to the skill in embroidery which the Israelites acquired in Egypt, much of their skill was the result of Divine direction; Ex. xxviii. 39; xxxv. 35.

EMERALD. A precious stone of a beautiful green colour, and next in hardness to the ruby. The deepest colours are the most valuable. It was one of the stones in the breast-plate of the high-priest; Ex. xxviii. 18.

EMERODS. A disease, the character of which is not exactly known. Most commentators consider it to be what is now called *piles*; Deut. xxviii. 27; 1 Sam. v. 12.

EMIMS, E'-mims, fears of terrors, people.—Ancient inhabitants of the land of Canaan, beyond Jordan, defeated by Chedorlaomer and his allies; Gen. xiv. 5.

EMINENT, high, honourable, Ezek. 16. 24, 31; 17. 22.

EMMANUEL, Em-man'-u-el, God with us.—One of the titles of the Messiah, which Jesus Christ verified by becoming incarnate, God with us, and dying for guilty man, and then rising from the grave, for his justification; an indication of his eternal power and Godhead. He was "God manifest in the flesh;" Isa. vii. 14; viii. 7; Matt. i. 23.

"The stretching out of his wings shall fill the breadth of thy land, O Emmanuel," Isa. viii. 8. St. Matthew says, that this prophecy was accomplished in the birth of Christ, born of the virgin Mary, in whom the two natures, divine and human, were united; and so in this sense he was really Emmanuel, or God with us; Matt. i. 23. Had no prediction taught the world to expect a deliverer; had no miracle declared him the great Lord of the universe; had no voice from heaven proclaimed him the beloved Son of God, he must have stood confessed the predicted Emmanuel, God with us, in his compassion to the miserable, in his patience with the

froward, in his forbearance towards the evil and unthankful, in his clemency to the guilty. The gospel of our Emmanuel breathes "peace on earth and good will to men;" its unbounded liberality diffuses its influence over the whole world of mankind; its professed aim and end are to confer all possibly attainable happiness on every human being, in the life which now is, and perfect and everlasting felicity in that which is to come.

EMMAUS, Em'-ma-us, or Em-may'-us, people despised. A village seven or eight miles north of Jerusalem, in the tribe of Judah, celebrated as the place for Christ's interview with two of his disciples; Luke xxiv. 13.

EMMOR, Em'-mor, an ass.—The father of Sychem; Acts vii. 16.

EMPTY, Gen. 31. 42, & 37. 24, & 41. 27. Ex. 23. 15. none shall appear before me e. 34. 20; Deut. 16. 16.

Deut. 15. 13. shalt not let him go away e.

Judg. 7. 16. with e. pitchers and lamps

2 Sam. 1. 22. sword of Saul return not e.

Hos. 10. 1. Israel is an e. vine he brings

Luke 1. 53. rich hath he sent e. away

Is. 34. 11. stones of e.

EMULATION, means striving to excel in what is good, Rom. 11. 14; in what is evil, Gal. 5. 20.

ENAM, E'-nam, a fountain.—A town; Josh. xv. 34.

ENAN, E'-nan.—A descendant of Naphtali; Num. i. 15.

ENCAMP, signifies to besiege; 2 Sam. xi. 11. To fix tents in journeying; Num. ii. 17; Ex. xiv. 2. To be protected by the angel of the Lord; Psalm xxxiv. 7.

ENCHANTMENTS.—Incantations by lustral fires, fumigations; Ex. vii. 11; Num. xxiii. 23.

ENCOUNTER, to provoke, to dispute; Acts xvii. 18.

ENCOURAGE, to embolden, to animate; Deut. i. 28; 1 Sam. xxx. 6.

'END of the world,' Matt. xxiv. 3; 1 Cor. x. 11; Heb. ix. 26. means the conclusion of the age;—the close of the Jewish dispensation, including church and state.

ENDS 'of the earth,' Ps. xxii. 27; 1xvii. 7; Isa. v. 26; xli. 5; xlv. 22; the inhabitants of the earth to its remotest parts.

END of all flesh is come, *Gen. 6. 13.*
Deut. 32. 20. see what their *e.* shall be
Ps. 37. 37. e. of that man is peace
Sg. 4. make me to know my *e.* and
 measure
73. 17. then understood I their *e.*
102. 27. thy years have no *e.*
119. 98. seen an *e.* of all perfection
Prov. 5. 4. her *e.* as bitter as wormwood
14. 12. e. thereof are ways of death
Ecc. 4. 8. n. o. e. of all his labour
7. 2. that is the *e.* of all men
8. e. is better than beginning
Is. 9. 7. of his government shall be no *e.*
Jer. 5. 31. what will ye do in *e.* thereof
17. 11. t. his *e.* shall be a fool
29. 11. to give an expected *e.*
51. 17. there is no hope in thy *e.*
Lam. 4. 18. our *e.* is come, our *e.* is near,
Ezek. 7. 2, 6, 7, 10, 12; Amos 8. 2.
Ezek. 21. 25. when iniquity shall have
 an *e.*
Dan. 8. 19. at time appointed *e.* shall be
12. 8. what shall be *e.* of these things
13. go thy way till the *e.* be
Eab. 2. 8. at e. it shall speak and not lie
Matt. 13. 39. harvest is *e.* of world
24. 3. what sign of *e.* of world
6. but e. is not yet, *Luke 21. 9.*
Rom. 6. 21. e. of those things is death
22. ye have the *e.* everlasting life
10. 4. Christ is *e.* of law for righteous-
 ness
14. 9. to this *e.* Christ both died and
 rose
1 Tim. 1. 5. e. of the commandment is
 charity
Heb. 6. 8. whose *e.* is to be burned
16. oath—make an *e.* of all strife
7. 3. beginning—nor *e.* of life
13. 7. consider *e.* of their conversation
Jam. 5. 11. seen the *e.* of the Lord
1 Pet. 1. 9. receiving *e.* of your faith
4. 7. e. of all things is at hand
17. e. of those that obey not gospel
Rev. 21. 6. beginning and *e.* 22. 18, & 1.
 8; *1 Sam. 3. 12.*
Jer. 4. 27. make a full *e.* 5. 10, 18, & 30.
 11; *Ezek. 11. 13.*
Num. 23. 10. last *e.* *Jer. 12. 4; Lam. 1.*
9, & 4. 18; Dan. 8. 19, & 9. 24.
Deut. 8. 16. latter *e.* 32. 29; *Job 42. 12;*
Prov. 19. 20; 2 Pet. 2. 30.
Ps. 119. 33. unto the *e.* *Dan. 6. 26; Matt.*
24. 13, & 28. 20; John 13. 1; 1 Cor.
1. 8; Heb. 3. 6, 14, & 6. 11; Rev.
2. 26.
ENDS, *1 Tim. 1. 4; Heb. 7. 16.*
Ps. 22. 27. all *e.* of the world remember
 65. *e.* confidence of all *e.* of earth
 67. *e.* of all *e.* of earth shall fear him
 98. *e.* of all *e.* of earth have seen salva-
 tion
Prov. 17. 24. eyes of fool in *e.* of earth
Is. 45. 22. be ye saved all ye *e.* of earth
52. 10. all *e.* of earth see salvation
Ezek. 9. 10. his dominion to *e.* of earth
Acts 13. 47. for salvation to *e.* of earth
1 Cor. 10. 11. on whom *e.* of world come
ENDOR, *En'-dor, fountain, or eye*

of generation.—A city in the tribe of
 Manasseh, where the witch resided
 whom Saul consulted; according to
 Eusebius, it was four miles south of
 Mount Tabor; *1 Sam. xxviii. 7; Jos.*
xvii. 11.

ENDOW, to give a portion, *Gen. 30. 20;*
Ex. 22. 11.—To receive the spirit;
2 Chr. 2. 12, 13; Luke 24. 49; Jam.
3. 13.

ENDURE, to last, to persevere, to be
 patient in adversity, to hold fast,
Job 8. 15, & 31. 23.

Gen. 33. 14. as children are able to *e.*
Ps. 80. 6. weeping may *e.* for a night
102. 26. they perish, but thou shalt *e.*
Prov. 27. 24. doth crown *e.* to every
 generation

Ezek. 22. 14. can thy heart *e.* or hands
Mark 4. 17. no root and *e.* but for a time
2 Tim. 2. 8. e. hardness as good soldier
 10. *1. e.* all things for elect's sake
 4. *3.* they will not *e.* sound doctrine
 5. watch thou *e.* affliction, do

Heb. 12. 7. if ye *e.* chastening
Matt. 10. 22. that *e.* to end shall be
 saved, *24. 13; Mark 13. 13.*

John 6. 27. meat which *e.* unto life
1 Cor. 13. 7. charity *e.* all things
Jam. 1. 12. blessed is the man that *e.*
 temptation

Ps. 9. 7. the Lord shall *e.* for ever, *102.*
12, 26, & 104. 31—his name, *72. 17.*
 —his seed, *89. 29, 36. e.* for ever.

1 Chr. 16. 34, 41. his mercy *e.* for ever,
2 Chr. 5. 13, & 7. 3, 6, & 20. 21; Ezra
3. 11; Ps. 106. 1, & 107. 1, & 118. 1,
2, 3, 4, 29, & 136. 1—26, & 138. 8;
Jer. 33. 11; Ps. 111. 3. his righte-
 ousness *e.* for ever—*10. praise e.—*
117. 2. truth of Lord *e.*—*119. 160.*
 every one of thy judgments *e.*—*185.*
13. thy name *e.*—*1 Pet. 1. 25.* word
 of Lord *e.*

Ps. 19. 9. fear of Lord *e.* for ever
Heb. 10. 34. in heaven *e.* substance
Jam. 5. 11. we count happy who *e.*
Ps. 81. 15. should have *e.* for ever
Rom. 9. 22. e. with much long-suffering
2 Tim. 3. 11. what persecutions I *e.*

Heb. 6. 16. had patiently *e.* he obtained
 10. *32.* ye *e.* a great fight of afflictions
 11. *27.* he *e.* as seeing him who is in-
 visible

12. 2. e. the cross
3. e. contradiction
Ps. 30. 5. his anger *e.* but a moment
 52. *1.* goodness of God *e.* continually
 100. *5.* his truth *e.* to all generations
 145. *13.* and thy dominion *e.* through-
 out all generations

ENEAS, *E-ne'-as, laudable.*—A
 man of Lydda, restored to the use of
 his limbs by Peter; *Acts ix. 34.*

EN-EG'LAIM, *En-eg-lay'-im, the*
eye of the calves.—A town once on the
 east side of Sodom; *Ezek. xlvii. 10.*

ENEMY, *En*. 15. 6. 9; *Pa*. 7. 5.

Ex. 23. 22. I will be an *e*. to thy *e*.
Deut. 32. 27. I feared wrath of the *e*.

1 *Sam*. 24. 19. And *e*. will he let him go
Job 23. 10. counteth me for his *e*.

Ps. 7. 5. let *e*. persecute my soul
8. 2. mightiest still the *e*. and avenger

Prov. 27. 6. kisses of *e*. are deceitful
Is. 63. 10. he turned to be their *e*. and

1 *Cor*. 15. 26. last *e*. destroyed is death
Gal. 4. 16. am I therefore become your *e*.

2 *Thess*. 3. 15. count him not as *e*.
Jam. 4. 4. friend of world *e*. with God

1 *Kings* 21. 20. mine *e*. *Ps*. 7. 4; *Mic*. 7.
8, 10; *Job* 16. 9; *Lam*. 2. 22.

Ex. 23. 4. thy *e*. *Prov*. 25. 21; *Rom*. 12.
20; *Matt*. 6. 43.

Mic. 7. 6. man's *e*. are men of
Rom. 5. 10. if when *e*. were reconciled

1 *Cor*. 15. 25. put all *e*. under his feet
Phil. 3. 18. *e*. to the cross of Christ

Col. 1. 21. *e*. in your minds by wicked
Gen. 22. 17. his *e*. *Ps*. 68. 1, 21, & 112. 8,

& 132. 18; *Prov*. 16. 7; *Is*. 69. 18,
& 66. 6; *Heb*. 10. 13.

Deut. 32. 41. my *e*. *Ps*. 18. 17, 48, & 23,
5, & 119. 98, & 139. 22, & 143. 12; *Is*.

1. 24; *Luke* 10. 27.
32. 31. our *e*. *Luke* 1. 71, 74.

Ex. 23. 22. thy *e*. *Num*. 10. 35; *Deut*.
23. 48, 53, 55, 59, & 33. 29; *Judg*. 5.

31; *Ps*. 21. 8, & 19. 9, & 110. 1;
Matt. 22. 44; *Heb*. 1. 13.

Gen. 3. 15. I will put *e*. between
Rom. 8. 7. the carnal mind is *e*. against

God
Eph. 2. 15. abolished *e*.; 16. slain *e*.

EN-GANNIM, *En-gan'-nim*, the
eye of protection, or *well of gardens*.—
A city in the tribe of Judah; *Josh*.
xv. 34.—A city in the tribe of Issa-
char; *Josh*. xix. 21.

EN-GEDI, *En'-ge-dy*, *fountain of the goat or of happiness*. A city near Sodom. It is also called Hazazon-Tamar, or the *palm-tree city*; 2 *Chron*. xx. 2. It abounded with cypress, vines, and trees producing balm; *Song* i. 14. Josephus says this city stood near the lake of Sodom, about 30 miles south-east of Jerusalem. It was in the cave of Engedi that David had an opportunity of killing Saul, who was then in pursuit of him; 1 *Sam*. xxiv. According to travellers who have seen it, the cave was sufficiently large for 600, without being seen from the entrance.

ENGINES. Instruments of war, invented for the preservation of a place; 2 *Chron*. xxvi. 15. and for destruction; *Ezek*. xxvi. 9. "He

shall set engines of war against thy walls."

ENGRAVE, to cut or carve; *Ex*. 23. 11.
It is God's work, *Zech*. 3. 9; *Is*. 49.
16.

EN-HADDAD, *En-had'-dah*, *quick sight*.—A city belonging to the tribe of Issachar; *Josh*. xix. 21.

EN-HAKKORE, *En-hak'-kore*, *fountain of him who prayed*.—A place so named by Samson, where he quenched his thirst after slaying the Philistines; *Judges* xv. 19.

EN-HA-ZOR: *En-ha'-zor*. [*Grass of the fountain*.] A city of Naphtali; *Josh*. xix. 37.

ENJOIN, *Esth*. 9. 31; *Job* 36. 23; *Ps*.
17. 15; *Phil*. 8; *Heb*. 9. 20; 1 *John*
3. 2.

ENJOY, *Num*. 36. 8; *Deut*. 28. 41.
Lev. 23. 34. land *e*. her sabbaths, 43.

Ecc. 2. 24. his soul *e*. good
Acts 24. 2. we *e*. great quietness

1 *Tim*. 4. 17. giveth richly all things to *e*.
Heb. 11. 25. *e*. pleasures of sin for

ENLARGE, *Ex*. 34. 24; *Mic*. 1. 16.
Gen. 9. 27. God shall *e*. Japheth

Deut. 33. 20. blessed be he that *e*. Gad
2 *Sam*. 22. 37. *e*. my steps. *Ps*. 18. 36.

Ps. 4. 1. *e*. me when in distress
25. 17. troubles of my heart *e*.

119. 32. when thou shalt *e*. my heart
Is. 5. 14. hell hath *e*. herself

54. 2. *e*. the place of thy tent
60. 5. thine heart shall fear and be *e*.

Hab. 2. 5. *e*. his desire as hell
2 *Cor*. 6. 11. our desire is *e*. 13.

ENLARGEMENT, *Esth*. 4. 14.

ENLIGHTEN. To give the light,
(1) of reason; *John* i. 4. "And the
life was the *light* of men." (2) Of
revealed truth; *Heb*. vi. 4; *Eph*. i.
18. "The eyes of your understand-
ing being *enlightened*." (3) Of sensible
comfort in the time of affliction; *Psa*.
xviii. 28. "The Lord my God will
enlighten my darkness."

ENLIGHTEN darkness, *Ps*. 18. 23.
Ps. 19. 8. command is pure *e*. the eyes
Eph. i. 18. understanding being *e*.
Heb. 6. 4. impossible for those once *e*.

ENMITY. Bitter and deep-rooted
hatred; *Gen*. iii. 15. The carnal
mind; *Rom*. viii. 6.—The friend-
ship of the world; *James* iv. 4.

EN-MISHPAT, *En-mish'-pat*, *fountain of judgment*.—A place sometimes
called Kadeah; *Gen*. xiv. 7.

ENOCH. *E'-nok*, *dedicated, discip-*

Ised.—The son of Jared, and father of Methusaleh; Gen. v. 18—21. He was born. A. M. 622, and to distinguish him from Enoch the son of Cain, he is called *the seventh from Adam*; Jude 14. Though he lived to a degenerate age, yet he stood the highest in the scale of moral excellence. While multitudes were walking according to their evil propensities, fulfilling the lusts of the flesh, Enoch was humbly and acceptably walking with God. He was like a bright star amid surrounding darkness. The expression "walking with God" is very important. It includes reconciliation with God. Enoch doubtless knew that as a sinner he was lost, and his faith must have discerned the great Mediator, Christ Jesus. He rested upon Christ for Divine acceptance, and God looked upon him through the face of his Anointed. His faith produced that exemplary "*walking*," or conduct, which so illustriously distinguished him from his contemporaries. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God;" Heb. xi. 5.—The history of Enoch is comprised in three words, (walked with God) while the exploits of an Alexander, a Cæsar, or any of the scourges and destroyers of mankind, swell to many volumes.

ENOCH. Son of Cain, in honour of whom the first city mentioned in scripture was called *Enoch*, by his father Cain, who built it; Gen. iv. 17. It was situated east of Eden.

ENOCH. "And Enoch also *the seventh from Adam*;" Jude 14. He was not the seventh man from Adam that was born into the world, for, probably, thousands were born before him; but he was as the Jews express it, the seventh generation from him.

ENON, or ÆNON, E'-non, a cloud, his fountain.—A place near Salim, by the river Jordan, where John baptized, because it abounded with water; John iii. 23.

ENOS, E'-nos, fallen man, subject to

all evil.—The son of Seth, and father of Cainan; Gen. iv. 26. Great was the wickedness of the world then; but God had a remnant who feared and loved him. Hence the remarkable statement:—"Then began men to call upon the name of the Lord;" rather, "Then began men to call themselves (or to be called) by the name Jehovah." Some had always called on or worshipped the Lord; but now that the faithful associated together, apart from the ungodly to observe publicly the rites sanctioned by Heaven. The importance of this separation may be seen in Gen. vi. 1—4.

ENOUGH I have, Gen. 23. 9, 11.

Gen. 45. 23. It is *e.* Joseph is yet alive

Ec. 36. 5. bring more than *e.*

2 Sam. 24. 16. said to angel, it is *a.*

1 Kings 19. 4. it is *a.* take away

Prov. 30. 15, 16. say not it is *e.*

Hos. 4. 10. eat and not *e.* Hag. 1. 6.

Matt. 10. 25. it is *e.* for disciple

Mark 14. 41. it is *e.* the hour is come

Luke 15. 17. bread *a.* and to spare

ENRICHED, 1 Cor. 1. 5; 2 Cor. 9. 11.

Pa. 65. 9. thou *a.* it with river of God

ENRIMMON, En-rim'-mon, well of weight.—Neh. xi. 29.

EN-ROGEL, En-ro'-gel, the fuller's fountain.—A fountain situated to the east of Jerusalem, at the foot of Mount Sion. There the fullers trod their cloth with their feet in order to scour it. Some have thought it was the same with the fountain of Siloam, and some the fountain of Nehemiah, about 50 rods below Siloam, in the valley of Jehoshaphat.

ENSAFLE, pattern, 1 Cor. 10. 11;

Phil. 3. 17; 1 Thess. 1. 7; 2 Thess.

3. 9; 1 Pet. 5. 8; 2 Pet. 2. 6.

EN-SHEMESH, En'-she-mesh, fountain of the sun.—A place on the frontiers of Judah; Josh. xv. 7.

ENSIGN. "He will lift up an ensign,"

Is. 5. 26; 11. 10; referring to the

ancient practice of commanders,

who in times of imminent danger,

erected banners on the tops of eminences,

that the country might instantly be assembled; Pa. 74. 4.

ENSURE, Job 34. 30.

ENSURE, to follow after earnestly, 1 Pet.

3. 11.

EN-TAPPUAH, En-tap'-pu-ah,

the well of an apple.—A place in the tribe of Manasseh; Josh. xvii. 7.

ENTER, Gen. 12. 11; Num. 4. 23; Judg. 13. 9; Dan. 11. 17; 40. 41.

Job 22. 4. will he *e.* into judgment, 34. 23.

Ps. 100. 4. e. into his gates with praise
118. 20. gate into which righteousness shall enter

Is. 2. 10. e. into rock and hide thyself
26. 2. open—righteous nation may *e.*
20. *e.* into thy chambers and shut thy doors

57. 2. he shall *e.* into peace
Matt. 5. 20. in no case *e.* into the kingdom of heaven

6. 6. when prayest *e.* into thy closet
7. 13. *e.* at straight gate, **Luke 13. 24.**
21. shall *e.* into the kingdom of heaven
18. 8. better to *e.* into life halt
19. 23. rich man hardly *e.* into kingdom of heaven

24. than for a rich man to *e.* into kingdom of heaven, **Mark 10. 25;**
Luke 18. 25.

25. 21. *e.* thou into the joy of thy Lord
Mark 14. 33. watch and pray lest ye *e.* into temptation, **Luke 22. 40.**

Luke 13. 24. seek to *e.* but not able
Luke 11. 52. ye *e.* not yourselves

24. 26. suffered and *e.* into his glory
John 3. 4. can he *e.* the second time into
5. he cannot *e.* into kingdom of God

10. 9. by me if any man *e.* in
Acts 14. 22. through much tribulation *e.* a kingdom of God

Heb. 4. 3. we which believed do *e.* into rest

Heb. 4. 6. e. not in because of unbelief
10. 19. *e.* into holiest by blood of Jesus

Rev. 15. 8. none able to *e.* into temple
21. 27. *e.* into it any thing that defileth

22. 14. *e.* through the gates into city
Ps. 143. 2. e. not into judgment

Prov. 4. 14. e. not into path of wicked
53. 10. *e.* not into fields of fatherless

Matt. 26. 41. e. not into temptation
ENTERED, **John 4. 33.** and ye *e.* into their labours

Rom. 5. 12. sin *e.* into world
20. law *e.* that offence might abound

Heb. 4. 10. that is *e.* into his rest he ceased

ENTRANCE, **Ps. 119. 130;** 2 **Pet. 1. 11.**

ENTERETH, 10. 1. that *e.* not by door
ENTERING, **Matt. 23. 13;** **Luke 11. 52;**

Mark 4. 19, & 7. 15; 1 **Thess. 1. 9;**
Heb. 4. 1.

ENTERTAIN strangers, **Heb. 13. 2.**

ENTICE, **Ex. 20. 16;** **Deut. 13. 6;** 2 **Chr. 18. 19, 20, 21;** **Prov. 1. 10.**

ENTICED, **Job 31. 27;** **Jam. 1. 14.**
1 **Cor. 2. 4. e.** words, **Col. 2. 4.**

ENTIRE, whole, complete, faultless, upright, **Amos 1. 6;** **Jam. 1. 4.**

ENVY slays silly one, **Job 5. 2.**

Prov. 3. 31. e. not the oppressor
14. 30. *e.* is rottenness of bones

23. 17. let not thine heart *e.* sinners
27. 4. who is able to stand before *e.*

Ecol. 9. 6. their *e.* is perished
Is. 11. 13. e. Ephraim shall depart—not *e.* Judah

23. 11. shall be ashamed for their *e.*
Ezek. 35. 11. do according to their *e.*

Matt. 27. 18. for *e.* they delivered him
Acts 7. 9. moved with *e.* 17. 5.

13. 45. Jews filled with *e.* spake
Rom. 1. 29. full of *e.* murder

Phil. 1. 15. preach Christ of *e.*
1 **Tim. 6. 4.** whereof cometh *e.*

Tit. 2. 3. living in *e.* hateful and hating
Jam. 4. 5. spirit in us lusteth to *e.*

1 **Pet. 2. 1.** laying aside *e.*
Gen. 26. 14. Philistines *e.* him

30. 1. Rachel *e.* her sister
37. 11. his brethren *e.* him

Num. 11. 29. e. thou for my sake
Ps. 106. 16. they *e.* Moses in the camp

Ecc. 4. 4. man is *e.* of his neighbour
1 **Cor. 13. 4.** charity *e.* vaunteth not

Rom. 13. 13. not in strife and *e.*
1 **Cor. 3. 8.** there is among you *e.*

2 **Cor. 12. 20.** debates *e.*
Gal. 5. 21. e. murders

26. *e.* one another
Jam. 3. 14. ye have bitter *e.* and

16. where *e.* there is confusion
ENVIOUS, **Ps. 37. 1,** & 73. 2; **Prov. 24.**

1. 19.

EPAPHRAS, Ep'-a-fras, *foamy*.—

A native of Colosse, and a faithful preacher. The Apostle calls him "his dear fellow-servant," and "a faithful minister of Christ." He suffered imprisonment at Rome; **Col. i. 7;** **iv. 12.**

EPAPHRODITUS, E-paf-ro-dy'-tus, *agreeable, handsome*. An individual sent by the Philippians with money to Paul when a prisoner at Rome. Paul calls him "my brother, and fellow-soldier." **Phil. ii. 25;** **iv. 18.**

EPENETUS, E-pen'-e-tus, *laudable*. Paul's disciple, whom he calls the first fruits of Achaia. He was dear to the Apostle Paul; for he calls him his "well-beloved Epenetus." **Rom. xvi. 5.**

EPHAH, E'-fah, *weary*.—The eldest son of Midian; **Gen. xxv. 4**, who gave his name to a place in the country of Midian, on the eastern side of the Dead Sea; **Isa. lx. 6,** &c.—A female mentioned 1 **Chron. ii. 48.**

EPHAH, E'-fa. A measure of capacity for things dry and liquid. For dry it contained three pecks and three pints, and in liquid measure to seven gallons and four pints.

EFAI, E'-fay.—A Jew mentioned **Jer. xl. 8.**

EPHER, E'-fer.—The second son of Midian, and brother of Ephah; Gen. xxv. 4; 1 Chron. i. 33.

EPHES-DAMMIM, E'-fez-dam'-mim, *the effusion or drop of blood.*—A place in Canaan where the Philistines encamped; 1 Sam. xvii. 1. See 1 Chr. xi. 13, 14.

EPHESIANS. Epistle to.—The Apostle Paul successfully laboured three years in this city and the surrounding regions. The number converted principally through his instrumentality was great, and the truths of the gospel were spread over all Asia Minor. To these persons he addressed this Epistle. He wrote it in his prison-house at Rome, A. D. 61, and by it he earnestly sought to impress on their minds the great doctrines of the gospel, and to excite them to a holy conversation in the Lord, and to a manifestation of love, unity and firmness in their Christian warfare. The style of this Epistle is very elevated. Overjoyed with the account which their messenger brought of their faith and holiness, ch. i. 15, and transported with the consideration of the unsearchable wisdom of God, displayed towards the Gentiles, in making them partakers, through faith, of all the benefits of Christ's death, equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. The Epistle seems to have been written in a rapture. Grotius, says, "This Epistle expresses the sublime matters contained in words more sublime than are to be found in any human language; and this character is so just, that no Christian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet."

EPHESUS, Ef'-fe-sus, desirable.—A celebrated city of Ionia, in Asia Minor, situated upon the river Cayster, about 45 miles south of Smyrna. It is said to have been built by Ephesus, an Amazon lady, as early as the days of David. It was noted for

its famous temple of Diana, which for its size and workmanship was accounted one of the seven wonders of the world. Its length was 425 feet, breadth 220; and it had 127 marble pillars, 60 or 70 feet high, presented by as many kings. Some of these were beautifully carved; the rest were polished. All the provinces of Asia contributed to its building, and 200 years were employed on it. This splendid edifice was seven times set on fire. It was first burnt on the very day on which Socrates was poisoned, 400 years B. C. Again, on the same night on which Alexander the Great was born, by an incendiary, Erostrates, for the purpose of obtaining a name, which he had failed in obtaining by other means. It is now a heap of ruins, the only population being a few wretched Turks, and Greeks, who reside in their miserable huts, in a poor village in the vicinity of its site, so truly has Christ removed his candlestick; Acts xix. 1; Rev. ii. 1.

Among the people of Ephesus Paul stayed, reasoning with the Jews in their synagogues during three months, and returning to them after he had kept the feast at Jerusalem. He then preached the word to them with such success, and performed such miracles among them, that a numerous church was formed there; and it became the centre of Christianity in Asia Minor.

The extent of the walls of the city was four miles, being built in a rough manner, but faced with stone, and defended at intervals by towers. Its site has been frequently changed; and Lysimachus is said to have stopped the drains in the lower part of the city, to drive the inhabitants to the upper part, which was considered a more advantageous situation. Part of one of the entrance-gates still remains, adorned with some fine bas-reliefs.

After the destruction of the magnificent temple of Diana, it was resolved to construct another, to surpass the former in grandeur and beauty. This was accordingly done,

it being of the Ionic order, and occupied 220 years to complete. Pliny states that it was 425 feet in length, 220 broad, and supported by 127 columns, 60 feet high—each the contribution of some prince—36 of them being richly carved. The architect, Chersiphron, being on the point of committing suicide, from the difficulties he encountered, was assured by Diana that she would complete that in which he failed, and he was, by these means encouraged to proceed. "Costly and magnificent offerings of various kinds were made to the goddess, and treasured in the temple, such as paintings, statues, &c., the value of which almost exceeded computation. The fame of the temple, the goddess, and of the city itself, was spread not only through Asia, but the world—a celebrity which was enhanced and diffused the more readily, because sacred games were practised there, which attracted competitors and spectators from every country. Nero is said to have despoiled the temple of much of its treasure." Afterwards it was destroyed by the Goths, and the only remains are the extensive ruins at the head of the present port.

The ruins of the city lie about two days journey from Smyrna, and are comprised in the poor village of Aiasaluck, which consists of a few cottages, fallen even from what it once was as a Mohammedan town. This is attested by a large castle and mosque, containing beautiful stones, enriched with the finest sculpture; and the traveller soon discovers that these are parts of the ruined city. At a distance of half a mile the traces of the desolation are seen. The stadium, now converted into a corn-field, the theatre, the odeon, and the gymnasium, may all be distinguished in outline, and their area is strewn with fine fragments. A particular part of the entablature of a Corinthian temple has been delineated by M. C. Gonfrier, which has perhaps never been surpassed in the richness and variety of the style and the fineness of the execution. But travellers have been

unable to point to the spot where the proud monument of architectural science reared its head; and of all that splendid pile of building, a confused mass of thick walls, shafts, columns of white marble, and fragments of various kinds, alone remain. The ruins of a theatre are still visible, consisting of some circular seats, and numerous arches, supposed to be the one in which Paul was preaching, when interrupted by shouts of "Great is Diana of the Ephesians!"

When Dr. Chandler visited the city, in 1764, he found its population consisting of Greek peasants, living in extreme wretchedness and sloth—and inhabiting the wreck of their greatness; some round the substructure of the glorious edifices they had reared; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some in the abrupt precipice, in the sepulchres which received their ashes. "Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been reduced. Its streets are obscured and overgrown. A herd of goats were driven to it from the shelter at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The pomp of its heathen worship is no longer remembered; and Christianity, which was then nursed by apostles, and fostered by general councils, barely lingers on in an existence hardly visible."

EPHLAL, Ef'-lal, *judging or praying*.—A descendant of the patriarch Judah; 1 Chron. ii. 37.

EPHOD, Ef'-od, *to gird or tie*.—A kind of ornament, in the form of an upper garment, worn by the priests. There were two kinds, those of plain linen for the ordinary priests; and that of the high-priest, which was richly embroidered blue, purple, scarlet, and gold. It was a short cloak covering the shoulders and breast, divided below the arm-pits into two parts, the anterior covering the breast

and the belly; the hinder the back. These were joined on the shoulders with golden clasps, set with precious stones.—It is described, Ex. xxviii. 6; xxxix. 2;—also its robe, 22; 1 Sam. ii. 18.

EPHOD, Ex. 29. 2; Judg. 8. 27, & 17. 5;
1 Sam. 2. 18, & 21. 9, & 22. 9, & 30.
7; 2 Sam. 6. 14; Hos. 8. 4.

EPHPHATHA, Eph'-pha-tha, *be opened*; Mark vii. 34, 35.

EPHRAIM, E'-fra-im, *fruitful*.—

(1) The younger son of Joseph, born A. M. 2293, and head of a tribe in Israel, which at the time of their deliverance out of Egypt amounted to 40,500 persons. (2) The *lot of Ephraim* lay about the centre of the Holy Land. (3) The *Mountains of Ephraim* were highly fertile, except where they approached the Jordan in rocky precipices. (4) There was a *forest of Ephraim*, where Absalom's army was routed; 2 Sam. xviii. 6—17. (5) From the days of Jeroboam till the ten tribes were carried away captive by Salmaneser, the whole land, not included under Judah, was often called "Ephraim." Jer. xxxi. 6. (6) The *city of Ephraim*, where Christ retired with his disciples not long before he suffered; John xi. 54.

EPHRAIMITES. "*And there fell at the time of the Ephraimites, forty and two thousand*;" Judges xii. 6. It is impossible for so many to have fallen, because at the last census of the people, this tribe amounted to only 32,500, which is less than the number said to have been slain by 9,500. The meaning must be 40, and 2000, i. e. 2040, which is much more reasonable.

EPHRAIM, is sometimes put for the ten tribes; Isa. vii. 2; Jer. xxxi. 8.

EPHRATAH, Eff'-ra-tah, *abundance*.—A town in Judea; Psalm cxxii. 6; Micah v. 2. It is the same as BETHLEHEM.

EPHRATH, Eff'-rath, *abundance, bearing fruit*.—Caleb's second wife; 1 Chron. ii. 19. From her it is thought that the city of Ephrath

had its name. It is sometimes called Ephrath; Gen. xxv. 19.

EPHRON, E'-fron, *dust*.—The son of Zohar, who sold the cave of Machpelah to Abraham; Gen. xxiii. 8, 10.

EPICURAENS, Ep-e-kew-re'-ans, *who gave assistance*.—A sect of philosophers greatly prevailing in Greece and Rome. Their founder was Epicurus, who flourished about 300 years before Christ. They maintained that the world was made by chance, by the fortuitous concurrence of atoms, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good; but some of them placed this pleasure in the tranquillity and joy of the mind arising from a virtuous course; which is thought by some to have been the true principle of Epicurus. Others understood him in a grosser sense, and placed all their happiness in sensual pleasure. They were apathetic and austere. If they met with misfortunes, they grieved not, if they prospered they rejoiced not. Their minds were steeled against every impression of feeling or pity. As they held that the world and all human affairs are governed by *fate*, so it was true virtue and happiness not to trouble themselves about any thing. The founder of the sect, Zeno, lived to be 98, and then committed suicide. The Epicureans were not gluttons, but the reverse, considering that as nature is satisfied with little, so ought men to be content with simple and frugal fare.

EPISTLE, or Letter. Twenty-one of the books of the New Testament are called *epistles*. The first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude. The messages to the seven churches of Asia, recorded in the book of Revelation, are called *epistles*; Rev. ii. & iii.

EPISTLES "of commendation;" they were adopted in the primitive church; they were letters of introduction and secured the warmest hospitality; 2 Cor. iii. 1.

EPISTLE, Acts 15. 30, & 23. 33; Rom. 16. 23; 1 Cor. 5. 9; 2 Cor. 7. 8; Col.

4. 16; 1 *Thess.* 5. 27; 2 *Thess.* 2. 15, & 3. 14, 17; 2 *Pet.* 3. 1.

2 *Cor.* 3. 2. our *e.* written in our hearts
3. ye are declared the *e.* of Christ

EPISTLES, 2 *Cor.* 8. 1; 2 *Pet.* 3. 16.

EQUAL, *Job* 23. 17, 19; *Ps.* 17. 2, & 55. 13; *Prov.* 26. 7; *Lam.* 2. 13.

Is. 40. 25. to whom shall I be *e.*

46. 5. to whom will he make me *e.*

Ezek. 18. 25. way of Lord is not *e.*

29. their way is not *e.* 33. 17, 20.

Matt. 20. 12. made them *e.* to us

Luke 20. 36. *e.* to the angels

John 5. 18. making himself *e.* with God

Phil. 2. 6. no robbery to be *e.* with God

Col. 4. 1. give that which is just and *e.*

Rev. 21. 16. length, breadth, height, *e.*

EQUALS, *Gal.* 1. 14; *Ps.* 55. 13.

EQUALITY, 2 *Cor.* 8. 14.

EQUITY is that exact rule of righteousness to be observed between man and man. It is fully expressed by the golden rule, *Matt.* 7. 12.

Ps. 90. 4. *e.* doth establish

72. 2. judge poor with *e.* 98. 9.

Prov. 1. 3. receive the instruction of wisdom and *e.*

2. 9. shall understand judgment *e.*

17. 28. nor to strike princes for *e.*

Ecc. 2. 21. whose labour is in *e.*

Is. 11. 4. approve with *e.* for

59. 14. truth stands *e.* cannot enter

Mic. 3. 9. that pervert all *e.*

Mal. 2. 6. walked with me in *e.*

ER, *Er*, watch, enemy.—The eldest son of Judah, and husband of Tamar; *Gen.* xxxviii. 7.

ERAN, *E'-ran*.—Ephraim's descendant; *Num.* xxvi. 36.

ERRAND, *Judg.* 2. 19; 2 *Kings* 9. 5.

ERASTUS, *E'-ras'-tus*, lovely, amiable.—A Corinthian, and disciple of Paul; called by this apostle, chamberlain of the city; *Rom.* xvi. 23; that is, of Corinth, where the apostle then was. He resigned his lucrative office, and devoted himself to the service of the churches; *Acts* xix. 22; 2 *Tim.* iv. 20.

ERECH, *E'-rek*, length, health.—A city of Chaldea, built by Nimrod; *Gen.* x. 10.

ERI, *E'-ry*.—A son of Gad; *Gen.* xlii. 16.

ERR, 2 *Chr.* 33. 9; *Is.* 19. 4.

Ps. 95. 10. *e.* in heart, *Heb.* 3. 10.

119. 31. do *e.* from thy commandments

Prov. 14. 22. do they not *e.* devise ill

19. 27. instruction that causeth to *e.*

Is. 3. 12. lead—cause to *e.* 9. 16.

30. 23. bridle causing them to *e.*

35. 8. wayfaring men shall not *e.*

68. 17. why made us to *e.* from way

Jer. 23. 13. prophet cause to *e.* by lies
Hos. 4. 12. whoredoms cause them to *e.*

Amos. 2. 4. lies causeth them to *e.*

Mic. 3. 5. prophets make my people to *e.*

Matt. 22. 29. *e.* not knowing scriptures

Jam. 1. 16. do not *e.* my brethren

5. 19. if any *e.* from the truth

Num. 15. 22. if ye have *e.*

1 *Sam.* 26. 21. I have *e.* exceedingly

Job 6. 24. understand wherein I have *e.*

19. 4. be it that I have *e.* my *e.*

Ps. 119. 110. yet I *e.* not from precepts

Is. 23. 7. have *e.* through wine, priest

and prophet have *e.* through strong

drink

29. 24. they that *e.* in spirit

1 *Tim.* 6. 10. have *e.* from faith

21. *e.* concerning faith, 2 *Tim.* 3. 18.

ERRETE, *Prov.* 10. 17; *Ezek.* 45. 20.

ERROR, 2 *Sam.* 6. 7; *Job* 19. 4; *Ecc.*

5. 6, & 10. 5; *Dan.* 6. 4.

Ps. 19. 12. who can understand his *e.*

Is. 32. 6. will utter *e.* against the Lord

Jer. 10. 15. are vanity and work of *e.*

Dan. 6. 4. neither was any *e.* found

Matt. 27. 64. last *e.* be worse than first

Rom. 1. 27. recompense of their *e.*

Heb. 9. 7. for the *e.* of the people

Jam. 5. 20. sinner from *e.* of his way

2 *Pet.* 2. 13. them who live in *e.*

3. 17. led away with *e.* of the wicked

1 *John* 4. 6. know ye the spirit of *e.*

Jude 11. after the *e.* of Balaam

ESAIAS, *E'-zay'-as*.—The same as Isaiah; *Matt.* iii. 3.

ESAU, *E'-sau*, formed or finished.

—The son of Isaac by Rebekah, born A. M. 2168, *Gen.* xxv. 24, &c. His name Esau was given him on account of the red pottage which he asked of Jacob. But his name has a special reference to his being when born, "red, all over like a hairy garment." The account of his selling his birthright is given; *Gen.* xxv. 29—34. His marriage with a Canaanitish woman greatly displeased his parents; for he intermingled the blood of Abraham with that of aliens. Esau was deprived of his father's blessing by the artifice of Jacob, and on that account he hated Jacob, and sought to deprive him of life. Jacob fled, and Esau settled in the mountains east of Jordan, and became very powerful. When Jacob returned from Padan-aram, these brothers were reconciled, and subsequently lived on terms of affection. They met again when their father died and was buried. Esau was ardent and rash, as well as generous and frank in his disposition.

In selling the birth-right of Esau, the conduct of Rebekah and Jacob was inconsistent and wicked.

ESAU. See *Edom*.

ESCAPE, *Gen.* 19. 17, 22, & 32. 8.
Ezra 9. 8. leave a remnant to *e.*
Ezra 4. 13. think not that thou shalt &
Job 11. 20. but wicked shall not *e.*
Ps. 56. 7. shall they *e.* by iniquity
 71. 2. deliver me and cause me to *e.*
 141. 10. let the wicked fall whilst I *e.*
Prov. 19. 5. witness that speaketh lies
 shall not *e.*
Ecc. 7. 26. pleaseth God shall *e.* her
Isa. 20. 6. we flee—how shall we *e.*
 37. 32. they that *e.* out of mount Zion
Jer. 11. 11. evil—not be able to *e.*
Ezek. 17. 15. shall *e.* doth such things
Matt. 23. 33. how can ye *e.* damnation
 of hell
Luke 21. 36. accounted worthy to *e.*
Rom. 2. 3. *e.* the judgment of God
1 Cor. 10. 13. with the temptation make
 a way to *e.*
1 Thess. 5. 3. destruction they shall not *e.*
Heb. 2. 3. how shall we *e.* if we neglect
 12. 25. much more shall not we *e.* if
Ezra 9. 15. we remain yet *e.*
Job 1. 15, 16, 17, 19. I only am *e.* to tell
Ps. 124. 7. soul is *e.* we are *e.*
Isa. 45. 20. ye are *e.* of the nations
John 10. 39. he *e.* out of their hands
Heb. 12. 25. if they *e.* not who refused
2 Pet. 1. 4. *e.* corruption of world
 2. 18. those that were clean *e.*
 20. have *e.* pollutions of world

ESCHEW, *Es-tahoo'*, to shun, avoid, as Job did evil; *Job* i. 1; *1 Pet.* iii. 10, 11.

ESEK, *E'-sek*, contention.—A well of Gerar; *Gen.* xxvi. 20.

ESH-BAAL, *Esh'-ba-al*, the fire of the idol.—Same as *Ishbosheth*, son of Saul; *1 Chron.* viii. 33. The Hebrews, to avoid pronouncing *BAAL*, lord, used *BOSHETH*, confusion. Instead of *MEPHIBAL*, *MEPHIBOSHETH*, and instead of *ISHBAAL*, *ISHBOSHETH*, *2 Sam.* ii. 8.

ESHBAN, *Esh'-ban*, fire of the sun.—A city in the tribe of Judah; *Gen.* xxxvi. 26.

ESHCOL, *Eah'-kol*, a bunch of grapes.—Abraham's ally, who dwelt with him in Mamre, and accompanied him in the pursuit of Chedorlaomer; *Gen.* xiv. 24.—A valley or brook in which the Hebrew spies cut a branch of grapes which required two men to carry it. It was situated in the south

part of Judea, and near the Jordan; *Num.* xiii. 24; xxxii. 9.

ESHEAN, *E'-she-an*.—A mountainous place of Palestine in the tribe of Judah; *Josh.* xv. 52.

ESHEK, *E'-shek*, contention.—One of king Saul's posterity; *1 Chron.* viii. 39.

ESHTAOL, *Esh'-ta-ol*, a strong woman.—A town in the tribe of Dan, first belonging to Judah; *Josh.* xv. 33.

ESHTEMOA, *Esh-tem'-oa*, the bosom of a woman.—A city in the southern part of Judah; *Josh.* xxi. 14.

ESHTON, *Esh'-ton*.—See *1 Chron.* iv. 11.

ESLI, *Es'-ly*, near me, he that separates.—The son of Nagge, one of the ancestors of Christ; *Luke* iii. 25.

ESPECIALLY, *Deut.* 4. 10; *Ps.* 31. 11.

Gal. 6. 10. *e.* to household of faith

1 Tim. 4. 10. *e.* of them that believe

5. 8. *e.* for them of own house

17. *e.* those that labour in word

ESPOUSALS, *Songs* 3. 11; *Jer.* 2. 2.

2 Cor. 11. 2. *e.* to Christ

ESPT, *Ezek.* 20. 6.

ESPOUSED means something like our engaged; Mary was engaged to be the wife of Joseph. But this engagement among the Jews was too solemn to be broken, and though it took place a year before marriage, it was considered the same as tying the knot.

ESROM, *Es'-rom*, the dart of joy, division of the song.—A person mentioned *Matt.* i. 3.

ESSENES. An allusion to this sect in *Col.* ii. 22. They were more strict in sabbath-keeping than were the Jews. They abstained from animal food, confining themselves to vegetables, and coarse bread, and drinking water. They were so strict that they considered themselves polluted by the touch of any persons not of their own sect, and were careful to cleanse themselves by ablutions from the impurity they had contracted.

ESTABLISH, *Num.* 30. 13; *1 Kings* 15.

4; *Deut.* 23. 9; *Job* 36. 7.

Gen. 6. 18. *e.* my covenant, 9. 9, & 17. 7,

9. 21; *Lev.* 16. 9; *Deut.* 8. 18.

1 Sam. 1. 23. the Lord *e.* his word

2 Sam. 7. 12. I will *e.* his kingdom, 13.

25. *e.* the word for ever, and do as said

2 Chr. 9. 8. God loved Israel to *e.* them

7. 18. a. throne of kingdom, 1 *Chr.* 17. 12.
Ps. 7. 9. but a. the just, 48. 8.
 89. 2. faithfulness shall a. in heaven
 4. thy seed will I a. for ever
 90. 17. a. work of our hands e. thou it
 99. 4. doest a. equity executest judgment
 119. 38. e. thy word unto thy servant
Prov. 15. 25. he will a. border of widow
Isa. 9. 7. to a. it with judgment and justice
 49. 8. give for covenant to a. earth
 62. 7. no rest till he a. Jerusalem
Ezek. 16. 60. I will a. an everlasting covenant, 62.
Rom. 8. 31. yea we a. the law
 10. a. go about to a. their own righteousness
 16. 25. that is of power to a. you
 1 *Thess.* 3. 13. may a. your hearts unblamable
 2 *Thess.* 2. 17. e. you in every good word
 3. 3. Lord shall a. you and keep you
Jam. 5. 8. patient e. your hearts
 1 *Pet.* 5. 10. God of all grace a. you
Gen. 41. 32. thing is a.
Ex. 6. 4. I e. my covenant with them
 15. 17. which thy hands have a.
Ps. 24. 2. on rock he a. my goings
 78. 5. for he a. a testimony in Jacob
 93. 1. world also is a. that cannot
 2. thy throne is a. of old
 112. 8. his heart is a. trusting
 119. 90. hast e. the earth and it
 140. 11. let not evil speaker be a.
 148. 6. hath a. them for ever
Prov. 3. 19. the Lord hath a. the heavens
 4. 26. let all thy ways be a.
 12. 8. man shall not be a. by wickedness
 16. 12. for the throne is a. by righteousness
 20. 18. every purpose is a. by counsel
 30. 4. who hath a. all the ends of the earth
Isa. 7. 9. if believe not—be a.
 16. 5. in mercy shall throne be a.
Jer. 10. 12. a. world for wisdom, 51. 15.
Hab. 1. 12. e. them for correction
Matt. 18. 16. two or three witnesses a.
 2 *Cor.* 13. 1. shall every word be a.
Acts 16. 5. so were the churches a.
Rom. 1. 11. to the end you may be a.
Col. 2. 7. built up—e. in the faith
Heb. 8. 6. a. upon better promises
 13. 9. good the heart be a. with grace
 2 *Pet.* 1. 12. e. in the present truth
Lev. 25. 30. shall be a. *Deut.* 19. 15; 2 *Cor.* 13. 1; *Ps.* 89. 21.
 2 *Chr.* 20. 20. believe in God so ye be a.
Job 22. 28. shall decree a thing and it shall be a.
Ps. 102. 28. their seed shall be a. before thee
Prov. 12. 19. lips of truth be a.
 16. 3. commit to Lord thy thoughts and they shall be a.
 25. 25. his throne shall be a. in righteousness, 30. 14.
Isa. 2. 2. Lord's house be a. *Mic.* 4. 1.

54. 14. righteousness thou shalt be a.
Jer. 30. 20. their congregation be a.
Prov. 29. 4. king by judgment a. land
Hab. 2. 12. woe to him that a. city by iniquity
 2 *Cor.* 1. 21. who a. us with you
ESTABLISH, and Stablish, signify
 (1) to fix or settle; 1 *Kings* ix. 5.
 (2) To confirm; *Num.* xxx. 13; *Rom.* i. 11. (3) To perform or make good; *Ps.* cxix. 38. (4) To ordain or appoint; *Hab.* i. 12. (5) To accomplish and bring to a good issue; *Prov.* xx. 18. (6) To set up one thing in the room of another; *Rom.* x. 3.

ESTATE, Gen. 43. 7; *Eth.* 1. 7, 19.
Ps. 39. 5. man at best e. is vanity
 136. 23. remember us in our low a.
Prov. 27. 23. be diligent to know a. of thy flocks
Matt. 12. 45. last a. of that man is worse than the first, *Luke* 11. 28.
Luke 1. 48. regardeth low e. of handmaid
Rom. 12. 16. condescend to men of low a.
Phil. 4. 11. in whatsoever a. I am—content
Jude 6. angels kept not first a.
ESTEEM, Job 36 19; *Isa.* 29. 16, 17.
Deut. 32. 15. lightly e. the Rock of salvation
 1 *Sam.* 2. 30. despise me be lightly a.
Job 23. 12. I have a. words of his mouth
Ps. 119. 128. I e. all thy precepts right
Isa. 53. 3. despised—we e. him not
 4. did e. him stricken, smitten of God
Luke 16. 15. is highly e. among men
Rom. 14. 5. a. one day above another, another e. every day alike
 14. to him that e. it to be unclean, it is
Phil. 2. 8. e. each other better than
 1 *Thess.* 5. 18. e. them highly in Christ
Heb. 11. 26. e. reproach of Christ greater

ESTHER, Es'-ter, secret, hidden.—This book contains the history of Esther, a Jewish captive, who by her remarkable accomplishments gained the affection of king Ahasuerus, and, by marriage with him, was raised to the throne of Persia. This history comes in between the sixth and seventh chapters of Ezra, and ought, according to historical connection, or harmony, to be read there.

ESTHER, Book of. This book derives its name from the principal person mentioned in it. It gives an account of a most remarkable deliverance of the Israelites from destruction. Some ascribe the Book to Ezra, others to Jehoiachin, a priest; but Mordecai appears to have been its author. The

Ahasuerus mentioned in it is always supposed to be the same person as the Artaxerxes Longimanus of profane history, or as the Darius of Ezra. The points of moral resemblance in the character of Xerxes, as represented by Grecian history, coincide with the character of Ahasuerus in this book.

ESTIMATION. Calculation, judgment; Lev. v. 15; Num. xviii. 16.

ESTRANGED, filled with dislike, rendered like strangers, Job 19. 13; Jer. 19. 4.

Ps. 58. 2. wicked are *a.* from womb, they
78. 30. not *a.* from their lusts
Ezek. 14. 5. they are *a.* from

ETAM, E'-tam, their bird, or covering.—A city in the tribe of Judah; 2 Chron. xi. 6. It was decorated by Solomon with gardens and streams of water, and Rehoboam fortified it; 1 Chron. iv. 3, 32; 2 Chron. xi. 6. Solomon was accustomed to drive out to this place in his chariot. It was about 60 stadia from Jerusalem. To it Samson retired after burning the harvest of the Philistines; Judges xv. 8.

ETERNAL and ETERNITY.—The words eternal, everlasting, for ever, often imply only for a long time, and are not always to be understood strictly; for example, it is said; Gen. xvii. 8. "I will give to thee and to thy seed the land of Canaan for an everlasting possession." And in chap. xiii. 15. "I will give it to thee and to thy seed for ever," i. e. for a long space of time. And in Gen. xlix. 26. we find "everlasting hills," so called, to denote their antiquity, stability, and duration; and this expression is used to show the long continuance and durability of Joseph's blessing. God promises a throne to David, an eternal kingdom, a posterity that will never be extinguished; that is, that his and his son's empire should be of a very long duration; 2 Sam. vii. 16; 1 Chron. xvii. 14. that it will be even eternal, if hereby the kingdom of the Messiah be understood. Thus, "Thou shalt be our guide from this time forth even for ever;" that is, during our whole life. And in many other places of

scripture, and in particular when the word for ever is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messiah; Exodus xiv. 17; Num. x. 8.

But eternity, when God is the subject in question, always denotes a real eternity; Exodus xv. 18. "The Lord shall reign for ever and ever;" Deut. xxxii. 40. "I lift up my hand to heaven and say, I live for ever." Deut. xxxiii. 27. "The eternal God is thy refuge." The blessed will enjoy eternal life and happiness, and the accursed be cast into eternal fire; the happiness of the one, and misery of the other, will never have an end; Matt. xxv. 46. The Son of God is eternal in the highest sense, without beginning, without end; 1 Tim. i. 17. He is called "a priest for ever after the order of Melchizedek," Ps. cx. 4. His gospel, the "everlasting gospel," Rev. xiv. 6. The same gospel, that was from the beginning, and besides which, there neither is, nor ever shall be any other doctrine of salvation revealed while the world endureth. The redemption which he has procured for us, is an "eternal redemption," Heb. ix. 12. Its virtue is of perpetual continuance; such as are redeemed from the guilt and punishment of sin are so for ever. The covenant or New Testament, which he confirmed by his blood, is "an everlasting covenant," Heb. xiii. 20. It is a covenant never to be changed, as the former was: everlasting life is promised in it; and it is of eternal efficacy. The glory and reward which he hath merited for us, is "an eternal weight of glory;" 2 Cor. iv. 17. "Everlasting habitations or tents," Luke xvi. 9. are the habitations appointed by God in heaven for those who are prepared through sanctification of the Spirit, and belief of the truth.

The **ETERNITY OF GOD** is the perpetual continuance of his being, without beginning, end, or succession. That he is without beginning may be proved

from (1) His necessary self-existence; *Exod. iii. 14.*—(2) From his attributes, several of which are said to be eternal; *Rom. i. 20; Acts xv. 18; Psal. ciii. 17; Jer. xxxi. 3; Isa. xxv. 1; Eph. iii. 11.*

That he is without end may be proved from, (1) His spirituality and simplicity; *Rom. i. 23.* (2) From his independency; *Rom. ix. 5.* (3) From his immutability; *Mal. iii. 6.* (4) From his dominion and government, said never to end; *Jer. x. 10; Psal. x. 16; Dan. iv. 3.*

That he is without succession, or any distinctions of time succeeding one to another, as moments, minutes, &c. may be proved from, (1) His existence before such were in being; *Isa. xliii. 13.* (2) The distinctions and differences of time are altogether ascribed to him, and not as succeeding one another: he is the same yesterday, to-day, and for ever; *Heb. xiii. 8; Rev. i. 4.* (3) If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of scripture; *2 Pet. iii. 8.* (4) He would not be immense, immutable, and perfect if this were the case; for he would be older one minute than he was before, which cannot be said of him. (5) His knowledge proves him without successive duration, for he knows all things past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places one point, and all times but one moment."

ETERNAL God thy refuge, *Deut. 33. 27. Isa. 60. 16.* make thee an *a.* excellency *Mark 3. 29.* in danger of *a.* damnation *Rom. 1. 20.* his *a.* power and Godhead *2 Cor. 4. 17.* exceeding *a.* weight of glory *18.* things which are not seen are *a.* *5. 1.* I have house *a.* in the heavens *Eph. 3. 11.* according to the *a.* purpose *1 Tim. 1. 17.* to the king be *a.* honour *2 Tim. 2. 10.* salvation with *a.* glory

Heb. 5. 9. author of *a.* salvation
6. 2. baptisms and of *a.* Judgment
9. 12. obtained *a.* redemption for us
14. through *a.* Spirit offered himself
15. promise of *a.* inheritance
1 *Pet. 5. 10.* called us to *a.* glory
Jude 7. vengeance of *a.* fire
Matt. 19. 16. that I may have *a.* life
Mark 10. 17; Luke 10. 25.
25. 48. righteous shall go into *a.* life
Mark 10. 30. in world to come have *a.* life
John 3. 15. not perish, but have *a.* life
4. 30. gather fruit to *a.* life
5. 39. in scriptures ye think ye have *a.* life
6. 54. hath *a.* life and I will raise him
68. thou hast the words of *a.* life
10. 28. I give unto them *a.* life
12. 25. shall keep it unto *a.* life
17. 2. should give *a.* life to as many
3. this life *a.* to know only true God
Acts 13. 48. ordained to *a.* life believed
Rom. 2. 7. who seek for glory and *a.* life
5. 21. grace might reign to life *a.*
6. 23. gift of God is life *a.* through Jesus Christ
1 *Tim. 6. 12.* lay hold on *a.* life *19.*
Tit. 1. 2. in hope of *a.* life which God who cannot lie, hath promised
3. 7. heirs according to hope of *a.* life
1 *John 1. 2.* *a.* life was with Father
2. 25. promise he promised us, *a.* life
3. 15. no murderer hath *a.* life
5. 11. record God hath given to us *a.* life
13. might know that ye have *a.* life
20. the only true God and *a.* life
Jude 21. for mercy unto *a.* life
ETERNITY, that inhabiteth, *a.* *Isa. 57. 15.*

ETHAM, E'-tham, *their strength or sign.*—The third encampment of Israel; *Num. xxxiii. 6.* Etham was a considerable town, situated near the extremity of the eastern branch of the Red Sea, not far probably from the place where Suez now stands.

ETHAN, E'-than, *strong, valiant.*—One of the wisest men of his age, except Solomon; *1 Kings iv. 34;*—several Psalms were written by him, and, among the rest, that sublime composition the eighty-ninth; he was one of the principal masters of the temple of music; *1 Chron. xv. 17.*

ETHANIM, Eth'-a-nim, *strong, valiant.*—One of the Hebrew months; *1 Kings viii. 2.* In this month Solomon's temple was dedicated. It corresponds with our September.

ETHBAAL, Eth'-ba-al, *towards the idol.*—King of the Zidonians, father of Jezebel; *1 Kings xvi. 31.*

ETHER, E'-ther.—A city of Palestine; Josh. xv. 42.

ETHIOPIA, E-the-o'-pe-a, in Hebrew, *Cush*, *blackness*; in Greek it signifies *heat*.—A very extensive country of Africa, comprising Abyssinia, Nubia, and Abex. This is not the Ethiopia mentioned Gen. ii. 13, which was near the Euphrates. In every other instance where Ethiopia is spoken of in the Bible, it refers to Nubia. The Ethiopians were a numerous people, and sometimes united under mighty monarchs, who conquered Egypt, and put forth all their strength to conquer Asia. They were distinguished as a commercial people. This was especially true of the inhabitants on the coast of the Red Sea. Though their metropolis was in Africa, yet it is not improbable that they ruled over the Cushites of Arabia; 2 Kings xix. 9; 2 Chron. xiv. 9, 12, 13; Nah. iii. 9. This race was black in Africa; and to this the prophet alludes when he inquires, "Can the Ethiopian change his skin?" The inhabitants on the African side of the Red Sea, or Arabian Gulf, possessed immense wealth in gold, silver, ivory, perfumes, and precious stones. Of this we have proof, in the present of the queen of Candace to Solomon; 1 Kings x. 2. Recent researches of travelers unexpectedly illustrate the account of the sacred writers. On some of the ruins of Kalabashe, female figures are seen with ensigns of royalty,—a proof that queens reigned in this country, in ancient ages. Pliny says, that there was a long succession of queens. In Nubia, ruins equally, if not more wonderful than those of Egypt, have been discovered, which induce some to imagine that, contrary to the general opinion, civilization in the early ages descended the Nile from Ethiopia to Egypt. Christianity was introduced into Ethiopia by the eunuch, minister of Candace, but we know nothing of its progress till A. D. 330. when nominal Christianity became the religion of the country. About that period Frumentius, who had been the chief instrument of its

establishment, was ordained bishop by Athanasius, the patriarch of Alexandria. Cosmas, a Greek merchant, A. D. 525, found Abyssinia full of Christian churches and ministers, altogether what is called a Christian country.

ETHNAN, Eth'-nan.—Son of Asher; 1 Chron. iv. 7.

ETHNI, Eth'-ny.—A descendant of Levi; 1 Chr. vi. 41.

EUBULUS, Yew'-bu-lus, a *prudent counsellor*.—A disciple of Paul; 2 Tim. iv. 21.

EUNICE, Yew-ny'-see, a *good victory*.—The mother of Timothy, who was a Jewess by birth, but married to a Greek, Timothy's father. She was a pious female, and so was her mother Lois; both believers in the Lord Jesus; 2 Tim. i. 5.

EUNUCH. From the Greek *EUNUCHOS*, one who guards the bed. In the courts of Eastern kings, Eunuchs had the care of the beds and apartments of princes and princesses. But as only persons who were deprived of their virility, by natural defect, or by manual operation, were in ancient times, employed in Eastern harems, the word eunuch acquired the sense of castratus. The Hebrew word *Saris* signifies a real eunuch. Frequently it implies only an officer attendant on royalty, whether he be really an eunuch or not. Potiphar, Pharaoh's eunuch, or chief officer, Joseph's master, had a wife; Gen. xxxix. 1, 7. and a child too, if Asenath were daughter to Joseph's master, as some think. God forbade his people to make eunuchs; Deut. xxiii. 1. They were regarded as dry and useless wood. "Behold, I am a dry tree;" Isa. v. 6. 3. The word is used to designate persons continent from natural infirmity, so born, and also persons emasculated, or "eunuchs of men."

Our Saviour, in Matt. xix. 12. speaks of a sort of eunuch different from these mentioned, persons "who have made themselves eunuchs for the kingdom of heaven's sake;" that is, who upon some religious motive do abstain from marriage, and the use of all carnal

pleasures; that they may be less encumbered with the cares of the world, and may devote themselves more closely to the service of God.

EUNUCH, 2 Kings 9. 32, & 20. 18.

Is. 56. 3. let not *e.* say I am a dry tree

Matt. 19. 12. some *e.* born made *e.*

Acts 8. 27. *e.* hath come to Jerusalem, 39.

EUODIAS, Yew-o'-de-as, *sweet scent*.—A female disciple in the church of Philippi. It is probable that these excellent women had disagreed on some points of doctrine or practice, to which the apostle alludes. He therefore exhorts them to unity; Phil. iv. 2, 3.

EUPHRATES, Yew-fra'-tees, *that makes fruitful*.—A large river, the source of which is in the mountains of Armenia. It runs 1480 miles through Cappadocia, Syria, Arabia, Chaldaea, and Mesopotamia, and uniting with the Tigris below Babylon, it falls into the Persian Gulf, about 50 miles s. e. of Bassora. This river formed the eastern boundary of the dominions of Israel, when they obtained possession of all the promised land; Deut. i. 7; Josh. i. 4. It was the largest river with which they were familiar, separating them from the great kingdoms of the East, whose power they had reason to dread; and therefore it is often mentioned in Scripture as *the river*, *the great river*, *the river Euphrates*. Like the Nile, it is subject to an annual overflow, by which it imparts great fertility to its valley. It is now called *Ephrat*, or *Phrat*.

EUROCLYDON, Yew-rok'-le-don, *a north-east wind*, prevalent in the Mediterranean sea, blowing from all points, and dangerous for ships, from its similarity to a whirlwind. It is now called by sailors a *Levanter*; Acts xxvii. 14.

EUTYCHUS, Yew'-te-kus, *fortunate*.—The name of a young man at Troas, who fell from a window when Paul was preaching, and by him was miraculously restored to life. In an upper room Paul was preaching his parting discourse. The divan, or raised seat, with mats or cushions,

encircled the interior of each projecting window; and when the company was numerous, they placed large cushions behind the company seated on the divan, so that a second tier of company, with their feet on the seat of the divan, sat behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window, and being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life; Acts xx. 9.

EVANGELICAL, agreeable to the doctrines of Christianity. The term is frequently applied to those who do not rely upon moral duties for their acceptance with God, but are influenced to action from a sense of the love of God, and to depend upon the merits of Christ for their everlasting salvation.

EVANGELIST. A publisher of glad tidings, an order in the Christian church, as Philip; Acts xxi. 8. These persons were not fixed to any church but preached wherever they were led by the Holy Spirit; Eph. iv. 11, 12; 2 Tim. iv. 5. It was applied first to the inspired historians of the Gospel of Jesus Christ, and also, in the primitive church, to those who went from place to place, to preach the glad tidings of the everlasting gospel, to visit the infant churches, and ordain ordinary officers, and finish what the Apostles had begun. Of this kind were Philip, the deacon, Mark, Silas, &c.; Acts xxi. 8. The term is now used to signify a minister who travels, and is not settled with any particular people.

EVE, *living, enlivening*.—The first woman, and the mother of all the human race; Gen. iii. 20. The Hebrew word signifies *to live*, denoting that she was to be the "mother of all living."

EVEN balances, Job 31. 6.

Ps. 26. 12. foot stands in *e.* place

Songs 4. 2. flock sheep *e.* shorn

Luke 19. 44. lay thee *e.* with ground

EVEN, or **EVENING**, Gen. 19. 1, & 1. 5, 8, 31; Ex. 12. 6, 18.

1 Kings 18. 29. at a sacrifice, *Ezra* 9. 4.
5; *Ps.* 141. 2; *Dan.* 9. 21.
Hab. 1. 8. a. wolves, *Zeph.* 3. 3.
Zech. 14. 7. at e. time shall be light
EVENT. *Ecc.* 9. 14. & 9. 2. 8.

EVER—For ever, frequently means only a stated time; *Gen.* xlix. 26;
Ex. xii. 24; 1 Kings viii. 13; 2 Kings
xxi. 7; 2 Chr. vii. 16; *Ps.* xlix. 11;
Ecc. i. 4; *Jer.* xxv. 5; *Philem.* xv.
But generally, it means eternity;
Luke i. 33; 1 *Thess.* iv. 17.

EVER, a long time, constantly, eternally,
Josh. 4. 7, & 14. 9.

Deut. 19. 9. to walk a. in his way
Ps. 5. 11. let them a. shout for joy
25. 15. my eyes a. towards the Lord
37. 26. he is a. merciful and lends
61. 3. my sin is a. before me
111. 5. will a. be mindful of covenant
119. 98. thy commandments are a.
with me

Luke 15. 31. Son thou art a. with me
John 8. 35. in house Son abideth e.
1 *Thess.* 4. 17. shall be e. with the Lord
5. 15. e. follow that which is good
2 *Tim.* 3. 7. a. learning, and never
Heb. 7. 24. this man continueth e.
25. he a. lives to make intercession
Jude 25. to God be glory now and e.

EVER, for, *Gen.* 3. 22. eat and live for e.
Deut. 32. 40. lift up hand and live for e.
Josh. 4. 24. fear Lord your God for e.
1 *Kings* 10. 9. Lord loved Israel for e.
11. 39. afflict seed of David, but not
for e.

Ps. 9. 7. Lord shall endure for a.
22. 26. your hearts shall live for a.
23. 6. I will dwell in house of Lord
for a.
29. 10. on floods Lord sitteth King
for a.
30. 12. I will give thanks to thee for e.
33. 11. counsel of Lord standeth for e.
37. 18. their inheritance shall be for e.
28. saints are preserved for e.
29. righteous inherit land, dwell
for e.

49. 9. he that should still live for a.
62. 9. I will praise thee for e.
61. 4. I will abide in thy tabernacle
for e.
73. 26. God is strength of my heart,
and my portion for e.
74. 19. forget not congregation of poor
for e.
81. 15. their time should endure for a.
92. 7. that they be destroyed for a.
102. 12. thou Lord shalt endure for a.
103. 9. Lord will not keep his anger
for e.
105. 8. remember his covenant for e.
111. 9. hath commanded his covenant
for e.
119. 111. testimonies as an heritage
for e.
132. 14. this is my rest for a. I have
146. 6. who keepeth for a. truth

Prov. 27. 24. riches are not for e.—crown
Ecc. 1. 4. the earth abideth for a.

Is. 26. 4. trust in Lord for a. for in Lord
32. 17. quietness and assurance for a.
40. 8. word of Lord shall stand for a.
57. 16. I will not contend for a.
59. 21. my words shall not depart for a.
Jer. 3. 5. will he reserve anger for a. 12.
17. 4. kindled fire shall burn for a.
32. 37. that they may fear me for a.
Lam. 3. 31. Lord will not cast off for a.
Mic. 7. 18. retaineth not his anger for a.
Zech. 1. 5. prophets do they live for a.
John 6. 51. eateth shall live for a. 58.
Rom. 1. 25. Creator, who is blessed for a.
9. 5. over all God blessed for a.

2 *Cor.* 9. 9. his righteousness remaineth
for e.

Heb. 13. 8. Jesus Christ same yesterday
to-day and for e.

1 *Pet.* 1. 23. word of God liveth and
abideth for e.

25. word of Lord endureth for a. *Is.*
40. 8.

1 *John* 2. 17. doeth will of God abideth
for e.

EVER and ever, *Ex.* 15. 18. Lord reigns
e. and e.

1 *Chr.* 16. 36. blessed be God for e. and
a. 29. 10; *Neh.* 9. 5; *Dan.* 2. 20.

Ps. 10. 16. the Lord is King for e. and e.
45. 6. thy throne O God is for e. and e.

Heb. 1. 8.
43. 14. this God is our God for e. and
e. and guide

52. 8. I will trust in God for e. and e.
111. 8. command stand fast for e. and e.

119. 44. I will keep thy law for e. and e.
145. 1. I will bless thy name for e. and
e. 2. 21.

Dan. 12. 3. shine as stars for e. and e.
Mic. 4. 5. walk in name of God for a.
and a.

Gal. 1. 5. to whom be glory for e. and e.
Phil. 4. 20; 1 *Tim.* 1. 17; 2 *Tim.* 4.
18; *Heb.* 13. 21; 1 *Pet.* 4. 11, & 5.
11; *Rom.* 11. 36, & 16. 27; *Rev.* 1.
6, & 5. 13, & 7. 12.

Rev. 4. 9. who liveth for e. and e. 10. 6,
& 15. 7; *Dan.* 4. 34, & 12. 7.

22. 5. they shall reign for e. and e.

EVERLASTING. See *Eternity*.

EVERLASTING hills, *Gen.* 40. 26.

Gen. 17. 8. Canaan an e. possession, 48. 4.
21. 33. called on name of e. God

Ex. 40. 15. e. priesthood, *Num.* 25. 13.
Lev. 16. 34. this should be an e. statute

Deut. 33. 27. underneath are e. arms
Ps. 24. 7. be lifted up ye a. doors

41. 13. blessed be God from a. to a.
90. 2. thou art from e. to e. 106. 43.

100. 5. his mercy is from e.
103. 17. mercy of Lord from a. to a.

112. 6. righteous shall be in e. remem-
brance

119. 142. thy righteousness is e.
144. righteousness of thy testimony is
e. righteousness

189. 24. lead me in the way a.
15. 13. e. kingdom, *Dan.* 4. 3.

Prov. 10. 25. righteous is an *e.* foundation

Is. 9. 6. mighty God the *e.* Father

26. 4. in Lord Jehovah is *e.* strength

33. 14. who dwell with *e.* burnings

35. 10. shall come to Zion with songs

and *e.* joy, **61. 11.** & **61. 7.**

40. 28. *e.* God Creator fainteth not

45. 17. Israel saved in Lord with *e.* salvation

54. 8. with *e.* kindness will I gather

55. 13. to Lord for a name and *e.* sign

56. 5. an *e.* name, **63. 12.** **16.**

60. 19. Lord shall be an *e.* light, **20.**

Jer. 10. 10. true living God *e.* King

20. 11. *e.* confusion never forgotten

23. 40. I will bring *e.* reproach upon

31. 3. I loved thee with an *e.* love

Dan. 4. 34. *e.* dominion, **7. 14.**

9. 24. to bring in *e.* righteousness

Mic. 6. 5. 2. goings forth of old from *e.*

Hab. 1. 12. art thou not from *e.* my God

3. 6. *e.* mountains scattered his ways *e.*

Matt. 18. 8. cast into *e.* fire, **25. 41.** **116.**

25. 46. shall go into *e.* punishment

Luke 16. 9. receive into *e.* habitation

2 Thess. 1. 9. punished with *e.* destruction

2. 16. God hath given us *e.* consolation

1 Tim. 6. 16. to whom be power *e.*

2 Pet. 1. 11. *e.* kingdom of our Lord Jesus

Christ

Jude 6. reserved in *e.* chains of darkness

Rev. 14. 6. having *e.* gospel to preach

Dan. 12. 2. awake to *e.* life

Matt. 19. 29. shall inherit *e.* life

Luke 18. 30. in world to come life *e.*

John 3. 16. not perish but have *e.* life, **36.**

4. 14. well springing up to *e.* life

5. 24. heareth my word hath *e.* life

6. 27. meat which endureth to *e.* life

40. whoso believeth may have *e.* life

47. that believeth on me hath *e.* life

12. 50. his commandment is life *e.*

Acts 13. 46. yourselves unworthy of *e.* life

Rom. 6. 22. and the end *e.* life

Gal. 6. 8. soweth to the Spirit reap life *e.*

1 Tim. 1. 16. believe on him to *e.* life

EVERMORE, Ps. 16. 11. & **106. 4.** & **133.**

3; John 6. 34; 2 Cor. 11. 31; 1

Thess. 5. 16; Rev. 1. 18.

EVERY imagination evil, **Gen. 6. 5.**

Ps. 32. 6. for this *e.* one godly pray

119. 101. refrained feet from *e.* way

104. I hate *e.* false way, **128.**

Prov. 2. 9. understood *e.* good path

14. 15. simple believeth *e.* word

15. 3. eyes of Lord are in *e.* place

30. 6. *e.* word of God is pure

Ecc. 3. 1. a time for *e.* purpose

Is. 45. 23. *e.* knee bow and *e.* tongue,

Rom. 14. 11; Phil. 2. 11.

1 Tim. 4. 4. *e.* creature of God is good

2 Tim. 2. 21. prepared to *e.* good work

4. 18. Lord deliver from *e.* evil work

Tit. 3. 1. ready to *e.* good work

Heb. 12. 1. lay aside *e.* weight and sin

1 John 4. 1. believe not *e.* spirit

EVI, E'-vy.—A prince of the Midianites; **Num. xxxi. 8.**

EVIDENCE, Jer. 32. 10; Heb. 11. 1.

EVIDENTLY, Job 6. 28; Acts 10. 3; Gal.

3. 1, 11; Phil. 1. 23; Heb. 7. 14, 15.

EVIL. Evil specially refers to sin and wickedness. Thus it is said of the wicked kings of Israel, that "they did evil in the sight of the Lord," they transgressed his law; **1 Kings xvi. 25, 30.** And in **Ecol. ix. 3.** "The heart of the sons of men is full of evil." This is criminal or moral evil. It is likewise taken for afflictions or punishments which God inflicts upon a person or people; **Job ii. 10.** "Shall we receive good at the hand of God, and shall we not receive evil?" **Isa. xlv. 7.** "I make peace, and create evil;" **Amos iii. 6.** "Shall there be evil in a city, and the Lord hath not done it?" This is the evil of punishment, or penal evil." It is also taken for injuries or wrongs done by one man to another; **Prov. xvii. 13.** "Whoso rewardeth evil for good, evil shall not depart from his house," **Matt. v. 39.** "But I say unto you that ye resist not evil." It is put for dangers or calamities; **Prov. xxii. 3.** "A prudent man foreseeth the evil, and hideth himself." He sees public calamities approaching, and uses all lawful means to secure himself. It is taken both for corporeal and spiritual evil of sin and suffering; **Matt. vi. 13.** "Deliver us from evil."

EVIL, Gen. 2. 9, 17, & 3. 5, 22.

Deut. 29. 21. I will separate him to *e.*

30. 15. set before thee death and *e.*

Josh. 24. 15. if it seem *e.* to you

Job 2. 10. we receive good and not *e.*

5. 19. in trouble no *e.* touch thee

30. 26. looked for good *e.* came

Ps. 23. 4. I will fear no *e.* for thou

34. 21. *e.* shall slay the wicked

61. 4. have done this *e.* in thy sight

62. 3. lovest *e.* more than good

91. 10. no *e.* shall befall thee

97. 10. ye that love the Lord hate *e.*

Prov. 5. 14. I was almost in all *e.*

12. 21. no *e.* shall happen to just

15. 3. beholding the *e.* and the good

31. 12. will do him good and not *e.*

Ecc. 2. 21. vanity and a great *e.*

5. 13. sore *e.* riches to hurt owners

9. 3. heart of man is full of *e.*

Is. 5. 30. call *e.* good and good *e.*

7. 16. know to refuse the *e.* **16.**

45. 7. I make peace and create *e.*

57. 1. righteous taken from *e.* to come

59. 7. feet run to *e.* and maketh haste

Jer. 17. 17. art my hope in day of *e.*

18. 11. I *hate* *e.* against you

29. 11. thoughts of peace and not of *a.*

44. 11. set my face against you for *a.*

27. I will watch over them for *a.*

Lam. 3. 38. proceedeth not *e.* and good

Ezek. 7. 5. an *e.* and only *a.* is come

Dan. 9. 12. on us a great *e.* 13. 14.

Amos 8. 6. shall there be *e.* in a city

5. 14. see good and not *e.* that live

15. hate *e.* love good, **Mic.** 3. 2.

9. 4. set mine eyes on them for *e.*

Hab. 1. 13. purer eyes than to behold *e.*

Matt. 5. 11. all manner of *e.* against you

6. 34. sufficient unto the day is *e.*

Rom. 2. 9. upon every soul doth *e.*

7. 19. *a.* I would not that I do

21. I would do good *a.* is present with

12. 17. recompense to no man *a.* for *a.*

21. be not overcome of *a.* but over-

come *e.*

16. 18. simple concerning *e.*

1 **Cor.** 13. 5. charity thinketh no *a.*

1 **Thess.** 5. 15. let no man render *a.* for

a. 1 **Pet.** 3. 9.

22. abstain from all appearance of *e.*

1 **Tim.** 6. 10. love of money is root of *e.*

Tit. 3. 2. to speak *e.* of no man

Heb. 5. 14. discern both good and *a.*

Gen. 6. 5. thoughts only *a.* 8. 21.

47. 9. few and *a.* have been the days

Prov. 4. 19. *e.* bow before the good

15. 15. all days of afflicted are *e.*

Is. 1. 4. *a.* seed of *e.* doers

Matt. 5. 45. sun to rise on *e.* and good

7. 11. if ye being *e.* know how, **Luke**

11. 18.

12. 34. how can ye being *e.* speak good

Luke 6. 35. kind to unthankful and *e.*

John 3. 19. because their deeds were *e.*

Eph. 5. 16. because days are *e.*

3 **John** 11. follow not that which is *e.*

Jude 10. speak *e.* of those things they

know not

EVIL-MERODACH, E'-vil-Mer-
o'-dak, the fool of Merodach.—The
son and successor of Nebuchadnezzar
the Great, king of Babylon; 2 Kings
xxv. 27. He succeeded to the crown
in the year of the world 3443, and is
said to have governed during his
father's awful calamity. Soon after
his accession to the throne, he liber-
ated Jehoiachim, king of Judah, out
of prison, after a confinement of seven
and thirty years, heaped favours upon
him, "set his throne above the
thrones of all the king, that were with
him in Babylon, changed his prison
garments," and granted him peculiar
immunities all the remainder of his
life; 2 Kings xxv. 27—30; Jer. lii.
31—34.

EXACT, to demand aright;—to practise

extortion; **Deut.** 15. 2, 3; **Ps.** 89.

22; **Is.** 58. 3; **Luke** 3. 15.

EXACTOR. An officer whose business
was to collect fines levied by the
courts, and sometimes to gather
taxes, **Job** 39. 7; **Is.** 60. 17.

EXALT, **Dan.** 11. 14, 36; **Obad.** 4.

Ex. 15. 2. my father's God I will *a.* him

1 **Sam.** 2. 10. *a.* the horn of the anointed

Ps. 34. 2. let us *a.* his name together

37. 34. *e.* thee to inherit land

99. 5. *a.* the Lord our God, for he is

holy, 9.

107. 32. *a.* him in congregation of elders

118. 28. my God I will *a.* thee

Ezek. 21. 26. *a.* him that is low

1 **Pet.** 5. 6. may *e.* you in due time

Num. 24. 7. thy kingdom to be *e.*

2 **Sam.** 22. 47. *a.* be God of my salvation

Neh. 9. 5. *a.* above all blessings and praise

Job 5. 11. *a.* to safety, 36. 7.

Ps. 89. 16. in righteousness shall they

be *a.* 17.

Prov. 11. 11. by blessings of the upright

city *a.*

Is. 2. 2. Lord's house *a.* above hills, **Mic.**

4. 1.

11. Lord alone shall be *a.* 17, & 5. 16.

& 80. 18, & 53. 5, 10.

40. *a.* every valley shall be *a.* and

49. 11. my highways shall be *a.*

62. 13. my servant shall be *a.*

Hos. 13. 1. Ephraim was *a.* in Israel, &

Matt. 11. 23. Capernaum which art *a.*

to heaven, **Luke** 10. 15.

23. 12. humbleth himself shall be *a.*

Luke 14. 11, & 13. 14.

Luke 1. 52. *a.* them of low degree

Acts 2. 33. by right hand of God *a.* 5. 31.

2 **Cor.** 12. 7. lest I be *a.* above measure

Phil. 2. 9. God hath highly *a.* him

Jam. 1. 9. low rejoice that he is *a.*

Prov. 14. 34. righteousness *a.* a nation

Luke 14. 11. *a.* himself shall be abased,

18. 14.

2 **Cor.** 10. 5. casting down *a.* itself

2 **Thess.** 2. 4. *a.* himself above all God

EXAMINE, to investigate the state of

the heart; to ascertain motives;

to search the heart, &c., **Eze.** 10.

16; **Luke** 23. 14; **Acts** 4. 9, & 12. 19,

22. 24, 29, & 28. 18; 1 **Cor.** 9. 3.

Ps. 26. 2. *e.* me, O Lord, prove and try

1 **Cor.** 11. 28. let a man *a.* himself and so

2 **Cor.** 13. 5. *a.* yourselves, prove your-

selves

EXAMPLE, 1 **Thess.** 1. 7; **Jam.** 5. 10.

Matt. 1. 19. not willing to make her *a.*

public *a.*

John 13. 15. for I have given you *a.*

1 **Cor.** 10. 6. these things were our *a.*

Phil. 8. 17. ye have us for an *a.*

2 **Thess.** 3. 9. make ourselves an *a.* unto

1 **Tim.** 4. 12. an *a.* of believers

Heb. 4. 11. fall after same *a.* of unbelief

8. 5. *a.* shadow of heavenly things

1 **Pet.** 2. 21. Christ leaving us an *a.*

5. 3. not lords—be *a.* to flock

2 **Pet.** 2. 6. making them an *a.*

Jude 7. Sodom—set forth an *a.*

EXORCED, **Deut.** 25. 8; 1 **Kings** 10. 7.

Matt. 5. 20. except your righteousness
 a. the righteousness
2 Cor. 3. 9. the ministration of righteousness a.
Gen. 17. 6. a. fruitful
 15. 1. I am thy shield a. great reward
 37. 34. cried with a. bitter cry
Num. 14. 7. land is a. good
1 Sam. 2. 3. talk no more so a. proudly
1 Kings 4. 29. wisdom a. much
1 Chr. 22. 5. house must be a. magnifical
Ps. 48. 4. I will go to God my a. joy
Matt. 5. 12. rejoice and be a. glad
 26. 38. my soul is a. sorrowful unto
Rom. 7. 18. sin might become a. sinful
2 Cor. 4. 17. worketh a far more a. weight
 7. 4. I am a. joyful in all tribulation
 9. 14. for the a. grace of God in you
Eph. 1. 19. the a. greatness of his power
 2. 7. show the a. riches of his grace
 3. 20. able to do a. abundantly
1 Tim. 1. 14. grace of Lord was a. abundant
1 Pet. 4. 13. rejoice, be glad with a. joy
2 Pet. 1. 4. a. great and precious promises
Jude 24. present you faultless with a. joy
Gen. 18. 13. sinners before the Lord a.
 1 Sam. 26. 21; 2 Sam. 13. 15.
Ps. 68. 3. let righteous rejoice a.
 119. 167. thy statutes I love a.
1 Thess. 3. 10. praying a. that
2 Thess. 1. 3. faith groweth a.
EXOKL, to be greater, more learned,
 more honourable, more amiable,
 more useful, &c. than another person,
Gen. 49. 4; 1 Kings 4. 30.
Ps. 103. 20. his angels that a. in strength
Prov. 31. 29. thou a. them all
Ecc. 2. 13. wisdom a. folly as far
1 Cor. 14. 12. seek that ye may a.
2 Cor. 3. 10. by reason of glory that a.
Gen. 49. 3. excellency of dignity and a.
Ex. 15. 7. in greatness of thy a.
Deut. 33. 26. rideth in his a. in the sky
Job 13. 11. his a. make you afraid
 37. 4. thunders with voice of his a.
 40. 10. deck thyself with a.
Ps. 47. 4. a. of Jacob whom ye loved
 68. 34. his a. over Israel and strength
Is. 35. 2. see glory and a. of God
Amos 6. 8. I abhor a. of Jacob
 8. 7. Lord hath sworn by a. of Jacob
1 Cor. 2. 1. not with a. of speech
2 Cor. 4. 7. a. of power may be of God
Phil. 3. 8. count all loss for a. of Christ
Eth. 1. 4. a. majesty, **Job 37. 23.**
Ps. 8. 1. how a. is thy name in earth, 9.
 16. 8. saints a. in whom all delight
 86. 7. how a. is thy loving kindness
 141. 5. smite it shall be a. oil
 148. 13. Lord for his name alone is a.
Prov. 12. 23. righteous is more a. than
 17. 27. man of understanding is of a.
 spirit
Is. 12. 5. Lord hath done a. things this
 28. 29. wonderful in counsel and a. in
 working
Ezek. 16. 7. art come to a. ornaments
 in a. spirit in Daniel, 6. 8.

Rom. 2. 18. approved things that are a.
1 Cor. 12. 31. show I unto you a more
 a. way
Phil. 4. 10. approve things that are a.
Heb. 1. 4. obtained more a. name
 8. 6. obtained more a. ministry
 11. 4. offered more a. sacrifice
2 Pet. 1. 17. heard a voice from a. glory
EXOESS, Matt. 23. 25; Eph. 5. 18; 1 Pet.
 4. 3. 4.
EXCHANGE, Matt. 16. 26; Mark 8. 57.

EXCHANGERS OF MONEY,
Matt. xxv. 27.—A kind of bankers,
 who generally sat by the tables in the
 temple with money to exchange or
 lend.

EXCHANGERS, Matt. 25. 27.

EXCLUDE, Rom. 3. 27; Gal. 4. 17.

EXCOMMUNICATION.—The
 first kind was for lighter offences, and
 excluded for thirty days from the
 worship of the synagogue, and from
 coming nearer to his wife and friends
 than four cubits. The other was a
 total exclusion from the worship of
 the synagogue.

EXCUSE, to make pretences, to justify,
Rom. 2. 16; Luke 14. 18, 19; Rom.
 1. 20; 2 Cor. 12. 19.

EXORATION, Jer. 42. 18, & 44. 12.

EXROUTE, to accomplish, **1 Kings 6. 12;**
 to perform civil and ecclesiastical
 offices, **Jer. 7. 5;** to bring judg-
 ments upon men, **Ezek. 5. 8; Num.**
 5. 30, & 8. 11.

Ex. 12. 12. a. judgment, **Deut. 10. 18;**
Ps. 119. 84; Is. 16. 3; Jer. 31. 12,
 & 22. 3, & 23. 5; **Mic. 7. 9; Zech. 7.**
 9, & 8. 16; **John 5. 27; Jude 15.**

Ps. 149. 7. a. vengeance, **Mic. 5. 16.**

Hos. 11. 9. not a. fierceness of anger

Rom. 13. 4. revenger to a. wrath

EXERISE, Ps. 131. 1; Matt. 20. 25;

Acts 24. 16; 1 Tim. 4. 7, 8; Heb. 5.

14, & 12. 11; 2 Pet. 2. 14.

Jer. 9. 24. Lord a. loving-kindness

EXHORT, Acts 2. 40, & 11. 23, & 15. 32,

& 27. 23; 2 Cor. 9. 5; 1 Thess. 2. 11,

& 4. 1, & 5. 14; 1 Tim. 2. 1; 2 Tim.

4. 2; Tit. 1. 9, & 2. 6, 9, 15; 1 Pet.

5. 1, 12; Jude 8.

2 Thess. 8. 12. we command and a. by

Christ

Heb. 3. 13. a. one another daily

10. 25. a. one another and so much

EXHORTATION, Luke 3. 18; Acts 13. 15,

& 20. 2; Rom. 12. 8; 1 Cor. 14. 3;

2 Cor. 8. 17; 1 Thess. 2. 8; 1 Tim. 4.

13; Heb. 12. 5, & 13. 22.

EXILE. One banished from his
 country; **2 Sam. xv. 19.**

EXODUS, Eks'-o-dus, a going out.
 The second book of Moses: so called

in the Greek version, because it relates the departure of the Israelites out of Egypt. It comprises the transactions of about 145 years, that is, from the death of Joseph, A. M. 2369, to the erection of the tabernacle in 2514. In this book we have an account of the oppression of the Israelites by Pharaoh, their prodigious increase, the plagues inflicted in Egypt, the deliverance of the Israelites, and their miraculous passage through the Red Sea; the overthrow of Pharaoh and his hosts; the preservation of the people in the wilderness; the giving of the law from Mount Sinai; and the erection of the tabernacle.

EXORCISM, EXORCIST. To exorcise is to adjure, to expel an evil being. An exorcist is one who drives away evil spirits, or casts out devils. Our Saviour when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out; Matt. x. 1, by which gift they gained repute among the people, and gave proof that they were sent of God. But those Jewish exorcists, mentioned Acts xix. 13, were only impostors, deluding the people by witchcraft or diabolical agency.

EXPECTATION, Luke 8. 15; Acts 12. 11.

Ps. 9. 18. *a.* of poor shall not perish
62. 5. for my *e.* is from him
Prov. 10. 23. *a.* of wicked shall perish
11. 7. dieth his *a.* shall perish
23. *a.* of the wicked is wrath
23. 18. *a.* shall not be cut off, 24. 14.
Is. 20. 5. be ashamed of their *e.* 6.
Zech. 9. 5. her *e.* shall be ashamed
Rom. 8. 19. *a.* of creature waiteth
Phil. 1. 20. according to my earnest *a.*
Jer. 29. 11. give you *a.* end

EXPEDIENT for us that one man die

for the people, John 11. 50. & 19. 14.
John 16. 7. *a.* for you that I go away
1 Cor. 8. 12. all things not *e.* 10. 23.
2 Cor. 8. 10. this is *e.* for you
12. 1. it is not *e.* to glory

EXPERIENCE, Gen. 30. 27; Eccl. 1. 16;

Rom. 5. 4.

2 Cor. 9. 13. by the *a.* of

EXPERT in war, having experience,

well skilled, 1 Chr. 13. 28, 35, 36;

Songs 8. 8; Jer. 50. 9.

Acts 26. 3. know thee *e.* in all customs

EXPOUNDED riddle, Judg. 14. 19;

Mark 4. 34; Luke 24. 27; Acts 11.

4. & 18. 28. & 28. 23.

EXPRESS, Heb. 1. 8; 1 Tim. 4. 1.

EXTEND mercy, Ezra 7. 28, & 9. 9; Ps.

109. 12.

Ps. 16. 2. my goodness *e.* not to thee

Is. 66. 12. I will *e.* peace to her like a

river

EXTINCT, Job 17. 1; Is. 43. 17.

EXTOL, Ps. 30. 1. & 68. 17, & 68. 4, &

145. 1; Is. 52. 13; Dan. 4. 37.

EXTORTION, Ezek. 22. 12; Matt. 23. 25.

EXTORTIONER, Ps. 109. 11; Is. 16. 4;

Luke 18. 11; 1 Cor. 5. 10, 11, & 6. 10.

EXTREME, Deut. 23. 22; Job 35. 15.

EYE to eye; Isa. lii. 8. Some think it means unanimity of opinion; others as indicating mutual joy in reading each other's eyes.

EYES.—Applied to the *Almighty* denote his *infinite knowledge*; Prov. xv. 3; Ps. xi. 4.—His *watchful providence*; Ps. xxxii. 8; xxxiv. 15.—Applied to *Christ*, eyes denote his *omnipresence*; Rev. ii. 18; v. 16; Heb. iv. 13.—Applied to man, they denote the *understanding*, the eyes of the mind; Ps. cxix. 18; Eph. i. 18.—Also a *friendly counsellor*; Job xxix. 15.—The *whole family of man*; Rev. i. 7. *Human designs*; Dent. xxviii. 54—56.

EYES, 'paintedst thy eyes,' Ezek. xxiii. 40.—The ladies of the East apply antimony to the inner eyelids, by which to augment the brilliancy and fascinating power of the eyes. See also 2 Kings ix. 30; Prov. vi. 25; Jer. iv. 30.

EYE shut, 'He hath shut their eyes,' &c. Isa. xlv. 18. The eyes of their understanding are closed, so that they cannot see; and their hearts are past feeling.

EYES, 'instead of eyes,' Num. x. 31.—Hobab, acquainted with the desert, might have been of great use in guiding to wells, fuel, and other provisions, and guarding against the simoom, marauders, wilds, &c.

EYES of servants, 'look unto the hand of their masters,' Ps. cxxiii. 2. It is common in the East to direct the servants by signs; they watch with great attention the will of their masters; the least wink of the eye, or motion of the fingers, that is imperceptible to strangers, is sufficient to command their services.

Some suppose there is a reference to the chastisement of slaves, who,

during the time of affliction, keep their eyes fixed on the hand that punishes. This appears to be countenanced by the following words;—"Have mercy upon us, O Lord;" ver. 3. Stay thy hand in mercy; we will rebel no more.

EYE for eye, *Ex. 21. 24; Lev. 24. 20; Matt. 5. 38.*

Deut. 32. 10. as apple of his *e.* *Ps. 17. 8.*

Job 24. 15. no *e.* shall see me

Ps. 33. 18. e. of Lord on them that fear

94. 9. formed the *e.* shall he not see

Prov. 20. 12. seeing *e.* Lord hath made

Ecc. 1. 8. a. not satisfied with seeing,

4. 8.

Is. 64. 4. neither hath *e.* seen, *1 Cor. 2. 9.*

Matt. 6. 22. light of body *e.* *Luke 11. 34.*

18. 9. if thy *e.* offend thee, *5. 29.*

Eph. 6. 6. a. service, *Col. 3. 22.*

2 Sam. 22. 25. e. sight, *Ps. 18. 24.*

Luke 1. 2. a. witness, *2 Pet. 1. 16.*

Rev. 1. 7. every *a.* shall see him

8. 13. a. save

Prov. 23. 6. evil *e.* *23. 22; Matt. 6. 23,*

& 20. 15; Mark 7. 22; Luke 11. 34.

EYES, *Gen. 3. 5.* your *e.* shall be opened

Job 10. 4. hast thou *e.* of flesh

29. 15. I was *e.* to the blind

Ps. 16. 4. In whose *e.* a vile person

145. 15. e. of all wait on thee

Ecc. 2. 14. wise man's *e.* are in his head

6. 9. better is sight of *e.* than wander.

11. 7. pleasant for *e.* to behold the sun

Is. 3. 16. walk with wanton *e.*

5. 15. e. of lofty shall be humbled, *2. 11.*

29. 18. a. of blind shall see out of

32. 3. e. of him that see shall

35. 5. e. of the blind shall be opened

42. 7. to open blind *e.* and give

43. 8. blind people that have *e.*

Jer. 5. 21. have *e.* and see not, *Is. 42. 20.*

Dan. 7. 20. horn that had *e.*

Hab. 1. 13. of purer *e.* than to behold

Zech. 3. 9. on one stone shall be seven *e.*

Matt. 13. 16. blessed are your *e.* for see

18. 9. having two *a.* to be cast into

Mark 8. 18. having *e.* see ye not

Luke 4. 20. e. were fastened on him

10. 23. blessed are the *a.* which see

these things

John 9. 6. anointed *a.* of blind man

Rom. 11. 8. e. that they shall not see,

Gal. 3. 1. before whose *e.* Jesus Christ

has been

Eph. 1. 18. e. of your understanding

enlightened

Heb. 4. 13. all opened to *e.* of him

2 Pet. 2. 14. e. full of adultery

1 John 2. 16. lust of *e.* pride life

Rev. 1. 14. his *e.* as a flame of fire, *2. 18,*

& 19. 12.

3. 18. anoint *a.*; *4. 6.* full of *e.* *8.*

5. 6. Lamb having seven horns and

seven *e.*

Deut. 18. 18. right in the *e.* of the Lord,

1 Kings 15. 5, 11, & 22. 43.

Gen. 6. 8. Noah found grace in *e.* of Lord

1 Sam. 26. 24. life set by in *e.* of Lord

2 Sam. 15. 25. find favour in *e.* of Lord

3 Chr. 16. 9. e. of the Lord run to and

fro through

Ps. 34. 15. e. of Lord are on the righte-

ous, *1 Pet. 3. 12.*

Prov. 5. 21. ways of man are before *a.*

of Lord

15. 3. e. of Lord are in every place

22. 12. e. of Lord preserve knowledge

Is. 49. 5. I shall be glorious in *e.* of Lord

Amos 9. 8. e. of Lord are upon sinful

Zech. 4. 10. e. of Lord will run to and fro

Ps. 25. 15. my *e.* are ever towards Lord

101. 6. my *a.* shall be upon faithful

119. 123. my *e.* fail for thy salvation

148. my e. prevent night-watches

141. 8. my *a.* are unto thee O God the

Lord

Is. 1. 15. I will hide my *a.* from you

38. 14. my *e.* fail with looking upward

65. 12. did evil before my *e.* *66. 4.*

-Jer. 9. 1. O that my *e.* were a fountain

of tears

13. 17. mine *e.* shall weep sore because

14. 17. mine *e.* run down with tears

16. 17. my *e.* are upon all thy ways

24. 6. mine *e.* set upon them for good

Amos 9. 4. I will set mine *e.* upon them

for evil,

Luke 2. 30. my *e.* have seen thy salvation

Ps. 123. 2. so our *e.* wait upon thee

Matt. 20. 33. that our *e.* may be opened

1 John 1. 1. we have seen with our *e.*

Deut. 12. 8. right in his own *e.* *Judg. 17.*

6, & 21. 25.

Neh. 6. 16. cast down in their own *a.*

Job 32. 1. righteous in his own *e.*

Ps. 139. 16. thine *e.* see my substance

Prov. 23. 5. set thine *e.* on that which

is not

Songs 6. 5. turn away thine *e.* from me

Is. 30. 20. thine *e.* shall see thy teachers

Jer. 5. 3. are not thine *e.* upon the truth

Ezek. 24. 16. take away desire of the *e.* *25.*

EYELIDS, *Job 16. 16, & 41. 18; Ps. 11.*

4, & 132. 4; Prov. 4. 25, & 6. 4. 25,

& 30. 13; Jer. 9. 18.

EZBAI, Ez'-ba-i.—David's worthy.

1 Chron. xi. 37.

EZBON, Ez'-bon, hastening to under-

stand.—A descendant of Benjamin;

Gen. xlii. 16.

EZEKIAS, E-ze-ky'-as.—Mention-

ed; *Matt. i. 9.*

EZEKIEL, E-ze'-ki-el, God my

strength.—The son of Buzi, a prophet

in the house of Aaron, carried

away captive to Babylon by Nebu-

chadnezzar, with Jehoiachin, king of

Judah; *Ezek. i. 1, &c.* He began to

prophecy A. M. 3409, being the fifth

year of his captivity. Together with

many of his countrymen he settled,

or was placed, on the banks of

the river Chebar, in Mesopotamia, where he was favoured with the divine revelations which are described in his book. He appears to have been mercifully raised up to animate the desponding hearts of his contemporaries under their sufferings and afflictions, and is supposed to have delivered his prophecies during a period of twenty-one years. His name, which imports "God will strengthen," was happily expressive of that inspired confidence and fortitude which he displayed both in supporting the adverse circumstances of the captivity, and in reproving the sins and idolatrous practices of his countrymen.

EZEKIEL, Book of. The Book of Ezekiel is similar to that of Jeremiah in its scope, but very different in style, being more pointed and severe. It predicts dreadful calamities to be inflicted on Judea and Jerusalem, for idolatry and wickedness; the judgments that would be sent upon the false prophets, who deluded the people with vain hopes, and winked at their sins; the punishments which should befall Ammon, Edom, Philistia, Tyre, and Egypt; the restoration of Israel and Judah; and the blessedness of the gospel church under the coming Messiah.

The style of Ezekiel is characterized by Bishop Lowth as much inferior to that of Jeremiah in elegance, yet in sublimity as not even excelled by Isaiah, though his sublimity is of a totally different kind.

EZEL, E'-zel, *going abroad*.—The name of a stone mentioned in the agreement of Jonathan and David; 1 Sam. xx. 19.

EZER, E'-zer.—The son of Ephraim; 1 Chron. vii. 21.

EZION-GABER, E'-ze-on-gay'-ber, *the backbone of a man, counsel of the man*.—A city of Idumea, on the Elanitic gulf of the Red Sea; Num. xxxiii. 35. It appears that the city received the name of Ezion-gaber from a ridge of rocks which was near the mouth of the harbour, and which resembled the back-bone of a man. The city has long since being destroyed, and mod-

ern research has been unable to discover a single trace of its remains. At this port Solomon equipped his fleets for the voyage to Ophir: and it was upon the rocks at the mouth of the harbour that the fleet, fitted out for the same place by Jehoshaphat and Ahaziah, was destroyed, agreeable to the predictions of the prophet; Num. xxxiii. 35; 1 Kings ix. 26; xxii. 48.

EZRA, Ez'-rah, *helper*.—The author of the book which bears his name; he was a priest and scribe of the house of Aaron, and successor to Zerubbabel in the government of Judea. He was the son or grandson of Seraiah, who was slain at Riblah, with his associates, by order of Nebuchadnezzar; Ezra vii. 1, &c; 2 Kings xxv. 18—21. Calmet is of opinion that Ezra was only his grandson, or great grandson, because 130 years elapsed between the death of Seraiah, and departure of Ezra from Babylon, and as we read that a grandson of Seraiah, was the high-priest who accompanied Zerubbabel on the first return to Jerusalem, seventy years before Ezra returned thither, it is inferred that the term son is to be taken for grandson or great grandson; besides the original term means *descendant*. He was of the sacerdotal family, and in a right line from Aaron. He succeeded Zerubbabel in the government of Judea, by a commission which lasted twelve years, to A. M. 3558.

Ezra was well instructed in the law and the Scriptures, and well able to interpret them. He styles himself a ready scribe, prepared to instruct the people in the Divine statutes; the tradition therefore of his having made a collection of the sacred writings is very probable.

EZRA, Book of.—So called from the name of the priest who wrote it. It is a continuation of the Jewish history after the return from the Babylonish captivity. It embraces a period of 100 years. It is a continuation of Jewish history from the time of which the Chronicles conclude; for it begins with a repetition of the two verses

with which the Second book of Chronicles ends. Ezra lived 120 years, and was buried, according to Josephus, in Jerusalem.

EZRAHITE, Ez'-ra-hite. — Mentioned 1 Kings iv. 31.

EZRI, Ez'-ry, a *helper*.—Son of Chelub. He was at the head of the agricultural department in the reign of David. See 1 Chron. xxvii. 26.

F

FABLES, 'old wives' fables,' 1 Tim. iv. 7. Religious tales of human invention; the traditions of elders, the doctrines of men, silly legends. Of these few people ever possessed more than the Jews. Their Talmud abounds with them. The mythology of the Greeks and Romans, and Popery, abound with silly legends, myths, &c. Peter says, "We have not followed cunningly devised fables," &c. 2 Pet. i. 16. Dr. A. Clarke, and others, think that the Apostle means those cunningly devised fables of the Heathens, concerning the appearance of their gods upon earth in human form; 1 Tim. iv. 7. Such appearances they promulgated as realities. By these the Heathen priests aggrandized their temples, and the legislators and statesmen patronize these fictions for the purpose of maintaining the popular religions. To gain the greater credit to those fables, the rulers instituted what they called the mysteries of the gods in which the fabulous appearances of the gods were represented in mystic shows.—None but the initiated were permitted to be eyewitnesses of one particular show, and such witnesses were called "*Beholders*;" Tit. i. 14; Matt. xv. 9.

FACE. The face is the index of the mind, because the various passions, &c. are indicated by the aspect of the countenance; as love, hatred, joy, sorrow, pleasure, grief, confidence, despair, &c. *Face* frequently denotes persons or character. The face of a man is taken for the man himself: "I had not thought to see thy *face*," that is, thy person; Gen. xlviii. 11. "*Behold my face*," that is, in his pres-

ence; Num. xix. 3. "To withstand a person to his *face*," is to reprove him boldly; Gal. ii. 11. "The pride of Israel doth testify to his *face*;" it is an overwhelming evidence of guilt. To fall upon the face was a posture of adoration; Josh. vii. 6. To "accept of one's *face*," is to show favour; Gen. xix. 21. To "spit in one's *face*," is a sign of the utmost contempt; Deut. xxv. 9.

Face is applied to God, and denotes sometimes his anger; "The face of the Lord is against them that do evil;" Ps. xxxiv. 16; Rev. vi. 16. Also his love and favour; "Cause thy *face* to shine, and we shall be saved;" Ps. xxxi. 16; lxxx. 7; Dan. ix. 7. Also his omniscience; "Let not my blood fall to the earth, before the *face* of the Lord;" 1 Sam. xxvi. 20. It means the conduct of his providence; Ex. xxxiii. 14, (presence; in the Hebrew, means *face*.) All are sinners against God, and the infinite Jehovah will show favour only through Christ; hence the prayer of King David; "Behold, O God, our shield, and look upon the face of thine anointed." Regard me in mercy through the mediation of Christ, the anointed Saviour.—It also denotes determined wickedness; Jer. v. 3.

FACE, Gen. 3. 19, & 16. 8.

Lec. 19. 32. honour f. of old man

Num. 6. 25. Lord maketh his f. to shine

2 Chr. 6. 42. turn not away his f. Ps. 132. 10.

Ps. 17. 15. I will behold thy f. in righteousness

31. 16. make thy f. shine, 119. 135.

67. 1. cause his f. to shine on, 80. 3, 7, 19.

84. 9. behold the f. of thine anointed, 132. 10.

Ezek. 1. 10. f. of a man, a lion, Rev. 4. 7.

Dan. 9. 17. cause thy f. to shine on sanctuary

Hos. 5. 5. testify to his f. 7. 10.

Matt. 11. 10. my messenger before thy f. Mark 1. 3; Luke 7. 27, & 9. 52.

Acts 2. 25. set the Lord always before my f.

1 Cor. 13. 12. but then see f. to f.

2 Cor. 3. 18. all with open f. beholding

4. 6. glory of God in f. of Jesus Christ

Jam. 1. 23. his natural f. in a glass

FADE. To consume under Divine displeasure, Jer. 8. 13.—Sin and mortality, Is. 64. 6.—Fragility of life: decay of all things, Jam. 1.

11; but the heavenly inheritance cannot pass away, 1 *Pet.* 1. 4.

FAIL. Spoken of vain desires; *Deut.* xxviii. 32.—Extreme affliction; *Ps.* lxxix. 3; *cxix.* 32.—Mortal decay; *Ecc.* xii. 5. The saints are admonished "to provide themselves bags which wax not old, a treasure in the heavens that *faileth* not." This purse shall not fail. For he that hath pity on the poor lendeth to the Lord; and he may rest assured, that whatever, for Christ's sake, he thus lays out, it will be paid him again; *Luke* xvi. 9. The omnipotent God is unchangeable; *Heb.* i. 12. "But thou art the same, and thy years shall not *fail*." There is in the divine duration no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite—and onward. Charity never *faileth*; 1 *Cor.* xiii. 8. But it bears, believes, hopes, and endures all things; and while it does so, it cannot fail. The faithfulness of God to his saints cannot *fail*; *Ps.* lxxxix. 33; *lxxvii.* 8; *Josh.* xxi. 45

FAIL. *Deut.* 28. 32; *Job* 11. 20.
Deut. 31. 6. Lord will not f. nor forsake,
8; *Josh.* 1. 6; 1 *Chr.* 28. 20.
Ps. 12. 1. faithful f. from among men
69. 3. my eyes f. while I wait for my
God
77. 8. doth his promise f. for ever
Lam. 3. 22. his compassions f. not
Luke 16. 9. when ye f. they may receive
17. one tithe of law to f. *Matt.* 5. 18.
22. 32. prayed that thy faith f. not
Heb. 12. 15. lest any f. of grace of God
Ps. 31. 10. my strength f. 33. 10, & 71. 9
40. 12. my heart f. me, 73. 26.
143. 7. hear me, my spirit f.
Songs 5. 6. soul f. when he spake
Luke 12. 83. lay up treasure that f. not
1 *Cor.* 13. 8. charity never f.
Deut. 28. 65. for f. of eyes
Luke 21. 26. men's hearts f. them for fear

FAINT. To be greatly wearied through exertion, 2 *Sam.* 21. 15; to be much discouraged, *Is.* 13. 7; *Lam.* 1. 22; *Jer.* 8. 18; to be affected by moral evil, *Is.* 1. 5; to be overcome with joy, *Gen.* 45. 26; to be terrified, *Josh.* 2. 9; *Deut.* 25. 18; *Judg.* 8. 4, 5.
Is. 1. 5. head is sick, whole heart is f.
40. 29. he giveth power to the f.
80. even youths shall be f. and weary
81. wait on Lord, walk and not f.
Luke 18. 1. to pray always and not f.
2 *Cor.* 4. 1. received ministry we f. not,
16.
Gal. 6. 9. due time reap if we f. not

Heb. 12. 5. nor f. when rebuked of him
Ps. 27. 13. I had f. unless believed
Rev. 2. 8. hast laboured and not f.
Ps. 84. 2. soul f. for courts of Lord
119. 81. my soul f. for thy salvation
Is. 40. 28. everlasting God Creator f. not
FAIR HAVENS, a town in the
Mediterranean, on the coast of Crete; *Acts* xxvii. 8.

FAIR. *Gen.* 6. 2. & 24. 16.
Prov. 7. 21. f. speech, *Rom.* 16. 18.
Songs 1. 16. behold thou art f. 4. 1, 7, &
2. 10, & 6. 10, & 7. 6; *Gen.* 12. 11.
4. 10. how f. is thy love, better
Jer. 12. 6. they speak f. words
Acts 7. 20. Moses was exceedingly f.
Gal. 6. 12. desire make f. show in flesh
Ps. 45. 2. thou art f. than children of
Dan. 1. 15. their countenances appear f.

FAITH, means belief, credit, conviction, confidence, trust, a simple act of the mind, comprehended as easily and distinctly by the child or peasant as by the full grown man, or most accomplished philosopher. By it the mind trusts in God, through Christ, for life and immortality; *Rom.* v. 1; *Eph.* i. 13, &c. In *Heb.* xi. 1, the Apostle defines faith; "Now faith is the substance (or firm confidence) of things hoped for, the evidence (or conviction) of things not seen." The things hoped for and not seen included all the promises of God in Christ Jesus, and the conviction and confidence of their certainty and existence, arise wholly from the character of God who has given them. Faith is spoken of as the indispensable condition of justification and acceptance with God; and therefore faith must mean more than the mere assent of the understanding to the truth of a statement. It is *belief* and *trust*; it is *assent* and *reliance*. It is called by the Apostle *trust*; *Eph.* i. 13, 14. Faith, confidence, trust, believing, committing, (2 *Tim.* i. 12,) in a saving sense, are synonymous, and imply the repose of the soul upon the finished work of Christ for all the blessings of salvation.

By this faith we are said to be justified; *Rom.* v. 1. We are justified by faith, not formally, as if it were our righteousness, or the meritorious cause of our justification before God;

but instrumentally and relatively, as it apprehends and applies to us the righteousness and blood of Christ, which is the object of faith, and which only cleanseth us from all sin, and renders us acceptable to God. It is called the "faith through which we are saved;" Eph. ii. 8. It is by means of faith, as the condition on our part, that we come to be partakers of the blessings of the new covenant. It is a "faith which worketh by love," Gal. v. 6. It is not an idle, inactive, and inoperative grace, but shows itself by producing in us love to God and our neighbour. It "purifies the heart," Acts xv. 9. This grace increaseth from one degree to another; Rom. i. 17, being in some strong and firm; Matt. viii. 13, in others weak and languishing; Matt. xiv. 31. Lastly, this grace is the special gift of God; Eph. ii. 8. "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God." That you believe, is not by any ability of your own; and that you are saved, is not for any worth in yourselves. Likewise in Phil. i. 29. "Unto you it is given to believe on Christ."

As to the properties or adjuncts of faith, we may observe, (1) That it is the first and principal grace: it stands first in order, and takes the precedence of other graces; Mark xvi. 16; Heb. xi. 6. (2) It is every way precious and valuable; 1 Peter ii. 1. (3) It is called in scripture, "one faith;" for though there are several sorts of faith, there is but one special or saving faith; Eph. iv. 5. (4) It is also denominated common faith; common to all the regenerate; Tit. i. 4. (5) It is true, real, and unfeigned; Acts viii. 37; Rom. x. 10. (6) It is progressive; Luke xvii. 5; 2 Thess. i. 3. (7) It appropriates and realizes, or, as the apostle says, is the substance of things hoped for, and the evidence of things not seen; Heb. xi. 1.

The evidences or effects of faith are, (1) Love to Christ; 1 Pet. i. 8; Gal. v. 6. (2) Confidence, Eph. iii. 12. (3) Joy, Rom. v. 11; Phil. i. 25.

(4) Prayer, Heb. iv. 16. (5) Attention to his ordinances, and profit by them; Heb. iv. 2. (6) Zeal in the promotion of his glory; 1 Cor. xv. 58; Gal. vi. 9. (7) Holiness of heart and life; Matt. vii. 20; 1 John ii. 3; Acts xv. 9; James ii. 18, 20, 22.

FAITH. If Christ is the brazen serpent, faith is the eye to behold him; if Christ speaks, faith is the ear to hear him; if a garment, faith puts him on; if a way, faith walks in him; if the truth, faith is the knowledge of him; if the life, faith lives upon him; if he be a prophet, faith sits at his feet and learns; if a priest, faith relies on his sacrifice; if a king, faith submits to his authority. In a word, it approves the whole and every part of Christ in his natures, offices, relations, and names. Wherever Christ is, there would faith be; it follows him as the needle does the loadstone.

—Guthrie.

FAITH, 'and faith in our Lord Jesus Christ,' Acts xx. 21. And *trustin*, or reliance on our Lord Jesus Christ.

FAITH, 'can faith save him?' James ii. 14. The omission of the article, by the translators, has deprived the text of its clearness: it should be, 'Can *that* faith save him?'

FAITH, Acts 3. 16, & 18. 8.

Deut. 32. 20. children in whom there is no f.

Matt. 6. 30. O ye of little f. 8. 26, & 16. 8. & 14. 31; *Luke* 12. 28.

8. 10. not found so great f. no not in Israel

17. 20. had f. as a grain of mustard

21. 21. have f. and doubt not

23. 23. omitted—mercy and f.

Mark 4. 40. how—that ye have no f.

11. 22. Jesus said, have f. in God

Luke 7. 9. so great f. no not in Israel

17. 5. Lord increase our f.

6. if ye had f. might say to this

18. 8. Son of man shall he find f. on

Acts 3. 16. the f. which is by him

6. 5. Stephen a man full of f. 8.

7. company of priests obedient to f.

11. 24. good man full of Holy Ghost

and of f.

14. 9. he had f. to be healed

22. exhorting to continue in the f.

27. God opened door of f. to the Gen-

16. 5. churches established in the f.

20. 21. f. toward our Lord Jesus Christ

Rom. 1. 5. for obedience to f. among all

17. righteousness of God revealed

from f. to f.

- Rom.** 8. 8. make f. of God without effect
 27. by law of works, law of f.
 4. 6. his f. is counted for righteousness
 11. circumcision, a seal of righteousness of f.
 12. in steps of that f. of Abraham, 16.
 13. through righteousness of f. 9. 30, & 10. 6.
 14. if they which are of the law are made heirs f. is made void
 16. off. that by grace promise sure
 10. 8. the word of f. which we preach
 17. f. cometh by hearing and hearing
 12. 3. God hath dealt to man the measure of f.
 6. according to proportion of f.
 14. 22. hast thou f. have it unto
 23. because eateth not of f. is sin
 16. 26. made known to obedience of f.
1 Cor. 12. 9. to another f. by same spirit
 13. 2. though I have all f. remove mountains
 13. now abideth f. hope, charity
2 Cor. 4. 13. we have the same spirit of f.
Gal. 1. 23. preach the f. which once
 3. 2. receive spirit by hearing of f. 5.
 7. they which are off. 9.
 12. law is not off. but the man that
 23. before f. came we were under law
 25. after that f. is come we are no longer
 5. 6. but f. which worketh by love
 23. the fruit of the Spirit is f.
 6. 10. do good to all household of f.
Eph. 4. 5. one Lord, one f. one baptism
 13. till we come in the unity of f.
 6. 16. above all take shield of f.
 23. love with f. from God the Father and Lord Jesus Christ
Phil. 1. 25. I will abide to your joy off.
 27. striving together for f. of gospel
1 Thess. 1. 8. remember your work of f.
 5. 8. putting on breast-plate of f. love
2 Thess. 1. 4. we glory for patience and f.
 11. fulfil work of f. with power
 8. 2. for all men have not f.
1 Tim. 1. 5. charity out off. unforgotten
 14. exceeding abundant with f. and love
 19. beholding f. and a good conscience concerning f. have made shipwreck
 8. 9. holding mystery of f. in pure conscience
 4. 1. in last days some depart from f.
 6. nourished up in words of f.
 5. 8. denied f.; 12. cast off first f.
 6. 10. erred from f.
 12. fight the good fight of f.
 21. erred concerning f.
2 Tim. 1. 5. unforgotten f. dwelt in thee
 2. 18. overthrow f. of some
 22. but follow righteousness, f. charity, peace
 8. 8. corrupt reprobate concerning f.
 10. fully known my doctrine of f.
 4. 7. fought good fight kept f.
Tit. 1. 1. according to f. of God's elect
 4. my son after the common f.
Heb. 4. 2. word not profit, not mixed with f.
 6. 1. principles of f. towards God

- Heb.** 10. 22. draw near in full assurance of f.
 23. hold fast profession of f.
 11. 1. f. is substance of things hoped
 6. without f. impossible to please God
 12. 2. Jesus author and finisher of f.
 13. 7. whose f. follow considering the end
Jam. 2. 1. have not f. of our Lord Jesus Christ
 14. say that he hath f. can f. save
 17. f. if hath not works is dead
 18. thou hast f. and I works; show f. —I will show f.
 22. if wrought by works, f. perfect
 5. 15. prayer of f. shall save him
2 Pet. 1. 1. like precious f. with
1 John 5. 4. overcome world even our f.
Jude 3. contend earnestly for f.
 20. build yourselves on holy f.
Rev. 2. 13. hast not denied my f.
 19. I know thy works and f.
 18. 10. here is the f. of saints
 14. 12. keep the f. of Jesus Christ
Hab. 2. 4. just shall live by f. **Rom.** 1. 17; **Gal.** 3. 11; **Heb.** 10. 38.
Acts 15. 9. purifying their hearts by f.
 26. 18. sanctified by f. that is in me
Rom. 1. 12. comforted by mutual f.
 3. 22. righteousness which is by f. of Christ
 23. conclude a man is justified by f.
 30. justify circumcision—uncircumcision through f.
 5. 1. being justified by f. we have
 2. have access by f. **Eph.** 3. 12.
 9. 32. sought not by f. but by works
 11. 20. standest by f. be not high-minded
2 Cor. 1. 24. your joy, by f. ye stand
 5. 7. we walk by f. not by sight
Gal. 2. 16 justified by f. 3. 24.
 20. I live by f. of the Son of God
 3. 22. promise by f. might be given
 26. ye are all children of God by f. in Christ Jesus
 5. 5. wait for hope of righteousness by f.
Eph. 3. 17. Christ may dwell in your heart by f.
Phil. 3. 9. righteousness through f. righteousness of God by f.
Heb. 11. 4. by f. Abel, &c.
 5. by f. Enoch, &c.
 7. heir of righteousness which is by f.
Jam. 2. 24. justified by works, not by f.
Rom. 4. 19. not weak in f.
 20. strong in f. giving glory to God
 14. 1. him weak in f. receive ye but
1 Cor. 16. 13. stand fast in f. quit you like men
2 Cor. 8. 7. ye abound in f. in utterance
 13. 5. examine whether ye be in the f.
Col. 1. 23. if ye continue in f. grounded
 2. 7. built up in him established in f.
1 Tim. 1. 2. Timothy my own son in f.
 4. godly edifying which is in f.
 2. 7. teacher of Gentiles in f. & verity
 15. if they continue in f. and charity
 8. 13. purchase great boldness in f.
 4. 12. be example in f. in purity

2 Tim. 1. 13. of sound words in f. and love

Tit. 1. 13. that may be sound in f. 2. 2.

3. 15. greet them that love us in the f.

Heb. 11. 13. all these died in f. not

Jam. 1. 6. let him ask in f. nothing wavering

2. 5. poor, rich in f. heirs of kingdom

1 *Pet.* 5. 9. resist steadfast in the f.

Matt. 9. 2. Jesus seeing their f. *Mark*

2. 6; *Luke* 5. 20.

Acts 3. 16. through f. in his Son

Rom. 3. 25. propitiation through f. in his blood

3. 31. do we make void law through f. 20.

Gal. 3. 8. God would justify heathen through f.

14. receive promise of spirit through f.

Eph. 2. 8. by grace are saved through f.

Col. 2. 12. through f. of the operation of God

2 *Tim.* 3. 15. salvation through f. which is in Christ Jesus

Heb. 6. 12. through f. and patience

11. 8. through f. we understand worlds

11. through f. Sarah received strength to conceive

23. through f. Moses kept passover and sprinkling

33. through f. subdued kingdoms

39. obtained good report through f. 2.

1 *Pet.* 1. 5. by power of God through f.

Matt. 9. 22. thy f. has made thee whole, *Luke* 8. 48, & 17. 19.

15. 23. O woman great is thy f. be it

Luke 7. 50. f. hath saved thee, 13. 42.

22. 32. I prayed that thy f. fail not

Phil. 6. communication of thy f.

Jam. 2. 18. show thy f. without works

Luke 8. 25. where is your f.

Matt. 9. 29. according to your f. be it

Rom. 1. 8. your f. is spoken of through out the world

1 *Cor.* 2. 5. your f. not stand in wisdom

15. 14. your f. is also vain, 17.

2 *Cor.* 1. 24. not dominion over your f.

10. 15. when your f. is increased

Eph. 1. 15. after I heard of your f. *Col.* 1. 4.

Phil. 2. 17. offered upon service of f.

Col. 2. 5. behold steadfastness of your f. in Christ

1 *Thess.* 1. 8. your f. to God-ward is spread abroad

3. 3. to establish, comfort you concerning your f.

5. I sent to know your f. lest tempter

6. brought us good tidings of your f.

7. comforted in affliction by your f.

10. perfect what is lacking in your f.

2 *Thess.* 1. 3. your f. growth exceeding.

Jam. 1. 3. trying of your f. worketh patience

1 *Pet.* 1. 7. trial of your f. being precious

9. receiving end of your f. salvation

21. that f. and hope might be in God

2 *Pet.* 1. 5. add to your f. virtue, knowledge

FAITHFUL. True, worthy of

belief; 1 *Tim.* i. 15.—It refers to believers; *Col.* i. 2; *iv.* 9; 1 *Pet.* v. 12.—Sometimes it means *tried*; 2 *Tim.* ii. 2, and it implies that the fidelity of the persons referred to has been proved; 1 *Tim.* iii. 10; *Rev.* ii. 13; *iii.* 14.

FAITHFULNESS of God. It is that attribute of Deity by which he infallibly fulfils his purposes and the promises of his word.

FAITHFUL, 1 *Sam.* 2. 35, & 22. 14; 2

Sam. 20. 19; *Neh.* 13. 13; *Dan.* 6.

4; 1 *Tim.* 6. 2; 1 *Pet.* 5. 12.

Num. 19. 7. f. in all my house

Deut. 7. 9. f. God which keeps covenant

Neh. 7. 2. a f. man and feared God

9. 8. found his heart f. before thee

Ps. 12. 1. the f. fall from among all men

31. 23. Lord preserveth the f.

39. 37. as a f. witness in heaven

101. 6. my eyes be upon f. in land

119. 86. thy commandments are f.

133. thy testimonies are very f.

Prov. 11. 13. of a f. spirit concealeth

13. 17. a f. ambassador is health

14. 6. a f. witness will not lie

20. 6. a f. man who can find

25. 13. so is f. messenger to send him

37. 6. f. are wounds of a friend

23. 20. f. man abound with blessings

Is. 1. 21. how f. city become an harlot

26. city of righteousness f. city

32. 2. I took f. witnesses to record

49. 7. Lord is f. and holy One of Israel

Jer. 42. 5. Lord be a true and f. witness

Hos. 11. 12. Judah f. with saints

Matt. 25. 21. well done, f. servant, 24. 45.

23. hast been f. in a few, *Luke* 19. 17.

Luke 12. 42. who is that f. steward

16. 10. f. in least is f. also in much

11. not been f. in unrighteous mam-

mon

12. not f. what is another man's

Acts 16. 15. judge me f. to the Lord

1 *Cor.* 1. 9. God is f. by whom called

4. 2. required in stewards they be f.

17. Timothy who is f. in the Lord

7. 25. obtained mercy of Lord to be f.

10. 18. God is f. and will not suffer

Eph. 1. 1. saints in f. and Christ Jesus,

Col. 1. 2.

6. 21. f. minister, *Col.* 1. 7, & 4. 7, 9.

1 *Thess.* 5. 24. f. is he that calleth

2 *Thess.* 3. 3. Lord is f. who shall estab-

lish you

1 *Tim.* 1. 12. he counted me f.

15. this is a f. saying, and worthy of

all, 4. 9.

3. 11. wives grave, sober, f. in all things

2 *Tim.* 2. 2. heard commit to f. men

13. he abideth f. cannot deny himself,

2 *Tim.* 2. 11; *Tit.* 3. 8.

Tit. 1. 6. blameless having f. children

9. holding fast the f. word as

Heb. 2. 17. might be a f. high priest

3. 2. was f. to him that appointed him

10. 23. f. is he that promised, 11. 11.
 1 Pet. 4. 19. as unto a f. Creator
 1 John 1. 9. he is f. to forgive us
 Rev. 1. 5. f. and true witness, 3. 14.
 2. 10. be f. to death; 13. my f. martyr
 17. 14. they are chosen and f.
 21. 5. words are true and f. 22. 6.
 1 Sam. 26. 23. render to every man his f.
 Ps. 5. 9. no f. in their mouth
 36. 5. thy f. reacheth the clouds
 40. 10. declared thy f.
 88. 11. should thy f. be declared in
 destruction
 89. 1. make known thy f. to all gen-
 erations
 2. thy f. shalt thou establish in the
 heavens
 5. praise thy f. in great congregations
 8. who like thy f. round about thee
 24. my f. shall be with him
 83. I will not suffer my f. to fall
 92. 2. to show thy f. every night
 119. 75. in f. thou hast afflicted me
 90. thy f. is to all generations
 143. 1. in thy f. answer me and
 Is. 11. 5. f. is the girdle of his reins
 25. 1. thy counsels of old are f. and
 truth
 Lam. 3. 23. mercies new, great thy f.
 Hos. 2. 20. I will betroth thee to me in f.
FAITHLESS and perverse generation,
 destitute of belief in revealed
 truth, *Matt. 17. 17; Mark 9. 19;*
Luke 9. 41.
John 20. 27. be not f. but believing

FALL. The fall of man. Man's greatest excellency at first was a perfect conformity to the divine pattern. "God created man in his own image, in the image of God created he him;" Gen. i. 27. The Divine Being is infinite; he is neither limited by parts, nor definable by passions; therefore the image was not corporeal. Man was created an intelligent, free, spiritual, and immortal being; and, as the Apostle informs us, he was "created in righteousness and true holiness." This is the "*image of God*." In this state he must have been happy; for he was free from sin and all its sad effects.

This happiness had relation to the two natures, which enter into man's composition; (1) The animal and sensitive, and this consisted both in the excellent disposition of his organs, and in the enjoyment of convenient objects. His body being formed immediately by God, was not liable to those defects which proceed from the weakness of second causes: no blemish or disease, which are the effects

of sin, were to be found in him: but all his senses were quick and lively, and able to perform with facility, vigour, and delight, their operations. Not only were his organs excellently disposed, but there were also convenient objects to entertain his sensitive faculties: he enjoyed nature in its original purity, crowned with the benediction of God, before it was blasted with the curse. The world was all harmony and beauty, becoming the goodness of the Creator; and not as it has been ever since the fall, disordered and deformed in nearly all its parts. The earth was liberal to Adam of all its treasures, the heavens of their light and sweetest influences. And he was seated in Eden, a place of great beauty and delight. But, (2) his chief happiness consisted in the exercise of his most noble faculties on their proper objects. The highest faculties in man are the understanding and will, and their happiness consists in union with God by knowledge and love. He saw the admirable beauty of the Creator through the transparent veil of the creatures: and from hence there arose in the soul a pleasure pure, solid, and satisfying.

Man was created perfectly holy, but in a natural, therefore mutable state. He was invested with power to prevent his falling, yet under a possibility of it. He was complete in his own order, but receptive of sinful impressions. Being therefore set upon by the most subtle of those rebellious spirits, who had fallen from their obedience and glory, he was corrupted and seduced by him, and involved both himself and his posterity, in sin and misery. The honour and majesty of the whole law was violated in the breach of that symbolical precept: many sins were combined in that single act.

The Mosaic account is, that a garden having been planted by the Creator, for the use of man, he was placed in it to dress it, and to keep it: that in this garden two trees were placed; one was distinguished, as the tree of

like, whether as the tree of knowledge of good and evil: that from eating the fruit of the latter Adam was restrained by positive command, and by the penalty, "In the day thou eatest thereof, thou shalt surely die:" that the serpent, who was more subtle than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and assuring her that her eyes and those of her husband would be opened, and that they would be "as gods, knowing good and evil:" that the woman took of the fruit, gave it to her husband, who also ate: and that for this act of disobedience they were expelled from the garden, made subject to death, and laid under various maledictions.

Mr. Wilberforce well observes: "Man is an apostate creature, fallen from his high original, and depraved in all his faculties; prone to evil, which is natural and easy to him, but, alas! disinclined to virtue, which is difficult and laborious; not slightly tainted with sin, but radically, and to the very root: this has always been the condition of man since the fall, in ancient and modern times, in barbarous or civilized nations; and whether we read, or hear, or act, or think, or feel, the same humiliating lesson is forced upon us. Take even the best of the human species, the watchful, the diligent, and self-denying Christian; go with him to his closet, and ask his opinion of the corruptions of the heart, and he will tell you that he knows it from self-observation, and every day's experience strengthens this conviction; yea, that every hour he feels fresh reason to deplore his want of simplicity in intention, his infirmity of purpose, his low views, his selfish unworthy desires, his backwardness to set about his duty, and his languor and coldness in performing it; so that he finds himself obliged continually to confess that he feels within him two opposite principles, and that he cannot do the things that he would."

The fallen state of man is the first

page in the book of humiliation, and ought to be read continually.

Whose fault,—
Whose but his own? Ingrate! he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Milton.

FALL and Rising. 'This child is set for the fall and rising again of many in Israel;' Luke ii. 34, plainly meaning that many would be ruined by Christ's coming, and many others would be savingly exalted.

FALL, Num. 11. 31, & 14. 29, 32.

Gen. 45. 24. see ye f. not out by the way

2 Sam. 24. 14. let us f. into hand of God

Ps. 37. 24. though he f. he shall not be

45. 5. whereby they f. under thee

82. 7. and f. like one of the princes

141. 10. wicked f. into their own nets

145. 14. Lord upholds all that f.

Prov. 11. 5. wicked f. by own wicked-

ness

24. 18. wicked shall f. into mischief

26. 27. digs a pit shall f. in it, Eccl.

10. 8.

23. 14. hardeneth his heart shall f.

Eccl. 4. 10. if they f. one will lift up

Is. 8. 15. many shall stumble and f.

40. 30. young men shall utterly f.

Dan. 11. 35. some shall f. to try them

Hos. 10. 8. mountains and hills f. on us,

Luke 23. 30; Rev. 6. 16.

Mic. 7. 8. rejoice not when I f.

Matt. 7. 27. great was the f. of it

10. 29. sparrows not f. on ground

15. 14. blind both f. into ditch

21. 44. upon whomsoever it shall f.

Luke 20. 18.

Luke 2. 34. set for f. and rising of Israel

Rom. 11. 11. stumbled that they should

f. through their f. salvation is come

to the Gentiles

14. 13. occasion to f. in his brother's

way

1 Cor. 10. 12. stands take heed lest he f.

1 Tim. 3. 6. f. into condemnation of the

devil

6. 9. rich f. into temptation

Heb. 4. 11. f. after same example

10. 31. fearful to f. into hands of God

Jam. 1. 2. when ye f. into divers tem-

ptations

2 Pet. 1. 10. do these ye shall never f.

3. 17. lest ye f. from your steadfastness

Luke 8. 13. in time of temptation f. away

Heb. 6. 6. impossible if they shall f.

away to renew

Gal. 5. 4. ye are f. from grace

Ps. 18. 6. f. to me in pleasant places

Hos. 14. 1. hast f. by thine iniquity

Rev. 2. 5. remember whence thou art f.

Prov. 24. 16. just f. seven times

Rom. 14. 4. to his own master he f.

Ps. 56. 13. thou hast delivered my feet

from f. 116. 8.

2 Thess. 2. 8. come a. f. away first

Jude 24. able to keep you from f.

YELLOW GROUND, a field uncultivated, *Jer. 4. 3; Hos. 10. 12*. Figuratively, it signifies an unbroken, impenitent heart.

FALSE, *Jer. 14. 14, & 37. 14*.

Ex. 23. 1. not raise a *f.* report

7. keep thee far from a *f.* matter

Ps. 119. 104. hate every *f.* way, 128.

Prov. 11. 1. *f.* balance abomination, 20, 23.

Zech. 8. 17. love no *f.* oath

Mal. 3. 5. witness against *f.* swearers

Matt. 24. 24. *f.* Christs and *f.* prophets

2 Cor. 11. 13, 26. *f.* apostle *f.* brethren, *Gal. 2. 4.*

2 Tim. 3. 3. *f.* accusers, *Tit. 2. 3.*

2 Pet. 2. 1. *f.* prophets, *f.* teachers

Ps. 119. 118. their deceit is *f.*

144. 8. whose right hand—off

Is. 59. 13. from heart words of *f.*

Lev. 6. 3. sweareth *f.* 19. 12.

Ps. 44. 17. neither dealt *f.* in covenant

Zech. 5. 4. thief and that swears *f.* by my name

Matt. 5. 11. evil against you *f.* for my sake

Luke 3. 14. neither accuse any *f.*

1 Pet. 3. 16. *f.* accuse your good conversation

Acts 13. 4. *f.* prophet, *Rev. 16. 13, & 19. 20, & 20. 10.*

Matt. 7. 15. *f.* prophets, *24. 11, 24; Luke 6. 26; 2 Pet. 2. 1; 1 John 4. 1.*

Ex. 20. 16. witness, *Deut. 5. 20, & 19. 16; Prov. 6. 19, & 12. 17, & 14. 6, & 19. 6, 9, & 21. 23, & 25. 18; Matt. 19. 18, & 15. 19; Rom. 13. 9; 1 Cor. 15. 15.*

FALSE CHRISTS. "For there shall arise false Christs," &c. *Matt. xxiv. 24.*—Referring to the impostors who appeared during the siege of Jerusalem. Josephus mentions one of these pretenders, who declared to the inhabitants of Jerusalem, that God commanded them to go up into some particular part of the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but, instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames, or by endeavouring to escape them.

FAME.—Reputation, honour, report, *Gen. xlv. 16; Josh. ix. 9; 1 Kings iv. 31; Isa. lxvi. 19.* The *f.* me of Jesus, as to his miracles; *Matt. iv. 24; Mark i. 28; Luke iv. 14; v. 15.*

FAMILIAR SPIRITS. Those who practised magic or divination

were said to be possessed with these spirits, and to have performed their incantations by means of the power of the devil; *Lev. xix. 31; Acts xvi. 16.*

FAMILIAR, intimate, *Job 19. 14; Ps.*

41. 9; Lev. 19. 31, & 20. 6. 27; Is.

8. 19.

FAMILY, in scripture, signifies

(1) Both saints and angels; *Eph. iii.*

15. "Of whom the whole family in

heaven and earth is named." Bel-

lievers in the Lord Jesus Christ on

earth; the spirits of just men made

perfect, in a separate state; and all

the holy angels in heaven, make but

one family, of which God is the father

and head. (2) Those who are of kin,

or who stand related by natural des-

cendant; *Lev. xxv. 49; Numb. xxvi. 5.*

(3) Those who are of the same nation;

Amos iii. 1. "The whole family

which I brought up from the land of

Egypt," *Jer. viii. 3; Zech. xiv. 18.*

(4) Those who dwell separate and dis-

tinct from others, or who belong to

the same household; *Esth. ix. 28.*

"Every family," *Judg. xxi.* "Every

man to his tribe and to his family."

FAMILY, *Gen. 10. 5; Lev. 20. 6.*

Zech. 12. 12. mourn every *f.* apart

Eph. 3. 15. whole *f.* in heaven and earth

Ps. 68. 6. setteth solitary in *f.*

107. 41. maketh him *f.* like a flock

Amos 3. 2. known of all the *f.* of earth

FAMINE.—Great scarcity of food,

leading to disease, misery, and death.

The first famine is recorded *Gen. xii.*

10, in the days of Abraham. The

next in the time of Isaac; *Gen. xxvi.*

1, &c. The most remarkable was that

which visited Egypt when Joseph was

there; *Gen. xli. 27.* The cause of fam-

ine is sometimes natural, as drought,

insects, blight, and when the Nile

does not overflow in Egypt, &c.

Sometimes it is the effect of Divine

wrath; *2 Sam. xxiv. 12; Ezek. v. 16;*

vi. 11; Matt. xxiv. 7. God preserved

his people in famine; *Job v. 20; Ps.*

xxxiii. 19; xxxvii. 19. There is a

worse famine than scarcity of food;

Amos vii. 11.

FAMISH, to starve or perish with hun-

ger, *Gen. 41. 55; Prov. 10. 3; Is.*

6. 13; Zeph. 2. 11.

FAN.—A winnowing shovel. In

FATLING.—A lamb, or kid, or calf fed for sacrifice; 2 Sam. vi. 13; Pa. lvi. 15; Matt. xxii. 4; Luke xv. 23.

FATLING, Is. 11. 6; **Matt.** 22. 4.

FAULT, Gen. 41. 9; **Ex.** 5. 16.

Pa. 19. 12. cleanse from secret f.

Matt. 18. 15. if trespass tell him his f.

Luke 23. 4. I find no f. in him, 14; **John**

18. 38, & 19. 4, 6.

1 **Cor.** 6. 7. there is utterly a f. among

Gal. 6. 1. if brethren be overtaken in f.

Jam. 5. 16. confess your f. one to another

Jude 24. able to present you f.

FAVOUR. Abundance of good things;

Deut. 33. 23.—Kindness, **Job** 19.

12.—Comeliness, **Prov.** 31. 39.

—A good name, **Prov.** 22. 1.—

Acceptance, **Prov.** 3. 4.—Delight,

Ps. 44. 3.—Mercy, **Ps.** 80. 5; 100.

4; 5. 12; **Is.** 60. 10.—Regard and

esteem, **Gen.** 39. 21; **Luke** 2. 52;

1 **Sam.** 2. 28; **Ps.** 41. 11.

FEAR.—Apprehension of danger. Guilt produces that solicitude and dread which are called *slavish fear*, **Acts** xxiv. 25. *Filial fear* is that holy feeling of the renewed heart toward God, which produces a reverent submission to his providence, and ready obedience to all his commands; **Heb.** v. 7.

FEAR, Gen. 9. 2; **Ex.** 15. 16.

Ps. 53. 5. in f. where no f. was

90. 11. according to thy f. so wrath

119. 38. servant devoted to f.

120. flesh trembleth for f. of thee

Prov. 1. 26. mock when your f. cometh

29. 25. f. of man bringeth a snare

Is. 8. 12. f. not their f. nor be afraid

13. let him be your f. **Gen.** 31. 42.

29. 13. their f. toward me is taught

63. 17. hardened our heart from thy f.

Jer. 32. 40. put my f. in their hearts

Mal. 1. 6. if master where is my f.

Rom. 13. 7. render f. to whom f.

2 **Tim.** 1. 7. spirit of f. but of power

Heb. 2. 15. who through f. of death

12. 23. with reverence and godly f.

1 **Pet.** 1. 17. time of sojourning here with f.

1 **John.** 4. 18. no f. in love, cast out f.

Gen. 20. 11. f. of God not in this place

2 **Sam.** 23. 8. ruling in f.

Neh. 5. 15. so did not I because of the f.

Ps. 36. 1. no f. before his eyes, **Rom.** 8.

18.

2 **Cor.** 7. 1. perfecting holiness in f.

Job 23. 23. f. of Lord that is wisdom and to depart

Ps. 19. 9. f. of the Lord is clean enduring for ever

34. 11. children I will teach you the f.

111. 10. f. of Lord is beginning of wisdom knowledge, **Prov.** 1. 7. &

Prov. 1. 29. they did not choose the f. of the Lord

8. 13. f. of Lord is to hate evil

10. 27. f. of the Lord prolongeth days

14. 26. in the f. of the Lord is strong confidence

27. f. of the Lord is a fountain of life

15. 33. f. of Lord is the instruction of wisdom

16. 6. by f. of Lord men depart from evil

19. 23. f. of the Lord tendeth to life

22. 4. by f. of Lord are riches honour

23. 17. be thou in f. of the Lord all day long

Is. 53. 6. f. of Lord is his treasure

Acts 9. 31. walking in f. of Lord and

Ps. 2. 11. with f. **Phil.** 2. 12.

Heb. 11. 7. save with f. **Jude** 28.

Deut. 4. 10. learn to f. me

5. 29. such an heart that would f. me

23. 58. mayest f. this glorious name

2 **Kings** 17. 39. Lord your God ye shall f.

1 **Chr.** 16. 30. f. before him all the earth

2 **Chr.** 6. 31. that they f. thee, 33.

Neh. 1. 11. servant desire to f. thy name

Ps. 23. 4. I will f. no evil, for thou art with me

31. 19. goodness laid up for those that f.

61. 5. heritage of those that f. thy

86. 11. incline my heart to f. thy

Jer. 10. 7. who would not f. thee, O King

32. 39. heart that may f. me for ever

Mal. 4. 2. to you that f. my name sun of

Luke 12. 5. f. him who can cast, **Matt.** 10. 28.

Rom. 8. 15. not spirit of bondage again to f.

11. 20. be not high-minded but f.

Heb. 4. 1. us f. lest a promise being left

12. 21. Moses said I exceedingly f. and quake

Rev. 2. 10. f. none of these things

11. 18. saints them that f. thy name

Gen. 42. 18. this do and live, for I f. God

Ex. 18. 21. such as f. God men of truth

Ps. 68. 16. come hear all ye that f. God

Ecc. 5. 7. dreams, vanities, f. thou God

8. 12. shall go well with them that f. God

12. 13. f. God and keep his command.

Job 37. 24. therefore men do f.

Ps. 25. 14. secret of Lord with them that f. him

33. 18. eye of Lord upon them that f. him

34. 7. angel of Lord encamps about them that f. him

9. there is no want to them that f. him

85. 9. his salvation is nigh to them that f. him

103. 13. as father pities, so Lord them that f. him

17. mercy everlasting on them that f.

111. 5. giveth meat to them that f.

145. 19. fulfil the desire of them that f.

147. 11. Lord takes pleasure in them that f. him

Matt. 10. 23. f. him who is able to destroy

Leuke 1. 50. his mercy on them that f. him from generation
Deut. 6. 2. mightest f. the Lord
 13. thou shalt f. the Lord thy God, 10.
 20.
 24. f. the Lord our God for our good
 10. 12. f. the Lord thy God, walk in his ways
 14. 23. learn to f. the Lord thy God always, 17. 19. & 31. 12, 13.
Josh. 4. 24. that he might f. the Lord your God
 24. 14. therefore f. the Lord, serve in sincerity
 1 *Sam.* 12. 14. if ye will f. the Lord and serve him
 24. only f. the Lord and serve him
 1 *Kings* 18. 12. thy servant did f. the Lord, 2 *Kings* 4. 1.
 2 *Kings* 17. 23. they should f. the Lord
Ps. 15. 4. he honoureth them that f. the Lord
 22. 23. ye that f. the Lord trust in him, 115. 11.
 83. 8. let all the earth f. the Lord
 84. 9. O f. the Lord ye saints, no want to f.
 115. 13. he will bless them that f. the Lord
 118. 4. let them that f. the Lord say
 135. 20. ye that f. the Lord bless the
Prov. 8. 7. f. the Lord and depart from
 24. 21. my son f. the Lord and meddle not with
Jer. 5. 24. let us now f. the Lord that giveth rain
 26. 19. did he not f. the Lord and be-
 sought Lord
Hos. 3. 5. return and f. the Lord
Jonah 1. 9. If the Lord God of heaven
Gen. 15. 1. f. not, I am thy shield
 26. 24. f. not for I am with thee
Num. 14. 9. Lord is with us f. not them
Deut. 1. 21. f. not, neither be discour-
 aged nor dismayed, 31. 8; *Josh.* 8.
 1. & 10. 25.
Ps. 56. 4. I will not f. what flesh can
 do, 118. 6; *Heb.* 13. 6.
Is. 41. 10. f. not I am with thee, I will
 help thee, 13. and 43. 5.
 43. 1. f. not for I have redeemed thee
Jer. 5. 22. f. ye not me saith the Lord
 30. 10. f. not O my servant Jacob, and
 be not dismayed, 46. 27, 28.
Matt. 10. 28. f. not them that kill body
Luke 12. 32. f. not little flock, for it is
Ex. 1. 17. midwives f. God, 21.
 14. 31. people f. Lord and believed
 1 *Sam.* 12. 18. all people f. Lord greatly
 1 *Kings* 18. 3. Obadiah f. Lord greatly,
Neh. 7. 2. Hananiah f. God above many
Job 1. 1. one that f. God and eschewed
 evil
Ps. 76. 7. thou art to be f. who
 89. 7. God is greatly to be f. in assem-
 bly
 96. 4. Lord is to be f. above all gods
 130. 4. forgiveness that mayest be f.
Mai. 3. 16. they that f. Lord spake often
Acts 10. 2. one that f. Lord with all his
 house, 22.

Heb. 5. 7. was heard in that he f.
Gen. 22. 12. that thou f. God
Job 1. 8. that f. God, 2. 8.
Ps. 25. 12. what man is he that f. Lord
 112. 1. blessed is man that f. Lord
 123. 1. every one that f. the Lord
Prov. 23. 14. happy is man that f. always
Is. 60. 10. who among you f. Lord
Acts 10. 22. one that f. God and of good
 85. he that f. God and worketh righte-
 ousness
 13. 26. whosoever among you f. God
FEARFUL. It is given to God as the
 object of supreme reverence and
 adoration, *Ec.* 15. 11. f. in praises.
 —Applied to man
Matt. 8. 26. why are ye f. *Mark* 4. 40.
It denotes terror; Heb. 10. 27. certain
 f. looking for of judgment
Heb. 10. 31. f. thing to fall into hands
 of living God
Rev. 21. 8. f. and unbelieving shall be
 cast
Ps. 55. 5. f. and trembling
Is. 33. 14. f. hath surprised the hypocrites
Ps. 139. 14. I am f. and wonderfully

FEAST.—Feasts were Divinely ap-
 pointed among the Jews to perpetuate
 the memory of great and wonderful
 events. The *Sabbath* brought to re-
 membrance the creation of the world;
 the *Passover*, the departure out of
 Egypt; the *Pentecost*, the law given
 at Sinai, &c. These feasts were de-
 signed also for instruction, for then
 the law of God was read and ex-
 pounded. The services abounded in
 symbols and types, and by them
 Christ was preached. Besides they
 came from all parts of the land three
 times a year, and friends met friends,
 new friendships were formed, and a
 spirit of nationality was established.

The Hebrews had a great number of
 feasts. The first and most ancient
 was the *Feast of the Sabbath*. It was
 a day of rest, and holy service; *Exod.*
 xx. 8—11; xxiii. 3; xxxi. 12—17, &c.

The *Sabbatical year*, which returned
 every seven years, and was entirely
 set apart for rest; and *Jubilee year*,
 which was at the end of seven times
 seven years, or the forty-ninth year,
 were feasts too, and may be considered
 as consequences of the Sabbath.

FEASTS of CHARITY.—These
 were called *agapæ*; those meals or
 feasts of love of the primitive Chris-
 tians, to which they attended previous
 to the Eucharist, or Lord's Supper.

To those feasts the wealthy gave money, provisions, &c., and the poor partook gratuitously.

The *Passover* was instituted in memory of the deliverance of the Israelites from the bondage of Egypt. See *Passover*.

The *Feast of Pentecost* was celebrated fifty days after the *Passover*. The design was to commemorate the giving of the law, fifty days after the departure from Egypt. It was called the *Feast of Weeks*, or the *Feast of Harvest*; for it was celebrated at the close of harvest, and was a public thanksgiving to God for the bounties of Providence.

The *Feast of Trumpets* was celebrated at the beginning, or on the first day of the civil year, upon which a trumpet was sounded, proclaiming the beginning of the year, which was in the month *Tisri*, answering to our September. This day was kept solemnly; all servile business was forbid to be done upon it; and particular sacrifices were offered, Lev. xxiii. 24, 25. The Scripture does not acquaint us with the occasion of appointing this feast.

The *Feast of Tabernacles*, called in the Hebrew, the feast of tents, lasted eight days. The people were commanded to dwell in tents, or booths, made of the green branches of trees, in memory of their journey through the wilderness forty years. It was one of the three great festivals at which all the males were commanded to appear before the Lord. It is also called the *Feast of Ingathering*, because it was celebrated at the close of the vintage, when the fruits of the year were all gathered in; Exod. xxiii. 16; Lev. xxiii. 39—44. The feast continued eight days, when the people ceased to labour, and sacrifices of praise were daily offered for the fruits of the earth then gathered in. On the first day they cut down the branches of beautiful trees, with their fruit, which they carried in ceremony to the synagogue. The eighth day

--- the offering of water.

The *Passover*, the Jews offered

an omer to obtain God's blessing on their harvest; at *Pentecost*, their first-fruits, to request his blessing on the fruits of the trees: and in the feast of the tabernacles they offered water to God, partly referring to the water from the rock in the wilderness (1 Cor. x. 4), but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of *Siloah*, and brought them into the temple with the sound of a trumpet and great rejoicing. "He who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all." Christ, alluding to these customs, proclaimed, "If any man thirst, let him come unto me, and drink." He takes, as very usual with him, the present occasion of the water-bringing from *Siloah*, to summon them to him as the true fountain.

The *Feast of New Moons*, or first days of every month, were in some sort a consequence of the feast of trumpets. And though these were not reckoned among the solemn feasts in Lev. xxiii., yet were celebrated as such, by the sound of trumpets, Num. x. 10; by extraordinary sacrifices, Num. xxviii. 11, 12, &c.; by abstaining from servile works, Amos viii. 5; and by attendance upon the ministry of God's word, 2 Kings iv. 23. Upon these days also some sort of entertainments were made, 1 Sam. xx. 5, 18. And God ordained it thus, that by giving him the first-fruits of every month, they should acknowledge him as the Lord of all their time, and own his providence, by which all times and seasons are ordered.

The *Feast of Expiation*, or *Atonement*, was kept on the tenth day of the month *Tisri*, or September. It was instituted for the expiation or pardon of all the sins and pollutions of all the people, from the High-priest to the lowest person, committed by them during the year; Lev. xxiii. 27, 28.

The *Feast of Purim*, or *Lots*, was celebrated among the Jews at *Shushan*, on the fourteenth day of *Adar*, or February. It was instituted by *Mordecai*, at the suggestion of *Queen*

Esther, to commemorate the deliverance of the Jews from the hands of **Haman**. The word means *lot*, derived from the lots cast every day for twelve months in the presence of **Haman**, in order to discover a favourable day for the destruction of all the Jews in Persia, when the lot fell on the thirteenth day of **Adar**. The Jews still observe the **Feast**. Perhaps **John v. 1**, alludes to it.

The **Feast of the Dedication**, or restoration of the temple which had been profaned by **Antiochus Epiphanes**. This feast is referred to **John x. 22**. It was celebrated in the winter. **Josephus** says it was called the **Feast of Lights**, because they regarded the restoration of the temple as a light shining upon their darkness. An account of the **Dedication** in **1 Macca. 4**.

FEAST, *Gen. 19. 8, & 21. 8.*

Prov. 15. 15 merry heart continual *f.*

Ecc. 10. 19. a *f.* is made for laughter

Is. 25. 6. Lord make to all people a *f.*

1 Cor. 5. 8. let us keep the *f.* not with

FEATHERS, He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler; **Ps. xci. 4**.—Significant of affection and protection. The original means a strong wing, as an eagle's, covering largely, and striking severely; **Isa. xl. 28—31**; **Ps. ciii. 5**.—See **Eagle**. How consoling to the Christian! His God will be his Guide and his Guardian, as he passes through this desert world. The comparison is beautifully expressive.



FEBLE, *Gen. 30. 42*; *Deut. 25. 18.*

Spoken of as unable to defend themselves, *Deut. 25. 18*.—Of persons discouraged, **2 Sam. 4. 1**.—Of

weak believers as follows:—**Ps. 105. 37.** not one *f.* person among

Is. 35. 8. confirm the *f.* knees

Ezek. 12. 8. he that is *f.* shall be as David

1 Thess. 5. 14. comfort *f.* minded

Heb. 12. 12. lift up the *f.* knees

FEEB, FEEB, *Gen. 25. 30, & 30. 36.*

Ps. 28. 9. *f.* them and lift them up

37. 3. verily thou shalt be *f.*

49. 14. death shall *f.* on them

Prov. 10. 21. lips of righteous *f.* many

Is. 58. 14. *f.* thee with heritage of Jacob

Jer. 3. 15. pastors *f.* you with knowledge

Acts 20. 28. to *f.* church of God which

1 Cor. 8. 2. I have *f.* you with milk and

13. 8. give all my goods to *f.* poor

Rev. 7. 17. Lamb in the midst of throne

f. them

1 Kings 22. 27. *f.* him bread of affliction

Prov. 30. 8. *f.* me with food convenient

Songs 1. 8. *f.* thy kids beside shepherds

Mic. 7. 14. *f.* thy people with thy rod

John 21. 15. *f.* my lambs, sheep, *16. 17.*

Rom. 12. 20. if enemy hunger *f.* him

1 Pet. 5. 2. *f.* the flock of God among you

Is. 44. 20. he *f.* on ashes, deceived

Songs 2. 16. he *f.* among lilies, *6. 3.*

Hos. 12. 1. Ephraim *f.* on wind, east

Matt. 6. 26. heavenly Father *f.* them,

Luke 2. 24.

1 Cor. 9. 7. who *f.* a flock and eateth not

FEEB, feelings, *Gen. 27. 12*; *Judg. 16.*

26; *Job 20. 20.* To search as a blind

man does by feeling; *Acts 17. 27,*

if haply they might feel after him.

—Wicked men are said to be 'past

feeling'; *Acts 17. 27*; *Eph. 4. 19*;

Heb. 4. 15.

FEET. The will and affections; "Keep thy foot," &c. *Eccl. v. 1*.—Faith; "feet upon a rock," &c. *Ps. xl. 2*; *lxvi. 9*.—The walk and conversation; "turned my feet unto," &c. *Ps. cxix. 59*.—The whole man; "*f.*"

run to evil," Prov. i. 16; vi. 18.—Christ's human nature; "all things under his feet," Ps. viii. 6.

FEET, 'lamp unto my feet,' Ps. cxix. 105.—The word *feet* denotes actions, as path expresses the general course of life.

FEET 'of him that bringeth good tidings.'—Referring to the messengers who announced the news of deliverance from the Babylonish captivity; Isa. iii. 7; Rom. x. 15.

FEET—necks, 'put your feet upon the necks of kings,' Josh. x. 24; Ps. xviii. 40. A common custom of ancient conquerors, practised upon captive princes.

FEET—of Gamaliel; Acts xxii. 3.—The Jews had Academies, in which their doctors gave comments on the law, and taught the traditions to their pupils. In these schools the tutor's chair is said to have been so much raised above the floor, on which the pupils sat, that his feet were even with their heads.

FEET shod; Eph. vi. 15; Deut. xxiii. 25.—Shoes, or boots of iron or brass, were part of the armour of ancient soldiers. They would be of great use on hard or stony ways

FEET, Gen. 18. 4, & 19. 2, & 49. 10.

Feet, 2. 9. keep f. of his saints

Feet, 9. 21. their f. swelled not

Feet, 12. 5. is ready to slip with his f.

Feet, 29. 15. eyes to blind and f. to lame

Feet, Ps. 78. 2. my f. were almost gone

Feet, 116. 8. delivered my f. from falling

Feet, 119. 59. turned f. to thy testimonies

Feet, 101. refrained my f. from evil

Feet, 106. thy word is lamp to my f.

Feet, Prov. 4. 26. ponder the path of my f.

Feet, Is. 59. 7. their f. run to evil and make

Feet, Luke 1. 79. guide our f. into way

Feet, Eph. 6. 15. f. shod with preparation of the gospel

Feet, Heb. 12. 13. straight paths for your f.

Feet, Rev. 11. 11. they stood upon their f.

FEIGN, to act the hypocrite, Luke 20. 20.

FEIGNED, 1 Sam. 21. 18; Ps. 17. 1.

FEIGNEDLY, 2 Pet. 2. 3; Jer. 3. 10.

FELIX, Fe'-liks, *happy*.—The Successor of Cumanus in the government of Judea; Acts xxiii. 26; xxiv. 3. See Claudius.

FELIX. He was a deputy for the Romans, in the government of Judea. He enticed Drusilla to divorce Azizus,

king of Emesa, and then took her as his own wife. He defeated about four thousand assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives; Acts xxi. 38. During the administration of Felix, Judea was in a constant turmoil, being infested with robbers and assassins, and overrun with impostors pretending to be the Messiah. It was this prince that trembled at the words of Paul, who was brought a prisoner to his bar; Acts xxiv. 25. He was a bad man, and governed with great injustice and cruelty. In the year 60 he was recalled to Rome, and Festus was sent in his room. The Jews followed him, and complained to the government of his extortion and violence; and he would have been punished with death, had not his brother Pallas, by his credit at court, preserved his life; Acts xxiii. & xxiv.

Felix was the brother of Pallas, the favourite of the Roman Emperor Claudius; and it was through his influence that he was made governor of Judea.

FELL, to cut down, 2 Kings 3. 19, 25; 6

5.—Change of countenance; Gen.

4. 5.—Descent of the Spirit, Ezek.

2. 2; 3. 14; 8. 1.—Effect of Divine

power, Heb. 11. 30; Josh. 6. 13, 20.

FELLOW. A mean man; Gen. xix. 9; Luke xxiii. 2.—It denotes participation. The Ephesians were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," when brought to realize the saving truths of the new covenant; Eph. ii. 19. The church is here compared to a city which hath its peculiar privileges, and where the inhabitants are all engaged in one common interest, and all the saints are joint citizens. Of this grand city or community, all who believe, are equally free, of whatever nation or country they may be. So that they are no more dwellers, or sojourners in that city, but they are fellow citizens with the ancient people of God, and equally with them entitled to all its immunities. *Fellow-heirs*; Eph. iii. 6. *Fellow-helper*; 2

Cor. viii. 23; 3 John 8. *Fellow-labourer* in the gospel; 1 Thess. iii. 2; Phil. iv. 3. *Fellow-prisoner*; Col. iv. 10; Rom. xvi. 7; *Fellow-servant*; Rev. xix. 10; Matt. xviii. 28; Col. i. 7. *Fellow-soldier*; Phil. ii. 25. *Fellow-workers*; Col. iv. 11.

FELLOW. Gen. 19. 9; Ex. 2. 13. Eccl. 4. 10. If fall, one lift up his f. Zech. 13. 7. man that is my f. Acts 24. 5. a pestilent f. 22. 22. Rom. 16. 7. my f. prisoner Col. 4. 10. 2 Cor. 8. 23. he is my f. helper, 3 John 8. Eph. 2. 19. f. citizens; 3. 6. f. heirs Col. 1. 7. f. servant, 4. 7; Rev. 6. 11, & 19. 10, & 22. 9. Phil. 4. 3. f. labourers, 1 Thess. 3. 2. 2. 25. f. soldier, Phil. 1. 2, 24. Ps. 45. 7. oil of gladness above f. Heb. 1. 9.

FELLOW. "Awake, O sword, against my Shepherd, and against the man that is my *Fellow*," Zech. xiii. 7. Dr. Pye Smith renders "*My Fellow*," the man of my resemblance. Gesenius renders the expression, the man of my fellowship, my nearest kin. Dr. Boothroyd adopts our version, and says, "It may mean his intimate friend and associate, or it may signify the man who is at the same time, a Divine Person and my equal, as enjoying the same nature." "I feel compelled to the conclusion that, not only are attributed here to the Messiah a high official station in the constitution of the kingdom of grace, and a capacity, by possessing the human nature, to suffer and to die, but an actual equality of rank and identity of nature." Dr. Pye Smith.

FELLOWSHIP, or **Communion**, is a term of great importance in the Scriptures. There is a fellowship to which the people of Christ are admitted with God the Father, and with his Son Jesus Christ, the blood of Jesus cleansing them from all sin; 1 John i. 3, 5, &c. There is also a fellowship which they have with one another!—in all the spiritual blessings which the gospel brings to the guilty!—in temporal things, which in a particular manner is pointed to Acts ii. 42. When the disciples of Christ communicate jointly of their worldly substance to the support of the poor,

this fellowship takes place. The church connexion is called a fellowship, and is opposed to having fellowship with the unfruitful works of darkness; Eph. v. 11.

FELLOWSHIP. Ps. 94. 20. throne of iniquity have f. with thee Acts 2. 42. continued in apostles' doctrine and f. 1 Cor. 1. 9. God by whom called to f. of Jesus Christ 10. 20. should not have f. with devils 2 Cor. 6. 14. what f. hath righteousness with unrighteousness 8. 4. f. of ministering to saints Gal. 2. 9. give us right hand of f. Eph. 5. 11. no f. with unfruitful works of darkness Phil. 1. 5. for your f. in gospel 2. 1. if there be any f. of the Spirit 3. 10. know him and f. of his sufferings 1 John 1. 3. f. with us, f. with F. 6. we have f.; 7. f. one with another **FEMALE**, Gen. 1. 27; 5. 2; Gal. 3. 28.

FERRET. A sort of weasel, or according to Bochart, it was a species of lizard; Lev. xi. 30.

FERVENT. Zealous and active; warm, burning. *Fervent in spirit*, Rom. xii. 11. *A fervent mind*, denotes great concern, love, and affection; 2 Cor. vii. 7. *Fervent charity* or love, is that warm affection to Jesus Christ and his disciples which proceeds from a sense of much forgiveness. The expression is opposed to the character of the Laodicean church; Rev. iii. 15. *neither cold nor hot.* *Effectual fervent prayer*, is that which is very earnest, proceeding from the strongest inward desire of heart; Col. iv. 12; James v. 16.

FERVENT in spirit, Acts 18. 25. Rom. 12. 11. f. in spirit, serving the Lord 2 Cor. 7. 7. your f. mind toward me, so Jam. 5. 16. f. prayer of righteous man avails 1 Pet. 4. 8. have f. charity among yourselves 2 Pet. 3. 10. melt with f. heat, 12. Col. 4. 12. Epaphras labouring f. for you in prayers 1 Pet. 1. 22. love one another f.

FESTUS, *Fes'-tus, festival, joyful.*—He succeeded Felix in the government of Judea. He sent Paul, whom Felix had left bound at Caesarea, to Rome, to be tried by Cesar, to whom he appealed; Acts xv. *Festus was*

very diligent in his efforts to put an end to the disturbances and robberies which had become so frequent in Judea in the reign of Felix, but took no trouble to investigate the claims of Christianity: and when Paul spoke of its mysteries, he thought that much learning had made him mad; Acts xxvi. He died about A. D. 62.

FETTERS. Chains or shackles, for securing prisoners; *Judg.* 16. 21; 2 *Chr.* 33. 11; *Ps.* 105. 18; *Mark* 5. 4; *Luke* 8. 29.

FEVER. *Lev.* 26. 16; *Mark* 1. 30; *Luke* 4. 39.

FEW. *Gen.* 29. 20; *Ps.* 105. 12.

Matt. 7. 14. way to life f. find it

20. 16. called, but f. chosen, 22. 14.

25. 21. being faithful in a f. things

Rev. 2. 14. I have a f. things against

3. 4. thou hast a f. names in Sardis

FIDELITY, all good, *Tit.* 2. 10.

FIELD. *Gen.* 24. 63; *Ps.* 103. 16; 1 *Kings*

2. 26; *Matt.* 13. 38, 44.

PIERCE. Applied to the anger of man,

Gen. 49. 7; *Deut.* 28. 50; 2 *Chr.* 28.

11; *Jam.* 3. 4.

PIERCENESS of anger, *Deut.* 18. 17;

Josh. 7. 26; 2 *Kings* 23. 26; *Job* 4.

10, & 10. 16, & 39. 24, & 41. 10; *Ps.*

85. 3; *Jer.* 25. 38; *Hos.* 11. 9.

FIERY DARTS.—Alluding to the javelins or arrows used by the ancients in sieges and battles. Livy mentions a javelin having combustible matter at the lower part, which being set on fire, was darted against the enemy, or into towns to burn them. They were quenched by wet hides, or received by the soldiers on their brazen shields. Some think that the allusion is to poisoned arrows, which fired or inflamed the blood.

FIERY FURNACE; *Dan.* iii. 6, 11, &c.—In the partial excavation of Babylon, near the Euphrates, a coin was found on which were engraved three figures of men in a burning furnace. A gigantic idol is placed opposite the furnace, and two or three people paying homage to it. This engraving found amid the ruins must be 2500 years old, and perfectly corresponds with the scene described in the book of Daniel. Thus Babylon in ruins, ejects from its bosom a wonderful testimony to the truths of Scripture history.



FIERY SERPENTS, Num. xxi. 6.—The wilderness abounded with serpents, of which sufficient evidence now exists. They are called fiery on account of their vivid fiery colour, or the burning wound which they inflict. Plutarch mentions a species of little serpents which attached themselves to the arms and legs of the people about the Red Sea, and if touched but slightly, they fixed themselves to the flesh; the bite was extremely painful, and like that caused by fire.

FIERY FLYING SERPENTS.—Niebuhr noted a species in Arabia, which quickly ascend trees, and spring from one to another. The Arabs call them "Heir Thiare," the flying serpent. Lord Anson speaks of a similar species in the island of Quibo.

FIERY TRIAL. Alluding to the furious and bitter persecutions to which some of the first Christians were exposed; 1 *Pet.* iv. 12. The original word, *porosei*, means the burning. The metaphor is old, but noble; it represents the Christians at Pontus as having fire cast upon them for the trying of their faith, as gold is tried by fire; ch. i. 7, to which the Apostle alludes.

FIERY law, *Deut.* 33. 2.

Num. 21. 6. f. serpents, *Deut.* 8. 15.

Ps. 21. 9. make them as a f. oven

Eph. 6. 16. quench f. darts of devil

Heb. 10. 27. f. indignation devour

1 *Pet.* 4. 12. not strange f. trial

FIG-TREE. A well-known tree, which flourishes in warm countries. It attains a good degree of perfection in the most southern of the United States. The fruit, which grows from the trunk and large branches, and not from the exterior twigs, as in most

trees, is nutritious and medicinal, and is exported in a dried state, to every part of the world. The leaves of the tree are very large, on which account Adam and Eve made aprons of them. The tree itself is large, and some have been mentioned which would shelter three hundred men. 1 Kings iv. 25; John i. 49.

The goodness of God is remarkably apparent in this tree. It flourishes in rocky and barren places, where scarcely any thing else will grow; and a single tree (says *Tournefort*) will sometimes produce two hundred and eighty pounds of figs. So valuable was this tree in the land of Canaan, that to have it killed, or even to have it fail of its annual fruit, was reckoned a dreadful calamity; Joel i. 6, 7; Hab. iii. 17.

FIG-TREE.—'Under the fig-tree,' John i. 48. In Palestine this tree afforded a good shelter; and in the East Indies some are capable of sheltering fifty; others four hundred horsemen. *Hasselquist* says, "We refreshed ourselves under the shade of a fig-tree, under which was a well, where a shepherd and his herd had their rendezvous, and without either house or hut." Such a spot would be suitable for Nathaniel's devotions.

FIGS.—'The time of figs was not yet,' Mark xi. 13; that is, fig-harvest, or the time of gathering figs was not come. The Passover was in the beginning of summer, about which time the most delicate figs were ripe. See Song ii. 13; Matt. xxiv. 32. On the figtree, the fruit appears *before the leaf*. The leaves showed that the figs should not only be formed, but well advanced; and the season of reaping not having yet come, removed all suspicion that they had been gathered. Therefore nothing can account for the want of fruit but the barrenness of the tree. Christ pronounced perpetual barrenness on it, to signify that the curse of God would rest on his unfruitful vineyard, the Jewish nation, and that all their glory should fade as the leaves of this tree.



BRANCH OF FIG-TREE WITH FRUIT.

FIGS. Gen. 3. 7; *Is.* 34. 4, & 38. 21.

Jer. 24. 2. very good f. naughty f. 29. 17.

Matt. 7. 16. do men gather f. of thistles

Jam. 3. 12. can f. tree bear berries or

vine. 1.

Judg. 9. 10. f. tree, 1 *Kings* 4. 25; *Mic.*

4. 4; *Is.* 36. 16; *Hos.* 9. 10; *Nah.*

3. 12; *Hab.* 3. 17; *Zech.* 3. 10; *Matt.*

21. 19, & 24. 32; *Luke* 13. 6, 7; *John*

1. 48. 60; *Rev.* 6. 13.

FIGHT. Divine power for deliverance—

and for punishment, *Ex.* 14. 14; 2

Chr. 32. 8; *Ps.* 35. 1, 2; those who

fight against God shall not prosper,

2 *Chr.* 13. 12; 1 *Sam.* 17. 20; *Ex.*

14. 14.

Acts 5. 39. found to f. against God

23. 9. let us not f. against God

1 *Cor.* 9. 26. so f. I not as one

1 *Tim.* 6. 12. f. the good f. of faith

2 *Tim.* 4. 7. I have f. a good f.

Heb. 10. 32. a great f. of affliction

11. 34. waxed valiant in f.

FIGURE.—"The like *figure* whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh," &c. Mr. Wesley gives a better translation;—"The antitype whereof, (i. e.) baptism, now saveth us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ; that is, through the water of baptism we are saved from the sin which overwhelms the world as a flood; *not*, indeed, the bare outward sign, but the *inward grace*;—a Divine consciousness, that both our persons and our actions are accepted through him who died and rose again for us."

FIGURE.—An image, *Acts* vii. 43. "Adam was the *figure* of him that was to come," even Christ; *Rom.*

v. 14. Adam was the type or resemblance of Christ. Through him sin came upon all mankind, ver. 12;—and Christ is proclaimed to all the world as the life of men. "As in Adam all die, so in Christ shall all be made alive;" 1 Cor. xv. 22. "For since by man came death, by man," even Christ, "came also the resurrection of the dead," ver. 21. As in or through Adam *guilt* came upon all men; so, through Christ, the *free gift* comes upon all men unto justification of life, Rom. v. 18.

FIGURE, Rom. 5. 14; 1 Cor. 4. 6; Heb. 9. 9, 24, & 11. 19; 1 Pet. 3. 21.

FILL, Job 8. 21, & 23. 4.

PS. 81. 10. open mouth wide I will fill it
Jer. 23. 24. I f. heaven and earth

Rom. 15. 13. God f. you with all joy
Eph. 4. 10. ascended might f. all things
Col. 1. 24. I f. up that behind of suffer.

Ps. 72. 19. earth f. with his glory
Luke 3. 35. hath f. hungry with good

Acts 2. 17. f. with Holy Ghost, 13. 9, 52,
& 4. 8, 31, & 2. 4; Luke 1. 15.

Rom. 16. 14. f. with all knowledge
2 Cor. 7. 4. I am f. with comfort, I am

Eph. 3. 19. f. with all fulness of God
6. 18. not with wine but f. with spirit

Phil. 1. 11. being f. with fruits of righteousness

Col. 1. 9. f. with knowledge of his will
2 Tim. 1. 4. mindful of tears f. with joy

Eph. 1. 23. fulness of f. all in all

FILTH of the world, 1 Cor. iv. 13.—The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to the infernal deities among the Gentiles, and loaded with curses, insults, and injuries in the way to the altars, at which they were to be bleed. Hence the allusion.

FILTH, Is. 4. 4; 1 Cor. 4. 13.

Job 15. 16. more f. is man

Ps. 14. 3. altogether become f. 53. 3.

Is. 64. 6. all our righteousnesses as f. rags

Col. 3. 8. put off f. communication

1 Tim. 6. 8. greedy of f. lucre, 8; Tit.

1. 7, 11; 1 Pet. 5. 2.

2 Pet. 2. 7. vexed with f. conversation

Jude 8. f. dreamers defile flesh

Rev. 22. 11. that is f. let him be f. still

Jam. 1. 21. lay apart all f.

Ezek. 36. 25. from all your f. I will cleanse

2 Cor. 7. 1. cleanse ourselves from all f.

FINALLY, 2 Cor. 13. 11; Eph. 6. 10;

Phil. 3. 1, & 4. 8; 2 Thess. 3. 1; 1

Pet. 3. 8.

FIND, Gen. 19. 11, & 23. 22.

Num. 32. 23. your sin shall f. you out
Job 11. 7. who by searching f. out God
Prov. 1. 23. shall seek me and not f. me
Songs 5. 6. I sought but could not f. him
Jer. 6. 16. ye shall f. rest to your souls
29. 13. shall seek me and f. me when
Matt. 7. 7. seek and ye shall f. Luke 11.

9.

14. way to life few that f. it

10. 39. f. life, looseth life shall f. it,

16. 25.

11. 29. ye shall f. rest to your souls

John 7. 24. seek me and shall not f. me

Rom. 7. 13. to do good I f. not

2 Tim. 1. 18. f. mercy in that day

Heb. 4. 16. may f. grace to help

Rev. 9. 6. seek death and shall not f. it

Prov. 8. 35. whoso f. me f. life

18. 22. who f. a wife f. a good thing

Ecc. 9. 10. whatsoever hand f. to do

Is. 58. 13. not f. own pleasures

Rom. 11. 33. his ways past f. out

FINE. Spoken of gold; 2 Chr. 3. 5, 8.

—Of linen, Luke 16. 19.—The

righteousness of the saints, Rev.

19. 8, 14.—Of flour, Ezek. 16. 13;

Gen. 18. 6; Job 23. 1; Is. 3. 23;

Lev. 2. 1; Ps. 81. 16; Prov. 25. 4.

FINGER of God, is used metaphorically

for his infinite power and skill, Ex.

8. 19; 31. 18; Deut. 9. 10. 'Putting

out the finger' is a contemptuous

insulting gesture, Is. 58. 9;

Deut. 9. 10; Luke 11. 20.

1 Kings 12. 10. little f. shall be thicker

Ps. 8. 3. heaven is work of thy f.

144. 1. he teacheth my f. to fight

Prov. 6. 13. he teacheth with his f.

Luke 11. 46. touch not with one of f.

John 20. 27. reach hither thy f.

FINISH.—To bring to pass, accomplish, perfect, and put an end to. When our Saviour bowed his head on the cross, he cried with a loud voice, *It is finished*; the great work which his Father had given him to do was *completed*; and all that was prefigured and foretold concerning him was *ended*. He, by his one offering, *finished* transgression, and made an end of sin. In this point of view, Jesus Christ is called, not only the *author*, but the *finisher* of faith.

FINISH transgression, Dan. 9. 24.

John 17. 4. I have f. the work

19. 30. it is f.

Acts 20. 24. f. my course with joy

2 Cor. 8. 6. would f. in you this grace

2 Tim. 4. 7. I have f. my course, I have

Jam. 1. 15. sin when f. brings forth death

Heb. 12. 2. author and f. of faith

FIR-TREE.—The Fir-tree is an evergreen of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade.

It was very common in Judea, and grew luxuriantly on Mount Lebanon. The trunk is very straight. The wood was used for spears, musical instruments, furniture, rafters in buildings, and for ships. David played instruments of fir wood. It is a very superior wood for the purpose; it is so soft in its nature, and sonorous in instruments when played.

Of the children of Ephraim, God says, "Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green *fir-tree*; from me is thy fruit found;" Hosea xiv. 8. That is, Israel shall no more associate me with idols as he has done; I will alone be served in spirit and truth, the effect of which shall be fruit to my honour and glory. Great men are likened to fir-trees; Nahum ii. 3. "The chariots shall be with flaming torches in the day of his preparation, and the *fir-trees* shall be terribly shaken;" that is, the men in place and honour. The church of Christ in its future state of prosperity is thus described;—"The mountains and hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the *fir-tree*, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, and for an everlasting sign, that shall not be cut off;" Isa. lv. 12, 13.

FIRE.—The word *fire* is frequently used symbolically, and also as an indication of the Divine presence and influence. On Mount Sinai he appeared to Moses in a flame of fire; or in the burning bush; Exod. iii. 2; xix. 18. It is a symbol of Divine wrath and power—a consuming fire; Deut. iv. 24; Ps. xviii. 12—14. It symbolizes the appearance of God the Judge of all, at the last day; 2 Thess. i. 8; Dan. vii. 10. It denotes destructive calamity, Ps. xviii. 8; lvi. 12; Isa. xlii. 25; lvi. 15; Jer. xlviii. 45; Ezek. xxii. 31.

Christ is compared to fire. "He is like a refiner's fire," &c.; meaning

that he will consume the wicked by his judgments, and purify his people by afflictions, his word, &c. The Holy Spirit is compared to fire; Matt. iii. 11; Acts ii. 3.—The word of God is compared to fire; "Is not my word like a fire?" Jer. xxiii. 29. It is full of life and efficacy; like a fire, it warms, melts, and heals my people; and is powerful to consume the dross, and burn up the chaff and stubble. The Apostle says, "Every man's doctrine shall be tried by fire; that is, by the light of the word, of what nature it is; 1 Cor. iii. 13.—Fire also denotes persecution; "I am come to send fire on the earth." The publishing of my design to save and govern will be inimical to the carnal mind, and they who espouse it must suffer persecution. The church is compared to a *fire*, overcoming all her enemies; Obadiah 18.

FIRE on his head.—This refers to the treatment of an enemy, Rom. xii. 20; "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Thou wilt touch him so sensibly, that he will no more be able to stand against such a conduct, than to bear on his head burning coals; but will rather submit and even seek thy friendship, and try by kindness to overbalance the injury; Prov. xxv. 21, 22. The figure is taken from *smelting metals*. The ore is put into the furnace and covered with burning coals, in addition to the fire underneath; this liquefies the metal.—Act as the Apostle directs, and you will soon soften your enemy, and make him a friend.

FIRE that never shall be quenched, Mark ix. 43.—This is a periphrasis of hell, and is an allusion to the valley of Hinnom, from whence hell has its name here and elsewhere. Kimchi (on Psalm xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcases; and there was a continual fire to burn polluted things and bones; and therefore the condemnation of the

wicked in a parabolical way is called Gehinnom."

FIRE.—"Walkest through the fire," Isa. xliii. 2, alludes to a strata-gem in ancient warfare to set the grass and undergrowth on fire in order to annoy the enemy.

FIRE, Ex. 3. 2, & 19. 18, & 40. 38.

Gen. 19. 24. Lord rained brimstone and f.

Ps. 11. 6. rain f. and brimstone on wicked

39. 3. while I was musing the f. burned

Prov. 6. 27. can man take f. in bosom

25. 22. heap coals of f. on his head,

Rom. 12. 20.

Songs 8. 6. coals of f. vehement flame

Isa. 9. 18. wickedness burneth as a f.

10. 17. light of Israel for f. for a flame

31. 9. Lord of hosts, whose f. in Zion

33. 14. who shall dwell with devour-

ing f.

43. 2. walkest through f. not be burnt

Jer. 23. 29. is not my word like f. 20. 9.

Amos 5. 6. lest Lord break out like f.

7. 4. Lord God calleth to contend by f.

Hab. 2. 13. labour in very f. for

Zech. 2. 5. I will be a wall of f. round

3. 2. brand plucked out of f. Amos

4. 11.

Mal. 3. 2. he shall be as a refiner's f.

Matt. 3. 10. cut down and cast into f.

7. 19.

12. burn with unquenchable f. Mark

9. 43, 44, 46, 48; Luke 3. 17.

Luke 9. 64. command f. to come down

12. 49. I came to send f. on earth

1 Cor. 3. 13. revealed by f. f. try every, 15

Heb. 12. 29. our God is a consuming f.

Jude 23. pulling them out of f. hating

Matt. 5. 22. hell f. 18. 9; Mark 9. 47.

Lev. 10. 1. strange f. Num. 3. 4, & 26. 61.

FIRE-BRANDS.—Burning sticks; Judges xv. 4; Isa. vii. 4.

FIRKIN.—A liquid measure of nine gallons, John ii. 6.

FIRM. Strong, Job 41. 23.—Sure,

settled, Josh. 3. 17.—Unchang-

able, Dan. 6. 7.—Stable, durable,

Heb. 3. 6.

FIRMAMENT.—This word is an improper translation from the Vulgate, which has *firmamentum*. The Hebrew word does not mean any thing firm and solid. Such a translation causes the infidel to cavil, and to ask, "How could a firmament be created, since there is no firmament; and the false notion of its existence is no more than an imagination of the ancient Greeks?" But the difficulty is removed by referring to the import of the original, and infidels are deprived of their vaunted triumph.

The Hebrew word, *rekia*, from a root which signifies to *spread out*, to *expand*, *enlarge*, &c., simply signifies, that which is *distended*, *expanded*, the *expanse*, *space*, or *visible arch of the heavens*, well known by the name, *atmosphere*. But of what is this an *expansion*? Of the celestial fluid consisting of light, air, ether, or of whatever philosophers may please to term it. It is styled the *heavens*; "Who stretcheth out the heavens like a curtain," Ps. civ. 22; Isa. xl. 22; xlii. 5.

FIRMAMENT.—The proper punctuation and arrangement of Gen. i. 20, will cause a much better reading;—"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Place a colon at life, and then it may be read, ".....the moving creature that hath life: and let fowl fly above the earth in the open firmament of heaven."

FIRST, Matt. 10. 2; Esth. 1. 14.

Is. 41. 4. I the Lord the f. and the last,

44. 6, & 48. 12; Rev. 1. 11, 17, & 2. 8,

22. 13.

Matt. 6. 33. seek f. the kingdom of God

7. 5. cast out the beam, Luke 6. 42.

19. 30. and many that be f. shall be

last, 20. 16; Mark 10. 31.

22. 33. this is f. and great command-

ment

Acts 20. 23. f. that should rise from dead

Rom. 11. 35. who has f. given to him

1 Cor. 15. 45. f. Adam; 47. f. man of earth

2 Cor. 8. 5. f. gave their own selves to

Lord

12. accepted if there be f. willing mind

1 Pet. 4. 17. if judgment f. began at us

1 John 4. 19. because he f. loved

Rev. 2. 4. least f. love; 5. do f. works

20. 5. this is f. resurrection, 6.

FIRST-BORN 'of every creature,' Col. i. 15.—'Chief of all creation,' or 'begotten before every creature.'

FIRST-BORN, Matt. 1. 25. f. born, Luke

2. 7.

Rom. 8. 29. f. among many brethren

Col. 1. 15. f. of every creature

18. f. from dead

Heb. 12. 23. to general assembly and

church of f. born

FIRST-FRUIT.—The first ripe products of the land of Israel, were accounted the Lord's property, and, as such, they were presented to him,

through the priests, as an acknowledgment of their dependence upon him, Exod. xxxiii. 16, 19.

FIRST-FRUIT, *Prov.* 3. 9. honour the Lord with f-fruits of all
Rom. 8. 23. having f-fruits of Spirit
11. 16. If f-fruit be holy, the lump is
1 *Cor.* 15. 20. Christ f-fruits of them that slept, 23.
Jam. 1. 15. we a kind of f-fruits of creatures
Rev. 14. 4. redeemed are f-fruits to God and the Lamb

FISH.—A class of animals which have no feet, but fins; which respire either by means of gills or lungs; they inhabit the waters, and perform their motions either by means of their fins, or by the flexuous agitations or turnings of their bodies; though there are some species which will occasionally quit the water, and come on land; and some which fly for a time by means of their pectoral fins, which are large, and formed for that purpose; as the hirundo or flying fish. The several kinds of fish have certain obvious and invariable characteristics, according to which they may be arranged into certain series, and under these into separate classes composed of the different genera, which agree in their general characters, though they differ in such as are sufficient to distinguish them under these in their ultimate arrangement. Moses says, that all sorts of river, lake, and sea fish might be eaten, if they had fins and scales; and that such as have not, are unclean; *Lev.* xi. 9—11; *Deut.* xiv. 9, 10.

FISH, *Ezek.* 29. 4, 5, & 47. 9, 10.
FISHERS, *Jer.* 16. 16; *Ezek.* 47. 10;
Matth. 4. 18, 19; *John* 21. 7; *Is.* 19. 8.
FIST, *Er.* 21. 18; *Prov.* 30. 4; *Is.* 58. 4.
FIT, suitable, *Luke* 9. 62; becoming, proper, *Luke* 14. 35; *Col.* 3. 18.

FITCHES.—A small kind of peas, commonly called chick-peas; *Isaiah* xxviii. 25, 27; *Exod.* iv. 9; *Ezek.* iv. 9.

FIX. To settle, to determine, *Ps.* 57. 7; 112. 7; *Luke* 16. 26.

FLAG.—A kind of rush, or sea-weed, which grew by the river Nile, and on the coasts of the Red Sea; *Exod.* ii. 3, 5; *Job* viii. 11; *Isa.* xix. 6.

FLAGON.—The meaning is doubtful. It has been understood to have been a vessel or cruse intended for wine, holding about a pint; *Isa.* xxii. 24. But the original signifies a confection, or cakes formed of dried figs and raisins. The translators appear to have been perplexed, as they have supplied "of wine" in italics without any authority; *Song* ii. 5; *Hosea* iii. 1. In 2 *Sam.* vi. 19, the Septuagint has "pancake;" and in 1 *Chron.* xvi. 3, it is translated "honey-cake."

FLAME, *Er.* 32; *Judg.* 13. 20.

Ps. 104. 4. maketh ministers f. of fire,
Heb. 1. 7.

106. 18. f. of fire burnt up wicked

Num. 16. 35.

Is. 10. 17. Holy One of Israel for a f.

2 *Thess.* 1. 8. in f. fire taking vengeance

FLAMING SWORD, which turned every way; *Gen.* iii. 24. Literally, a flame turning or folding upon itself. It is thus paraphrased by the Jewish Targum;—"And he thrust out the man, and caused the glory of his presence to dwell of old, at the east of the garden of Eden, above the two cherubim." It was the symbol of the Divine Presence, and the design of such manifestation was the same as that subsequently in the tabernacle and temple; viz., to reveal the will of God for the guidance of his people; to accept the sacrifices offered to him; and favourably to regard the prefigurative atonement made by "the sprinkling of blood," without which there was (after the fall) no "remission." And all this was done "to keep or preserve the way to the tree of life." Immortality being now the object of a new covenant, with other conditions, there were good reasons for not suffering our first parents, thus awfully fallen, to "put forth their hand and eat." The dispensation of Eden was at an end. Old sacraments were abolished, and new ones were to be instituted. In the spirit of repentance and faith, the delinquents were to wait "till one happier man should regain the blissful seat," and open the kingdom of heaven to all believers; himself the true TREE OF LIFE IN THE PARADISE OF GOD. The flaming sword

seemed to say, "Adam, your own attempts at salvation are vain; you can never return to immortal bliss by creature effort, or by human merit (a thing imagined—but non-existent); you can only gain it through "the Seed of the woman," who will hereafter atone for human guilt, and of whose sacrifice for that purpose, the sacrifices I appoint you to offer, will be the precursors and the types.

FLATTER, FLATTERY. An extolling and fawning behaviour, attended with servile compliances and obsequiousness to gain a person's favour, or to decoy into sin, *Ps.* 12. 2, 3; 78. 36; *Prov.* 2. 16; 20. 19; *Job* 32. 21, 22; *Ezek.* 12. 24; *1 Thess.* 2. 5.

FLAX.—A well-known plant of which linen is made. Egypt carried on a great trade in the article of linen, *Ezek.* xxvii. 7; and the destruction of flax, in one of the plagues of Moses, must have been a great calamity, *Exod.* ix. 31. The mummy cloth of Egypt was made of linen; and the painted and sculptured representations of the flax cultivation, and the testimony of various writers, prove the high esteem in which the linen of Egypt was held. When it is said the flax had "balled," it means that the seed vessels had begun to assume a roundish form.

FLAX.—"Smoking flax," *Matt.* xii. 20. Flax was anciently used for the wicks of candles or lamps. It refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that little remains but smoke.—"He encourages the first beginnings of holy desires in the young convert, and revives the almost expiring spark in the baffled and backsliding believer."—*Scott.*

FLAY.—To strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed, with the utmost suffering, *Micah* iii. 3. Some of the early Christians were martyred in this manner.

FLEE, *Is.* 10. 3, & 20. 6; *Heb.* 6. 18.
Prov. 28. 1. wicked f. when no man pursueth

Matt. 2. 7. who warned you to f. from
1 Cor. 6. 18. f. fornication

10. 14. f. from idolatry

1 Tim. 6. 11. man of God f. these things

2 Tim. 2. 22. f. youthful lusts

Jam. 4. 7. resist devil he will f. from

FLEECE. The wool of one sheep; *Judges* vi. 37—39; *Job* xxxi. 20.

FLESH. The soft part of any animal which lies between the skin and the bone. The word is used in Scripture for living men, and animals in general; *Gen.* vi. 13;—for the whole nature of man, as it cometh into the world infected with sin; *Rom.* vii. 5; viii. 8;—for all that in religion which is outward, and to be seen with the eye, as moral works or ceremonies of the law; *Rom.* iv. 1; *Gal.* iii. 3;—for the natural corruptions, which act in opposition to the Spirit in regenerated persons; *Rom.* vii. 18, 25; *Gal.* v. 17, 24. *Flesh* also signifies the human nature of Christ, whereby his divine nature was veiled, even as the mercy-seat, and the most holy place were by the veil; *Heb.* x. 20. It is also taken for the outward appearance; *John* viii. 15. "A heart of flesh" denotes a tender, tractable temper and disposition.

FLESH, *Gen.* 2. 21; *1 Cor.* 15. 39.

Gen. 2. 24. they shall be one f. *Mat.* 19.

6; *1 Cor.* 6. 16; *Eph.* 5. 31.

Job 10. 11. clothed me with skin and f.

Ps. 56. 4. what f. can do to me

78. 39. remember that they were f.

Jer. 17. 5. cursed maketh f. his arm

Matt. 26. 41. spirit is willing but f. weak

John 1. 14. the word was made f.

6. 63. eat f. of Son of man, 52. 55, 58.

63. f. profiteth nothing, words are spirit and life

Rom. 7. 25. serve with f. law of sin

8. 12. debtors not to f. to live after f.

9. 3. my kinsmen according to the f.

5. of whom concerning the f. Christ came

18. 14. make not provision for f.

1 Cor. 1. 29. that no f. should glory

2 Cor. 1. 17. purpose according to f.

10. 2. walked according to f.

Gal. 5. 17. f. lusts against spirit and spirit against f.

24. Christ have crucified f. with affections and lusts

Eph. 6. 5. masters according to f.

Heb. 12. 9. we had fathers of our f.

Jude 7. going after strange f.

23. hating garment spotted by f.

John 8. 15. ye judge after the f.

Rom. 8. 1. walk not after f. but after spirit, 9.

Rom. 8. 5. they that are after f. mind things of f.

13. If ye live after f. ye shall die, 12.
1 Cor. 1. 26. not many wise men after the f.

10. 18. Israel after the f. Rom. 9. 6;
Gal. 6. 12.

2 Cor. 5. 16. know no man after f. known Christ after f.

10. 3. walk in f. not war after the f.
2 Pet. 2. 10. walk after f. in lust of uncleanness

Ps. 65. 2. to thee shall all f. come

Isa. 40. 6. all f. is grass, 1 Pet. 1. 24.

49. 26. all f. shall know that I thy Redeemer

Jer. 32. 27. I am Lord the God of all f.

Joel 2. 28. I will pour my spirit on all f.

Luke 3. 6. all f. shall see salvation of God, Ps. 98. 3.

John 17. 2. given him power over all f.
Rom. 7. 5. when we were in the f.

8. 8. that are in f. cannot please God
1 Tim. 3. 16. great mystery, God manifest in the f.

1 Pet. 3. 18. he was put to death in the f. 4. 1.

Gen. 2. 23. my f. 29. 14; Job 9. 26; Ps. 63. 1, & 119. 120; John 6. 51, 55, 56; Rom. 7. 18.

John 1. 13. born not of the will of the f.
3. 6. that which is born of the f. is f.

Rom. 8. 5. after f. mind things of the f.
Gal. 5. 19. works of f. are manifest

6. 8. sows to f. shall of the f. reap
Eph. 2. 8. lusts of the f. desires of the f.

1 Pet. 3. 21. not putting away filth of f.
1 John 2. 16. lust of f. of eye, pride of

Matt. 16. 17. f. and blood not revealed
1 Cor. 15. 20. f. and blood cannot inherit kingdom of God

Gal. 1. 16. I conferred not with f. and
Eph. 5. 30. members of his f. and blood and bones

6. 12. we wrestle not against f. and blood but

Heb. 2. 14. children are partakers of f.
2 Cor. 1. 12. not with f. wisdom

Col. 2. 18. puffed up by his f. mind
1 Pet. 2. 11. abstain from f. lusts which war against the soul

FLIES. "If thou wilt not let my people go, behold, I will send swarms of flies upon thee," Ex. viii. 21. It is the opinion of some that *swarms of beetles* should be understood, for the word *flies* is not in the original language. In Ps. lxxviii. 45, they are represented as devouring, which rather belongs to beetles than to flies. Dr. Adam Clarke says that the word *flies* expresses a multitude of different kinds of insects, such as flies, wasps, hornets, and all kinds of venomous insects and reptiles. According to ver. 24 in Ex. viii. the land

was corrupted. Every thing was spoiled, and many of the inhabitants were destroyed, probably having been stung to death by those venomous insects. See Ps. lxxviii. 45.

FLIGHT, Is. 52. 12; Amos 2. 14; Matt. 24. 20; Mark 13. 18; Heb. 11. 34.

FLINT. A very hard kind of stone, of the granitic varieties; Deut. xxxii. 13; Deut. viii. 15; Ps. cxiv. 8; Isa. v. 28; 1. 7; Ezek. iii. 9.

FLOCKS. An army; Jer. vi. 3.—Believers; Acts xx. 28; Matt. xii. 32; 1 Pet. v. 2.

FLOOD, Gen. 32. 5; Ps. 77. 20; Is. 40. 11, & 63. 11; Jer. 13. 17, 20.

Zech. 11. 4. feed the f. of the slaughter, 7;
Luke 12. 33. fear not little f. it is

Acts 20. 23. take heed to all the f. 29.
1 Pet. 5. 2. feed the f. of God among you

FLOOD. An inundation of water covering the earth, either in whole or in part. Noah's flood was a general inundation sent by God to punish the corruption of the then world, by destroying every living thing (Noah and his family, together with the animals that were shut up along with them in the ark, only excepted) from off the face of the earth. It is in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural; nor is it a thing impossible, because we cannot account for it. The water employed for this purpose, Moses derives from two sources; namely, the fountains of the great deep being broken up, and the windows of heaven opened; Gen. vii. 11.

By his almighty power, God caused the "waters from above the firmament, and the waters under the firmament," which he had before separated, to meet together for that purpose. "The fountains of the great deep were broken up;" and, by some vast convulsions, or upheavings, the waters from their ample and deep spring in the earth, and from the depths of the ocean, were forced upwards; The "windows," or floodgates of heaven "were opened," and rain poured out impetuously in *cataracts*, or water-spouts, without intermission, for forty

days and nights, till a universal deluge was effected.

Philosophers state that water is composed of two airs, *oxygen* and *hydrogen*; and that 85 parts of the first, and 15 of the last, making 100 in the whole, will produce 100 parts of water. Thus these two airs form the constituent parts of water in the above proportions. The electric spark, which is the same as lightning, passing through those two combined airs, decomposes them, and converts them into water, and to this cause we may probably attribute the rain which immediately follows the flash of lightning and the peal of thunder. These two causes concurring were quite sufficient to overflow the earth, and to dissolve the whole *terrene* fabric, as some naturalists have supposed. This seems determined by the Hebrew word, *malbul*, translated *flood*; the root of the word signifies to *mix*, *mingle*, *confound*, *confuse*, because the watery and earthy parts of the globe were mixed and confused together.

After the cessation of the supernatural cause of this mighty change, the different particles of matter would settle, according to their specific gravity, and thus form the various *strata* or beds, of which the earth appears to be internally constructed. By the *breaking up of the fountains of the great deep*, some philosophers think it refers to "*an eruption of waters from the southern ocean*." Mr. Kirwin thinks that this is evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different *marine substances*; whereas no animals or other substances belonging to the *northern* regions have ever been found in *southern* climates. Had these animals died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from their being no remains of any animals besides those of whales found in the mountains of Greenland. That this great *rush of waters* was from the

south or south-east is evident, from the south and south-east sides of almost all great mountains being much steeper than their north, or north-west sides, as they necessarily would be if the force of a great body of water fell upon them in that direction.

Colonel Sir H. J. Jones ascribes important results to a change in the position of the axis of the earth's rotation, or, as he terms it, *evagation of the poles*. *Evagation* means *wandering*, a *going or departure from a position*.

"If," says this philosopher, the earth were of uniform density, the poles would traverse the circle of evagation (or wandering) in 300 days, and if the density increases from the surface towards the centre, in about 320 days. The poles, therefore, would reach the farthest distance from their original positions, and produce their greatest effects at the end of 150 or 160 days." "One tremendous result would be the displacement with more or less violence, of the waters of the seas; the continents would be overflowed, and nearly every living creature destroyed."

It is a very remarkable fact, if we merely regard it as one of those curious accidental agreements we sometimes meet with, that the above-named periods agree as nearly as possible, if not precisely, with the period of the greatest elevation of the waters, and with the whole period of the deluge described in Gen. vii. and viii.

"And the waters prevailed exceedingly upon the earth: and all the highest hills, that were under the heaven were completely covered. "And all flesh died that moved upon the earth, &c. And the waters prevailed upon the earth an hundred and fifty days;" Gen. vii. 1, &c.—"And after the end of the hundred and fifty days the waters were abated;" Gen. viii. 3. Josephus says, "The waters did but just begin to abate after 150 days, it then ceasing to subside for a little while." "In the 601st year, in the first day of the month, the waters were dried up from off the earth.

Allowing 29 days to February, this would make the whole period of the Deluge exactly 320 days."

The flood in addition to the statements of revelation, is established both by tradition and theology. The most ancient natives, Persians, Egyptians, Indians, Scythians, Greeks, Americans, &c. have their respective traditions. The Chinese, (especially Confucius,) refer to it.—"The highest rocky mountains on the east of the Nile, appear a mixture of earth, sand, and shells. The very bowels of them like other mountains, are filled with marine productions."—*J. S. Buckingham*.—"We discern," says Humboldt, "in the new world, the same succession of strata which we find in the old. The whole appears to have undergone the same catastrophes. Fossil bones of elephants and sea shells are not only found in the plains of America, but also on the elevated regions of the lofty Cordilleras." "Examine the highest eminences of the earth, and they all with one accord produce the spoils of the ocean deposited on them on that occasion: the shells and skeletons of sea-fish and sea-monsters of all kinds. The Alps, the Appenines, the Pyrenees, Libanus, and Atlas, and Ararat, every mountain of every region under heaven, where search has been made, from Japan to Mexico, all conspire in one uniform, universal proof, that they all had the sea spread over their highest summits. Search the earth, you will find the mouse-deer, natives of America, buried in Ireland; elephants, natives of Asia and Africa; buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known to any but the American seas, together with entire skeletons of whales, in the most inland regions of England; trees of vast dimensions, with their roots and tops, and some also with leaves and fruit, at the bottoms of mines and marl-pits; and that too, in regions where no tree of that kind was ever known to grow; nay, where it is demonstrably impossible they

could grow, and what is still more, trees and plants of various kinds which are not now known to grow in any region under heaven."

Hugh Miller, the able geologist, writes, "The great Deluge was a deviation from the ordinary laws of nature, and was effected by the extraordinary interposition of Divine Power. For the especial accomplishment of his revealed will on this awful occasion, "the windows of heaven were opened, and the fountains of the great deep were broken;" "The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered;" the turbid turmoil of waters prevailing, or collectively continuing their prolonged swell over the face of the globe for upwards of 300 days, and then as continually retiring or hastening before the "wind" which the Creator made to pass over the "earth"—into their "set bounds."

And who shall presume to calculate the revolutionizing or transposing effects of this mighty inundating advance, and recession, of the ocean waters, under circumstances so peculiar, so appalling? Who can confidently affirm that the present wise and beautiful disposition of sea and land was not, in some considerable degree, at least, then accomplished through the agency of such tremendous action, and the accompanying signified disruption, depression, and elevation of strata.

FLOOD. The waters of the sea, or of a river, are called a flood; Ps. lxvi. 6. *Flood* symbolises *danger*; Ps. lxi. 15.—The assaults of Satan; Isa. lix. 19.—Great abundance; Isa. xli. 13.

FLOODS came; Matt. vii. 25, 27; Luke vi. 49. In Palestine, slightly built houses were in great danger of being swept away by the violent floods occasioned by the swellings of the Jordan, and the heavy rains. "The rains," says Major Skinner, speaking of Palestine, "when they begin to fall, pour down for three or four days and nights successively, and have

often the power of demolishing a town in a night."

FLOOD. "*Your fathers dwell on the other side of the flood in old time, even Terah the father of AbrahamI took your father Abraham from the other side of the flood,*" &c. Josh. xxiv. 2, 3. Infidels have stated that this is a contradiction, because Abraham is said to have been born after the flood. The word "flood" here means the river *Euphrates*, which flows impetuously as far as Bir, and has its Annual inundations, in consequence of the melting of the snows in the mountains of Armenia, by which a great part of the country is flooded.

FLOOR. See *Threshing-floor*.

FLOURISH. To spring forth, or bud, *Songs* 7. 12. To increase in wisdom, honour, or wealth, *Ps.* 90. 6; 92. 7, 12-14; *Is.* 17. 11, & 66. 14. *Ps.* 72. 7. shall the righteous f. 16. & 92. 12, 13, 14; *Prov.* 11. 28, & 14. 11. 92. 7. when workers of iniquity f. 182. 18. upon himself shall crown f. *Is.* 66. 14. your bones shall f. *Ezek.* 17. 24. dry tree to f.

FLOW. To run as in a stream; *Ps.* cxl. 18.—To abound; *Joel* iii. 18. To melt away; *Isa.* lxiv. 1, 3.—A fertile country; *Ezek.* xx. 6.

FLOWER. Frail and vanishing men are compared to the grass that withereth, and the flower of it that falleth down; *1 Pet.* i. 24; *Isa.* xl. 6, 8. It symbolizes the uncertainty of all earthly things, and of human life; *James* i. 11.

FLUTE. *Dan.* iii. 5, 10, 15. It was made of reed, horn, wood, &c. Some have supposed it was the Pandean pipe, or a kind of organ with various pipes, or flageolet with two pipes.

FLUTTER. The compassion of God towards his church is set forth by the eagle's affection to her young; *Deut.* xxxi. 11.—See *Eagle*.

FLY. A well-known insect, and declared unclean by the law of Moses; *Lev.* xi. 42. The Philistines worshipped the god of flies, then called Beelzebub. See *Beelzebub*. The Lord promised his people, that when they came into the land of Canaan, he would send an

army of flies and wasps against the Canaanites, to force them out of their country; *Exod.* xxiii. 28; *Deut.* vii. 20. This he effected; *Josh.* xxiv. 12, and *Wisdom* xii. 8, and we cannot doubt but that many of the Canaanites did really abandon their country to secure themselves from those troublesome insects. Swarms of flies was one of the miracles with which God plagued the Egyptians, for not suffering the Israelites to depart out of the land of Egypt; *Ex.* viii. 24.

FLY and FLYING. Spoken of riches, *Prov.* 23. 6. ('make themselves wings,' &c.)—The promptitude of God to help, *2 Sam.* 22. 11, ('and did fly,')—The prosperity of the church, *Is.* 60. 8, ('fly as a cloud,' &c.)—The spread of the gospel, *Rev.* 14. 6.—Human frailty, *Ps.* 90. 10.

FOAL. A young horse, mule, camel, or ass; *Gen.* xlix. 11.

FOLD. An enclosure for sheep and other cattle; *Isa.* xiii. 20. The church and ordinances of Christ are compared to a fold; *John* x. 1.

FOLLOW. To come or go after one going before; *1 Sam.* xxv. 27.—To imitate; *Matt.* xvi. 24; *1 Cor.* xi. 1; *John* x. 27.—Idolatry; *1 Kings* xviii. 21. To pursue with diligence; *Phil.* iii. 12.

FOLLOW.—'Goodness and mercy shall follow me,' *Ps.* xxiii. 6, alludes to the stream issuing from the smitten rock and following Israel through the wilderness.

FOLLOW 'the Lamb whithersoever he goeth,' *Rev.* xiv. 4.—An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *wherever* they should lead, *2 Sam.* xv. 21.

FOLLOW, *Gen.* 44. 4; *Ex.* 14. 4. *Ex.* 23. 2. thou shalt not f. a multitude to do evil

Deut. 16. 20. that is just shalt thou f. *Ps.* 88. 20. I f. thing that is good

Is. 61. 1. my people that f. after righteousness

Hos. 6. 3. know if we f. on to know the Lord

Rom. 14. 19. f. things that make for *1 Cor.* 14. 1. f. after charity desire gifts

Phil. 3. 12. but I f. after that I approve *1 Thess.* 5. 15. ever f. what is good

1 Tim. 6. 11. *f.* after righteousness, godliness, faith

2 Tim. 2. 22. *f.* righteousness, faith charity, peace

Heb. 12. 14. *f.* peace with all men

13. 7. whose faith *f.* considering the

1 Pet. 2. 21. example shall *f.* his steps

8 John 11. *f.* not evil but that is good

Rev. 14. 13. their works do *f.* them

Ps. 23. 6. goodness and mercy shall *f.*

Matt. 4. 19. *f.* me, 9. 9, & 19. 21; Luke

5. 27, & 9. 59; John 1. 43, & 21. 19.

Matt. 16. 24. take up cross *f.* me

Luke 13. 22. sell that thou hast and *f.*

John 12. 26. if man serve me let him *f.*

Num. 14. 24. hath *f.* me fully

32. 12. wholly *f.* the Lord, Deut. 1. 36;

Josh. 14. 8, 9, 14.

Rom. 9. 30. *f.* not after righteousness

31. *f.* law of righteousness

Ps. 63. 8. soul *f.* hard after the

Matt. 10. 38. taketh up his cross and *f.*

Mark 9. 38. he *f.* not us, Luke 9. 49.

FOLLY wrought in Israel, Gen. 34. 7;

Deut. 22. 21; Josh. 7. 15; Judg.

20. 6.

Job 4. 18. and angels he charged with *f.*

Ps. 49. 13. their way is their *f.*

85. 8. let them not turn again to *f.*

Prov. 26. 4, 5. answer fool according to

his *f.*

2 Tim. 3. 9. their *f.* shall be manifest

FOOD, Gen. 3. 6; Deut. 10. 18.

Job 23. 12. more than necessary *f.*

Ps. 78. 25. man did eat angel's *f.*

136. 25. giveth *f.* to all flesh

147. 7. who giveth *f.* to the hungry

Prov. 30. 8. feed with *f.* convenient for

Acts 14. 17. filling our heart with *f.* and

2 Cor. 9. 10. ministering bread for your *f.*

1 Tim. 6. 8. having *f.* and raiment

FOOL, *folly*, *foolishness*, are to be understood not only according to their natural and literal meaning, for one who is an idiot, or a very weak man, and for the discourses and notions of fools and madmen; but in the language of Scripture, especially in the book of Proverbs, fool is the usual character of the sinner; and folly and foolishness are put for sin. Psalm xxxviii. 5. "My wounds stink, and are corrupt, because of my foolishness," or my sin. And in Ps. lxix. 5, "O God, thou knowest my foolishness." Solomon sets the fool in opposition to the prudent man, Prov. xiii. 16, "Every prudent man dealeth with knowledge; but a fool layeth open his folly."

FOOL, said in his heart, Ps. 14. 1, & 53. 1.

Jer. 17. 11. at end of days shall be a *f.*

Matt. 5. 22. who shall say to his brother

thou *f.*

Luke 12. 20. thou *f.* this night thy soul

1 Cor. 3. 18. let him become a *f.*

2 Cor. 11. 16. think me a *f.*; 23. as a *f.*

Ps. 75. 4. *f.* deal not *f.*

94. 8. ye *f.* when will ye be wise

107. 17. *f.* because of their transgression

Prov. 1. 7. *f.* despise wisdom

22. *f.* hate knowledge

13. 20. companion of *f.* be destroyed

14. 9. folly of *f.* is deceitful

9. *f.* make a mock at sin

16. 22. instruction of *f.* is folly

Ecc. 5. 4. he hath no pleasure in *f.*

Matt. 23. 17. ye *f.* and blind, 19.

Rom. 1. 22. professing to be wise be-

came *f.*

1 Cor. 4. 10. we are *f.* for Christ's sake

Eph. 5. 15. walk circumspectly, not as *f.*

Deut. 32. 6. *f.* people and unwise

Ps. 5. 5. *f.* shall not stand in thy sight

73. 22. so *f.* was I and ignorant

Matt. 7. 26. on sand like to *f.* man

25. 2. virgins, five wise and five *f.*

Rom. 1. 21. their *f.* heart was darkened

Gal. 3. 1. O *f.* Galatians who bewitched

Eph. 5. 4. filthiness nor *f.* talking

Tit. 3. 3. were sometimes *f.* disobedient

Gen. 31. 28. done *f.* Num. 12. 11; 1 Sam.

13. 13; 2 Sam. 24. 10; 1 Chr. 21. 8;

2 Chr. 16. 9; Prov. 14. 17; 2 Cor.

11. 21.

Job 1. 22. Job sinned not nor charged

God *f.*

2 Sam. 15. 31. turn the counsel into *f.*

Prov. 12. 23. heart of *f.* proclaims *f.*

14. 24. *f.* of *f.* is folly, 15. 2, 14.

23. 15. *f.* is bound in heart of child

24. 9. thought of *f.* is sin

27. 22. bray *f.* in mortar, will not his

f. depart

1 Cor. 1. 18. preaching of cross is *f.* to

persons

21. God by *f.* preaching to save

23. Christ crucified to Greeks *f.*

25. *f.* of God is wiser than men

2. 14. they are *f.* to him neither

3. 19. wisdom of world is *f.* with God

FOOT, FEET.—Figuratively, these words have many applications. They express inclinations, propensities, and the actions of life. To sit at the feet of a person was the posture of humble and obedient scholars; Deut. xxxiii. 3; Acts xxii. 3. The master usually sat upon an elevated position.—To be under any one's feet denotes subjection; Ps. viii. 6; Heb. ii. 8; 1 Cor. xv. 25. These passages refer to the custom of conquerors who placed their foot on the body of vanquished princes, as a token of triumph, &c.—To set one's foot in a place, is to take possession of it; Deut. i. 36.—Nakedness of feet denotes mourning; Ezek. xxiv. 17.—To remove the shoes from

the feet was a token of reverence and adoration; *Exod. iii. 5; Acts vii. 33.*

In old times, it was customary to wash the feet of strangers after a journey, because they either walked barefoot, or wore only sandals; *Gen. xviii. 4; xix. 2; xxiv. 32.* Widows maintained by the church, were to be such as had washed the feet of the saints; that is, had been ready to do the meanest services for the servants of God; *1 Tim. v. 10.* Our blessed Saviour washed the feet of his apostles, and though there is not sufficient reason for regarding this as a positive institution, like the Lord's supper, yet it most plainly and movingly shows that Christians are to be very affectionate, and ready to perform the most humble services for one another.

"A wicked man speaketh with his foot;" *Prov. vi. 13;* uses much gesture with his hands and feet while he is talking; *Ezek. xxv. 6.*

FOOT.—"Keep thy foot," *Ecl. v. 1.* The Jews did so by taking off their sandals, when they entered the sanctuary. See *Exod. iii. 5; Josh. v. 15.* A custom still observed by the Jews, and the Indian Brahmins, indicative of reverence. Feet often means inclinations, dispositions, actions, &c. So in this passage, "Keep thy foot," &c. And in *Ps. cxix. 59;* "I turned my feet unto thy testimonies, &c. Also in *Eph. vi. 15;* "And your feet shod with the preparation of the gospel of peace," &c.

FOOT.—"Wateredst it with thy foot," *Deut. xi. 10.* It is expressive of toil, and refers to the method of raising water by machines turned with the foot, something like a treadmill; or it may mean the digging of rills, in which the foot is used to convey water to cultivated grounds from rivers and reservoirs.

FOOT.—"My foot hath held his steps," *Job xxiii. 11.* Alluding to the active grasping power the orientals have in their feet and toes, being able to hold things in them in a manner almost incredible; they make the toes perform almost the work of fin-

We bind ours fast from child-

hood in our close shoes, and only use them for walking. But the orientals use theirs differently; they seize upon an object with their toes, and hold it fast. If they desire to pick any thing up, instead of stooping as we do, they seize it with their toes, and lift it up. An Arab in treading firmly, or in taking a determined stand seems to grasp the ground with his toes, giving a fixedness of position inconceivable to those whose feet are cramped by the use of tight shoes. The meaning here is that Job had fixed himself firmly in the footsteps of God, and had adhered tenaciously to them; or as it is rendered by Dr. Good, "In his steps will I rivet my feet."

FOOT shall not stumble, *Prov. 3. 23.*

Ecl. 5. 1. keep thy f. when thou goest into the house of God

Is. 58. 13. turn away f. from the sabbath

Matt. 18. 8. if thy f. offend thee cut it off

1 Cor. 12. 15. if f. say because I am not the hand

Heb. 10. 23. trodden under f. the Son of God

FOOTED, *Acts 10. 12.*

FOOTMEN.—"Run with the footmen," *Jer. xii. 5.* Footmen may be taken from the Philistines, Edomites, &c., fighting on foot—But see *1 Sam. xxii. 17.* Persian princes have still running footmen, trained for it; they will weary out a horse at full gallop, and have been known to run, without intermission, 120 miles in 14 hours.

FOOTSTEPS, signify a good conversation and behaviour, *Ps. 89. 61.*—Miraculous operations of Divine Providence, *Ps. 77. 19; Ex. 14. 23, 29.*

FOOTSTOOL, the earth, *Is. 66. 1; Matt. 5. 35; Acts 7. 49.*—The temple or ark in it, *1 Chr. 28. 2.*—The sanctuary, *Ps. 99. 5.*—The enemies of Christ, *Ps. 110. 1; Matt. 22. 44; Luke 20. 43; Acts 2. 35.*

FORBEAR, to withhold, or restrain for a time, the exercise of rigorous justice. It is applied to God who is said to be rich in his goodness, and long-suffering, *Ex. 23. 5; 1 Cor. 9. 6.*

Rom. 2. 4. goodness f. 3. 25.
FORBID, *Mark 10. 14; Luke 18. 16, & 6. 23; Acts 24. 23, & 23. 31.*

1 Tim. 4. 3. f. to marry
1 Thess. 2. 16. f. us to speak to Gentiles

Gal. 6. 14. God, f. that I should glory
FORCE, *Matt. 11. 12; Heb. 9. 17.*

Is. 60. 5. f. of Gentiles shall come unto thee 11.

Job 6. 25. how *f.* right words
FORCES. Soldiers are so called, 2 *Chr.*

17. 2. In the latter-day glory 'the forces of the Gentiles shall come unto Christ,' *Is.* 60. 5.

FORCIBLE, mighty, powerful, convincing, *Job* 6. 25.

FORD. A passage, or shallow part of a river, *Gen.* 32. 22; *Josh.* 2. 7; *Isa.* 16. 2.

FOREFATHERS.—Ancestors; *Jer.* xi. 10; 2 *Tim.* i. 3.

FOREHEAD.—Signifies courage, holy boldness; *Ezek.* iii. 8. Public profession of religion; *Rev.* vii. 3; xiii. 16; xiv. 1. May allude also to the inscription of 'Holiness of Jehovah,' written on the mitre of the high priest; *Exod.* xxviii. 36. "Set a mark upon the foreheads of the men that sigh," &c.; *Ezek.* ix. 4. It was an ancient custom in the East to mark the servants on the forehead. The different worshippers in India are marked with the *tiluk* before they can enter a pagoda—a longitudinal line on the forehead, red, yellow, &c.

FOREHEAD, *Er.* 28. 38; *Lev.* 13. 41.

Jer. 3. 3. thou hast a whore's *f.*
Ezek. 8. 8. thy *f.* strong against their *f.*
Rev. 7. 3. sealed in their *f.* 9. 4.

13. 16. mark in their *f.* 14. 9. & 20. 4.

14. 1. Father's name written in *f.* 22. 4.

FOREIGNERS, *Ex.* 12. 46; *Deut.* 16. 8;
Obad. 11; *Eph.* 2. 19.

FOREKNOWLEDGE.—The knowing of things before they come to pass. This is the prerogative of Deity. All the attempts of men to pry into the future are vain; but "known unto God are all his works from the beginning." Jesus Christ was delivered by the determinate counsel and *foreknowledge* of God; *Acts* ii. 23. That counsel of God which defined the time, place, and circumstance, for the manifestation and crucifixion of his Son, was according to his foreknowledge; so that there was nothing casual in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given them from above. 1 *Pet.* i. 2. "Elect according to the *foreknowledge* of God the Father." God's foreknowledge of

all believers to be his people was revealed in the covenant with Abraham. This the apostle mentions, to show the Jews that the believing Gentiles were no intruders into the church of God. He determined from the beginning to make them his people. See *Rom.* xi. 2, where God is said to have foreknown the whole Jewish nation; and 1 *Pet.* i. 20, where the sacrifice of Christ is said to be foreknown before the foundation of the world.

FOREKNOW, *Rom.* 8. 29, & 11. 2.

Acts 2. 23. counsel and *f.* of God, 1 *Pet.* 1. 2.

FOREORDAINED, that which has been purposed, or appointed to be effected in future ages, 1 *Pet.* 1. 20.

FORERUNNER.—One that goes before to perform a service for his successor. So Christ is called, *Heb.* vi. 20. This is beautifully illustrated by the words of Christ, "I go to prepare a place," &c., *John* xiv. 2, 3; and by the Apostle Paul; *Heb.* vii. 25—27. The Athenians called the first ripe figs by the word translated *forerunner*. Christ is the first-fruits, the forerunner of them that sleep; 1 *Cor.* xv. 20, 23. By entering heaven as our Forerunner, he has opened the way of pardon to us, and the way of access to, and acceptance at the throne of grace; *Heb.* x. 17—23. He has entered heaven to take possession of it in our name, that at last he may bring us home to himself; *John* xvii. 24. There is also a beautiful allusion to a person and boat sent out with the anchor to the pierhead or within the harbour, for the purpose of fastening the ship, till she can enter more safely when the tide shall flow. Swinging at her cable's length, the ship rides out the gale; for her anchor is "sure and stedfast."

FORESEETH. *Prov.* 22. 3, & 27. 12.

FORESEEING, *Gal.* 3. 8; *Acts* 2. 25,

FOREST.—A large plantation of trees, as the forest of cedars on Mount Lebanon, 2 *Kings* xix. 23.—The forest of oaks on the mountains of Bashan; *Isa.* xxiii. 9.—The forest of the king, &c. See *Jer.* v. 6; *xlvi.* 23; *Ezek.* xv. 6; *Micah* vii. 6; *Psa.* civ. 20.

FORGIVENESS, Luke ii. 3.**FORGAVE** their iniquity. Ps. vi. 33.

Matt. ix. 17. f. the kingdom of

Luke ii. 43. fasting & prayer

43. ye must be willing to be

2 Cor. x. 16. f. any thing, it also in the

Col. i. 12. as Christ f. you so f. ye

Ps. xii. 5. f. the iniquity of

10. f. that was a great f. them

FORGET. To be taken out of the

memory. Deut. 4. 9. f. what he

10. ye shall not forget. Ps. vii. 12. 42.

15. I will not forget. Ps. vii. 12. 9.

Ps. ix. 12. f. his works and wonders,

10. 12. f. God thy Saviour

Lam. 2. 17. f. I f. properly

Hos. 2. 12. f. me said the Lord

Deut. 9. 7. remember, and f. not how

Job 5. 12. praise f. all that f. God

Ps. 45. 19. f. mine own people and

50. 22. consider that ye that f. God

50. 11. may forget people f.

100. 2. f. not a. his benefits

119. 16. I will not f. thy words, 83. 93.

109. 161. 150. 176.

Prov. 2. 1. my wife f. not my law

Is. 49. 15. can a woman f. her sucking

Jer. 2. 32. can maid f. her ornaments

Heb. 6. 16. God is not ungracious to f.

your work

13. 16. to do good and communicate

f. not

2. be not f. to entertain strangers

Jam. 1. 25. be not a. teacher

Ps. 44. 24. thou f. our affliction

9. 12. be f. not the cry of the humble

Prov. 2. 17. f. the covenant of her God

Jam. 1. 24. f. what manner of man

Phil. 3. 13. f. those things which are

behind

FORGIVENESS implies the commission of trespass or offence. The grand design of revelation is to assure mankind that there is forgiveness with God; and also to explain how that forgiveness can be exercised in perfect consistency with the demands of the divine law, and the inflexible nature of divine justice, so that God should appear to be just even in justifying the ungodly, or in forgiving men their trespasses; Romans iii. 24.

Forgiveness was announced to Adam in the promised Seed; doubtless to the patriarchs; to Moses and the prophets; Exod. xxxiv. 5—7. It was proclaimed by the Levitical sacrifices as

types of the great Absolver, Christ

the sacred writers dwell upon

his rapture; Ps. ciii. 1—14;

Ps. lxxv. 7—9; Neh. ix. 17; Micah vii. 18; Ps. cxxx. 4. 7. But the glorious gospel of Christ more extensively proclaims the forgiveness of sins; John iii. 16, 17; Acts xiii. 38, 39, cxxx. 48. Forgiveness comes from the Saviour's atonement; Acts iii. 31; 1 John ii. 12. It is intimately connected with justification, the privilege of every penitent believer who is forgiven and justified. "The terms *justify* and *justification*, when applied to a guilty person, do not mean that he is morally just, but just with respect to law and the lawgiver;—he is placed in the position of a person whom we may imagine not to have broken the law; as if he were innocent; for Jesus has fulfilled the law and endured for him the penalty due to his trespasses. He is free from punishment, and is re-instated in the favour of Almighty God." All this is the result of free unmerited grace; it flows only from the boundless love of God in giving His Son to die; for "In him we have redemption through his blood, even the forgiveness of sins," Eph. i. 7.

The duty of *mutual forgiveness* is enjoined upon all by the most solemn sanctions; Matt. vi. 14, 15; xviii. 15—35; Luke xvii. 3, 4. Christ not only taught it, but he exemplified it in his life and in his death. Witness his dying words; "Father, forgive them; for they know not what they do;" Luke xxiii. 34.

FORGIVE, FORGIVENESS, Gen. 50. 17;

Ex. 32. 32. now f. their sin

Ps. 50. 5. thou art good and ready to f.

Is. 2. 9. therefore f. them not

Jer. 31. 34. I will f. their iniquity, 38. 3.

Matt. 6. 12. f. us our debts as we f.

14. if ye f. men; 15. if you f. not

9. 6. Son of man has power on earth

to f. Mark 2. 10; Luke 5. 24.

Luke 6. 37. f. and ye shall be f.

17. 3. if he repent f. him, 4.

23. 34. Father f. them; they know not

1 John 1. 9. he is faithful to f. us our

Ps. 32. 1. whose transgression is f.

85. 2. f. the iniquity of thy people

Is. 33. 24. people shall be f. their iniquity

Matt. 9. 2. good cheer, thy sins be f.

12. 31. all manner sins f.; 32. not be f.

Luke 7. 47. to whom little is f. loveth

Rom. 4. 7. blessed whose iniquity are f.

Eph. 4. 32. as God hath f. you, Col. 3. 13. Jam. 5. 16. if he have committed sins they shall be f.

1 John 2. 12. your sins are f. you Ps. 103. 3. who f. all thine iniquities 180. 4. is f. with thee

Dan. 9. 9. to our Lord belongeth mercy and f.

Mark 3. 29. hath never f. Luke 12. 10. Acts 5. 31. to give repentance and f. of

28. 18. may receive f. of sins by faith Eph. 1. 7. f. of sins according to riches

Col. 1. 14. redemption, even f. of sins Ex. 34. 7. f. iniquity, transgression and

sin, Num. 14. 18; Mic. 7. 18.

Eph. 4. 32. f. one another, Col. 3. 13. FORGOT, FORGOTTEN, Gen. 41. 30; Deut. 32. 18; 94. 19; Job 19. 14; Ps. 9. 18.

Ps. 10. 11. God hath f.

42. 9. why hast thou f. me

77. 9. hath God f. to be gracious

119. 61. I have not f. thy law

Is. 17. 10. f. the God of thy salvation

49. 14. Zion said, my Lord hath f. me

Jer. 2. 32. my people have f. me days

3. 21. have f. their God, Deut. 32. 18.

50. 5. covenant that shall not be f.

Heb. 12. 5. f. the exhortation

FORM.—The figure, shape, or likeness of a thing; Job iv. 16.—Outward splendour, pomp, and dignity; Isa. liii. 2; "He hath no form nor comeliness," &c. The Jews expected Messiah to come in regal pomp and splendour; but his low estate thwarted their expectations.—A pattern or type; 2 Tim. i. 13.—External profession, without the inward power of religion; 2 Tim. iii. 5.—Christ was "in the form of God," &c. In the essential image of the Father, enjoying the Divine essence, and possessing the same attributes and glory, he subsisted from all eternity; therefore, it was no usurpation on his part to account himself equal with the Father. Yet he emptied himself of that majesty and glory by hiding it in the veil of his flesh. "He made himself of no reputation; and he that was in the form of God took upon him the form of a servant; not of a glorified saint, or of some great monarch, &c. No; he "was made in the likeness of men;" Phil. ii. 6—8. If one of these forms of expression is not true, the other is not true. If he was not really God, he was not really man. The sublime antithesis must be void.

FORM, Gen. 1. 2; 1 Sam. 23. 14.

Is. 53. 2. hath no f. nor comeliness

Rom. 2. 20. hast f. of knowledge

6. 17. obeyed from heart that f. of doctrine

Phil. 2. 6. being in f. of God thought

7. took on him the f. of servant

2 Tim. 1. 13. hold fast f. of sound words

3. 5. having f. of godliness, but deny.

Is. 45. 7. I f. the light and create dark.

Deut. 32. 18. forgotten God that f.

Prov. 28. 10. God that f. all things

Is. 27. 11. f. them will show no favour

43. 21. this people have f. for myself

44. 2. I f. thee from the womb, 24.

64. 17. no weapon f. against thee shall prosper

Rom. 9. 30. thing f. say to him that f. it

Gal. 4. 19. till Christ be f. in you

Ps. 94. 9. that f. the eye

Zeck. 12. 1. f. spirit of man within him

Jer. 10. 16. he is f. of all things, 61. 19.

FORNICATION implies uncleanness of every kind. (1) *Adultery* is fornication; thus, 'Whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery,' Matt. v. 32. (2) *Incest* is called 'such fornication as is not named among the Gentiles,' 1 Cor. v. 1. (3) Connection between unmarried persons; 'To avoid fornication, let every man have his own wife,' &c.; 1 Cor. vii. 2—4. *Idolatry* is often called fornication, 2 Chron. xxi. 11. Every unscriptural doctrine is spiritual fornication; 'He hath judged the great whore, who did corrupt the earth with her fornication,' Rev. xix. 2. See particularly *Whoredom*.

FORNICATION, 2 Chr. 21. 11; Is. 23. 17;

Ezek. 16. 15, 26, 29.

Matt. 5. 32. put away wife for cause of f.

19. 9. except it be for f.

John 8. 41. we be not born of f.

Acts 15. 20. abstain from f. 29, & 21. 25.

Rom. 1. 29. filled with all f. and wickedness

1 Cor. 5. 1. there is f. among you such

6. 13. body not for f.; 13. flee f.

7. 2. to avoid f. let every man have

his own wife

10. 8. neither let us commit f.

2 Cor. 12. 21. not repented of their f.

Gal. 5. 19. works of the flesh are adultery, f.

Eph. 5. 3. but f. and all uncleanness

Col. 3. 5. mortify f. uncleanness

1 Thess. 4. 3. ye should abstain from f.

Jude 7. giving themselves to f.

Rev. 2. 14. taught to commit f. 20.

21. I gave her space to repent of her f.

9. 21. neither repented their f.

14. 8. of wine of her f. 17. 2.

17. 4. abominations and filthiness of her f.

18. 8. commit f. with her, 9.

19. 2. corrupt the earth with her f.
FORNICATIONS, *Ezek.* 16. 15; *Matt.* 15. 99.

FORNICATORS, *1 Cor.* 5. 9, 10, 11, & 9; *Heb.* 12. 16.

FORSAKE.—God forsakes his people, when he withdraws the light of his countenance, *Pa.* lxxi. 11. The Son of God in his extreme agonies complained of his Father *forsaking* him, in this sense, *Matt.* xxii. 46. We forsake God, when we turn aside to the courses of this present evil world, *Jonah* ii. 8. And those who forsake houses or lands for Christ's sake, will be abundantly repaid, *Matt.* xix. 27, 29.

FORSAKE, *Deut.* 12. 19, & 31. 16.

Deut. 4. 31. Lord thy God will not f. thee, 31. 6, 8; *1 Chr.* 28. 20; *Heb.* 13. 5.

1 Sam. 12. 22. Lord will not f. his people

1 Kings 6. 13. I will not f. my people

8. 67. let him not leave us nor f. us

2 Chr. 15. 2. if ye f. him he will f. you

Pa. 27. 10. father and mother f. me

94. 14. neither will he f. his inherit-

Is. 55. 7. let wicked man f. his way

Jer. 17. 13. that f. shall be ashamed

Jonah 2. 8. f. their own mercy

Pa. 71. 11. God hath f. him

22. 1. my God why f. me, *Matt.* 27. 46.

37. 25. I have not seen righteous f.

Is. 49. 14. Lord hath f. my Lord hath

forgotten

64. 7. small moment have I f. thee

Jer. 2. 13. f. me fountain of living water,

17. 13.

Matt. 19. 27. we have f. all; 29. f. house

2 Cor. 4. 9. persecuted but not f.

Prov. 2. 17. f. the guide of her

23. 13. confesseth and f. shall find

Heb. 10. 25. not f. the assembling our-

selves

Deut. 32. 15. he f. God which made

Ps. 119. 87. I f. not thy precepts

2 Tim. 4. 16. all men f. me

FORSEAR.—To break an oath,

or vow; *Matt.* v. 33.

FORTRESS, a place of defence, a strong

hold; *Ezek.* 21. 2; *Nah.* 1. 7. The

Lord is a fortress and rock, *2 Sam.*

22. 2; *Ps.* 18. 2, & 31. 3, & 71. 3, &

91. 2., & 144. 2; *Jer.* 16. 19.

FORTUNATUS, For-tu-nay'-tus, happy, prosperous.—One whom Paul mentions *1 Cor.* xvi. 17, who was sent by the sincere disciples of the church at Corinth to Ephesus to visit the Apostle Paul.

FORWARD, *Ec.* 14. 16; *Num.* 10. 35;

Job 23. 8; *Gal.* 2. 10; *2 Cor.* 8. 8.

FOUND, to establish, *Pa.* 24. 2; to discover, or find out, *Gen.* 44. 12; to be solitary, *Ps.* 107. 4; *Gen.* 26. 19, & 31. 37.

Ecc. 7. 27. this have I f. 28.

28. one man among a thousand have I f.

Songs 3. 1. I f. him

4. I f. him

Is. 55. 6. seek the Lord while he may be f.

65. 1. I am f. of them that sought not

Ezek. 23. 30. I sought a man but f. none

Dan. 5. 27. art weighed and f. wanting

2 Cor. 5. 3. shall not be f. naked

Phil. 3. 9. f. in him not having mine

Heb. 11. 5. translated was not f. or

2 Pet. 3. 14. may be f. of him in peace

FOUNDATION. The basis or groundwork of a building, which supports the other parts. The Lord Jesus is called a foundation; *Isa.* xxviii. 16. He is sure, firm, precious, and everlasting. He is the foundation of all the hopes, comfort, and happiness of the saints.

FOUNDED, *FOUNDATION*, *Matt.* 7. 25.

f. on a rock, *Pa.* 24. 2; *Prov.* 3. 19;

Is. 14. 32.

Pa. 11. 3. if f. be destroyed

Job 4. 19. whose f. is in the dust

Prov. 10. 25. righteous is an everlast-

ing f.

Is. 28. 16. I lay in Zion a sure f.

Rom. 15. 20. not build on another man's f.

1 Cor. 3. 10. laid f.

12. built on this f.

Eph. 2. 20. built on f. of prophets

1 Tim. 6. 19. lay up a good f. for time

2 Tim. 2. 19. the f. of God stands sure

Heb. 13. 10. a city which hath f.

Rev. 21. 14. twelve f. garnished with;

19.

Matt. 13. 35. f. of the world, 25. 34;

John 17. 24; *Eph.* 1. 4; *1 Pet.* 1.

20; *Rev.* 18. 8, & 17. 8; *Ps.* 104. 6;

Prov. 8. 29; *Is.* 51. 13, 16.

FOUNTAIN. The spring or source of waters. Springs of pure water were of great value in Palestine, which was "a dry and thirsty land." Hence the earnestness of the daughter of Caleb in asking him for springs of water; *Judges* i. 15. Fountains were numerous in Palestine, at Nazareth, &c. viz. Enrogel, Gihon, Siloam. They are to be found in cities, town, villages, &c. The most valuable fountains are those which never fail. Springs or fountains are called living, when they never cease, or intermit, but are always sending forth their waters. Such had been God's care and kindness

towards the people of Israel, that he complains, "that they had forsaken him the Fountain of living waters." The blood of Christ, which washes believers from all uncleanness of sin, is called a fountain, Zech. xiii. 1. "In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness." The legal washings were but shadows and types of this matchless healing and purging fountain, namely, the blood of Christ, which never failed to heal any that ever used it; 1 John i. 7; Heb. vii. 25.

FOUNTAIN, *Gen.* 7. 11; *Deut.* 8. 7.
Deut. 33. 28. f. of Jacob on a land of
Ps. 36. 9. with thee is f. of life
68. 26. bless the Lord from f. of Israel
Prov. 5. 18. let thy f. be blessed
13. 14. law of wise is a f. of life
14. 27. fear of Lord is a f. of life
Ecc. 12. 6. pitcher broken at the f.
Songs 4. 12. f. sealed; 14. f. of gardens
Jer. 2. 13. me f. of living waters, 17. 13.
9. 1. that my eyes were a f. of tears
Joel 3. 18. a f. out of house of Lord,
Zech. 13. 1. be a f. opened for house
Rev. 21. 6. give off. of life freely, 22. 17.

FOWL. The generic name of all the feathered tribes. It is so called from the Saxon, *fleon*, to fly, corresponding to the Hebrew *oph*, from *aphaph*, to fly, comprehending every thing that flies: whence the Latin, *avis*, a bird. *Figuratively*, men; *Ezek.* xvii. 23; *Isa.* lx. 3; *lxvi.* 23; *Matt.* xiii. 4.

FOWLER. One that, by fire-arms, arrows, or nets, strives to catch fowls. Satan is a *fowler*; with great subtilty and deceit, he and his agents lay snares and temptations for the ruin of mankind; *Ps.* xci. 3; *Prov.* vi. 5. Such as oppress and seek the ruin of their neighbours, or endeavour to ensnare them into sin or danger, are called *fowlers*; *Ps.* cxxiv. 7; *Jer.* v. 26.

FOX. There is reason to think that the word *shuol* means a *jackal*, and not a fox; and that the fox is not mentioned in all the Scriptures; *Ps.* lxxiii. 10. Barbarous nations of the east ravage the country

they conquer, leaving the habitations desolate, and the dead bodies unburied. These carcases the jackals devour. David alludes to this; *Ps.* lxxiii. 10, when he says his enemies "shall be a portion for foxes." The true fox does not prey on carrion; nor are our foxes fond of grapes, as jackals are known to be; *Songs* ii. 15. Samson might have caught jackals by scores, but the fox is scarcely ever found in Judea, and is not a gregarious animal. The country of jackals is Asia Minor and the neighbourhood. They choose hilly places, boldly approach travellers, and at night enter villages, always going in troops. The jackal is not so large as a wolf, but rather larger than a fox, and lives on small animals, grapes, vegetables, and carcases. The general resemblance of the fox and the jackal may have caused the sacred writers to use the term *shuol*, as comprehending similar animals. J. C. Scaliger and Olearius, as quoted by Bochart, expressly call the jackal a fox; and Mr. Sandy says, "the jackals are, in my opinion, no other than foxes." Kämpfer says, the jackal may not improperly be called, the "well-fox."

Bryant remarks that Samson's destructive scheme by the foxes was not uncommon; as both Greek and Roman authors refer to the custom of destroying corn by sending foxes and other animals into it with fire-brands or torches tied to their tails.

The *Vulpinaria*, or feast of foxes, amongst the Romans, was doubtless, derived from the story of Samson, as related in this book; the Romans being accustomed to fix burning brands to the tails of foxes in the feast of Ceres, and so put them to



death in the Circus, as a memorial of their having once destroyed fields of corn in that manner. Sampson is supposed to have been the Hercules of the Grecian mythology.

FOX—Consummate hypocrisy and deceit; Ezek. xiii. 4; Luke xiii. 32.

FRAGMENTS, broken pieces, Matt. 14. 20; Mark 6. 43, & 8. 19, 20; John 6. 12, 13.

FRAIL, weak, short-lived, Ps. 39. 4. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

FRAME, to make, Is. 29. 16; to devise, Jer. 18. 11; to forge, Ps. 50. 19; 94. 20.—To join together, Eph. 2. 21. See also *July* 12. 6; 103. 14; Jer. 7. 18; Ezek. 40. 2; Hos. 5. 4; Heb. 11. 3.

FRANKINCENSE. A gum, anciently much burnt in temples, and now used in medicine. It distills from incisions made in the tree during the heat of the summer, and when placed on live coals, sends up a dense fragrant smoke. Some frankincense is brought from the East Indies; but it is not equal to that of Arabia or Syria. The form of the frankincense tree, Pliny says, is like a pear-tree. Frankincense is still used in the Popish ceremonies, as well as by heathens; Ex. xxx. 7, 34; Lev. xvi. 12, 13; Luke i. 10. Figuratively, it expresses devotional fervour; Ps. cxlii. It is a beautiful symbol of the Redeemer's intercession; Rev. viii. 3, 4.

FREE. Spoken of the gift of grace; Rom. v. 15.—Of a generous mind; 2 Chron. xxix. 31.—Of deliverance from sin; Rom. vi. 18.

FREE, Ex. 21. 2; Lev. 19. 20.

1 Chr. 29. 31. of a heart offered

Ps. 51. 12. uphold with thy spirit

88. 5. f. among the dead like slain

John 8. 32. truth shall make you f.

86. If Son make f. shall be f. indeed

Rom. 5. 16. so also is f. gift, 16. 18.

6. 7. f. from sin, 18. 22.

20. f. from righteousness

7. 3. f. from law

8. 2. f. from law of sin

1 Cor. 7. 22. the Lord's f. man Christ's servant

Gal. 3. 23. neither bond nor f. Col. 3. 11.

8. 1. Christ hath made us f. not entangled

— 1. word may have f. course as f. and not using liberty

Hos. 14. 4. I will love them f.

Matt. 10. 8. f. ye have received, f. give

Rom. 3. 24. justified f. by his grace

8. 32. with him f. give us all things

1 Cor. 2. 12. things f. given us of God

Rev. 21. 6. of fountain of life f. 22. 17.

FREEBORN, 'I was freeborn,' Acts xxii. 28.—The city of Tarsus, Paul's birth place, was a free city; endowed as such by Augustus Caesar, after it had been greatly oppressed by wars.—Pliny.

FRET, Ps. 37. 1, 7, 8; Prov. 24. 19.

Prov. 19. 3. his heart f. against the Lord

Ezek. 16. 43. has f. me in all

FRIEND. One whom we love, esteem, and confide in, more than others. Thus Jonathan and David were mutually friends. Solomon in his book of Proverbs, gives the qualities of a true friend; Prov. xvii. 17. "A friend loveth at all times;" not only in prosperity, but also in adversity; chap. xviii. 24. "There is a friend that sticketh closer than a brother;" he is more hearty in the performance of all friendly offices. He reproves and rebukes when he sees any thing amiss; Prov. xxvii. 6. "Faithful are the wounds of a friend;" his sharpest reproofs proceed from an upright, and truly loving and faithful soul. He is known by his good and faithful counsel, as well as by his seasonable rebukes; Prov. xxvii. 9. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel;" by such counsel as comes from his very heart and soul, and is the language of his most inward and serious thoughts. The company and conversation of a friend is refreshing and reviving to a person, who, when alone, is sad, and dull, and inactive; Prov. xxvii. 17. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

The term also expresses an endearing relationship betwixt God and man, betwixt Christ and his disciples. Abraham is called "the friend of God;" James ii. 23; 2 Chron. xx. 7; Isa. xli. 8. Our Saviour calls his Apostles "friends," John xv. 15, because he loved them, and made known

to them his will. *Friend* was the term of salutation, whether to friend or foe; Matt. xxii. 12; xxvi. 50.

FRIEND.—"A friend loveth at all times, and a brother is born for adversity," Prov. xvii. 17; "the real friend loveth at all times, and in adversity becometh a brother."—*M. Good.*

FRIEND, Jer. 6. 21; Hos. 3. 1.

Ex. 33. 11. to Moses as a man to his f.
Deut. 18. 6. f. which is as own soul
2 Sam. 16. 17. is this kindness to thy f.
2 Chr. 20. 7. Abraham thy f. Is. 41. 8;
Jam. 2. 23.

Job 6. 14. pity should be showed from his f.

Prov. 17. 17. f. loveth at all times
18. 24. a f. that sticks closer than a brother

27. 10. own f. and father's f. will forsake not

Song 5. 16. this is my beloved and my f.
Mic. 7. 5. trust not in a f. keep door

John 15. 18. lay down life for his f.
14. ye are my f. if; 15. called you f.

Jam. 4. 4. f. of world is enmity with G.
Prov. 22. 24. make no f. with an angry man

18. 24. hath f. must show f.

FROG.—There are two species of frog; one of which lives in the water, and the other on the land. The former was made the plague of Egypt, Exod. viii. As the frog in Egypt was the emblem of *Osir*, it was held sacred by the people; and this plague is one of the many instances in which Jehovah punishes men by means of the very things which they improperly regard. This is still more apparent when we consider that the Nile, in which they were produced, was supposed by the Egyptians to be peculiarly sacred, and deserving of religious veneration. Though the frog is not venomous, such legions of them penetrating every place, and filling their food and beds, rendered life intolerable. When it is said, Ps. lxxviii. 45, "He sent frogs and destroyed them," it probably means that the stench of them, when killed, infected the air, and created pestilence.

The Easterns had their ovens in the ground. A hole was dug and fire made in a vessel; and when sufficiently heated, the bread was baked there-

in. Thus frogs could easily get into the ovens.

FRONTLETS consisted of four pieces of parchment; on the first was written, Exod. xiii. 2—10; on the second, 13—21; on the third, Deut. vi. 4—9; and on the fourth, xi. 19—21. These the Jews bound together, on their foreheads, and wore them in the time of the morning and evening prayers, from a literal and false interpretation of Ex. xiii. 16; Deut. vi. 8. See *Phylacteries*.

FROST.—Notwithstanding the heat of the day in the Holy Land, it is often severe at night; Gen. xxxi. 40; Job xxxvii. 10; Ps. cxlvii. 16.

FRWARD, Job 5. 13; 1 Pet. 2. 18.

Deut. 32. 20. a very f. generation
Ps. 18. 26. with f. show thyself f.

101. 4. f. heart shall depart from
Prov. 4. 24. f. mouth, 6. 12, & 8. 13.

10. 31. f. tongue
11. 20. f. heart, 17. 20.

3. 32. f. is abomination to the Lord
Is. 57. 17. went on f.

Prov. 6. 14. f. is in him

FRUIT.—Whatever is produced by any cause. The *fruits* of the earth are grass, corn, trees, herbs; the *fruit* of vegetables is their berries, apples, grapes, &c.; the *fruit* of animals is their young ones. Children are called the *fruit* of the body, or womb, Deut. xxviii. 4; Ps. cxxvii. 3. Christ is the *fruit of the earth*; his human body sprung from it, Isa. iv. 2. The *twelve manner of fruits* which the tree of life bears, and yields every month, points to the unsearchable riches of Christ as the true Tree of life, whose fruit is infinitely sufficient to supply all the wants of his church, the true twelve tribes of his Israel; in him they find a sufficient, constant, and complete supply, Rev. xxii. 2; Song ii. 3; Prov. viii. 19. The *fruits of the Spirit* are enumerated Gal. v. 22, 24; Eph. v. 9; Rom. i. 13; Col. i. 6.

FRUIT.—"And the woman took of the fruit (of the tree), and did eat, and gave also unto her husband with her; and he did eat;" Gen. iii. 6. A positive commandment, in itself insignificant, but of infinite importance, as the test of man's obedience, was

proposed to our first parents as the trial of their virtue. This commandment they transgressed; and the test being trivial, increased rather than lessened their guilt of transgression.

Had the test been some great performance, or some tedious and painful task of self-denial, there had been some excuse for their failure; but when, in the midst of a beautiful garden, surrounded by every object pleasing to the eye, or grateful to the taste, the trifling act of abstinence from a particular fruit was commanded; to break it might seem to be done for the mere pleasure of breaking it. Foolishly do those talk who cavil at the Divine authority of the five books of Moses, on the ground that death and alienation from God should be made the penalty of "merely eating an apple." The sin of Adam and Eve did not consist in the mere deed of tasting the fruit of a tree. As a prohibition with its annexed penalty had been plainly set forth, the tasting the forbidden fruit became a complex act. It was a transgression of God's law with a high hand. It was questioning his wisdom in issuing such a law. It was an utter disbelief of his word, united with the affront of giving credit to a lying and rebellious spirit, rather than to Divine truth. It was an act of open rebellion, introducing confusion and disorder into the moral government of the Omnipotent: and it was all this without even the poor idea of an overwhelming and irresistible temptation.

FRUIT, *Gen. 4. 3; Lev. 19. 24.*

Gen. 30. 2. withheld f. of womb, Ex. 21. 22.

2 Kings 19. 30. bear f. upward. Is. 37. 31. Ps. 92. 14. shall bring forth f. in old age 127. 3. f. of the womb is his reward Prov. 11. 30. f. of righteous is tree of life

Songs 2. 3. his f. was sweet to my caste 4. 13. pleasant f. 7. 13.

6. 11. f. of valley

Is. 3. 10. eat the f. of their doings

27. 9. all the f. to take away

57. 19. create f. of the lips, peace,

Hos. 10. 1. empty vine brings f. to me

14. 8. fir-tree from me is thy f. found

Mic. 6. 7. f. of body for sin of my soul

7. 17. good tree good f. 21. 19.

7. f. good tree known by its f.

28. 39. not drink of f. of vine till that day

Luke 1. 42. blessed is the f. of thy womb John 4. 36. gathers f. to eternal life

15. 2. bears not f. bears f.—purgeth—bring forth more f.

Rom. 6. 21. what f. had—asbamed

22. f. to holiness

Gal. 5. 22. f. of spirit is love, joy, peace

Eph. 5. 9. f. of Spirit is in all goodness

Phil. 4. 17. desire f. that may abound

Heb. 12. 11. peaceable f. of righteous.

13. 15. sacrifice of praise, f. of our lips

Jam. 3. 18. f. of righteousness is sown

Rer. 22. 2. yields f. every month

Matt. 3. 8. bring f. meet for repentance

7. 16. shall know them by their f.

2 Cor. 9. 10. increase the f. of righteous.

Phil. 1. 11. filled with the f. of righteous.

Jam. 3. 17. full of good f. without hypoc.

FRUSTRATE. To disappoint, to render vain or abortive, to annul, or make void, *Is. 44. 25; Gal. 2. 21.*

FULFIL.—The performance of things which God has promised; *Matt. xxvi. 54. Performance of Divine ordinances; Matt. iii. 15. To supply what is wanting; Phil. ii. 2; John xvii. 13; Matt. xxiii. 32; 1 Thess. ii. 16.*

FULL, FULNESS.—(1) Desiring no more of a thing, *Isa. i. 11; "I am full of the burnt offerings of rams,"* (2) Perfect, that which wants nothing, *2 John 8.* (3) Such as are puffed up with a conceit of their own sufficiency and worth, so as to feel no need of Christ. "Woe unto you that are full," *Luke vi. 25.* To be "full of years," is to have lived to old age, *Gen. xxv. 8.* "The fulness of time is the time wherein the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all who looked for redemption; the fulness of this time is when that day was fully come. *Gal. iv. 4.* The "fulness of God," is such a measure of perfection as God hath appointed to every one of his people, through Christ, *Eph. iii. 19.* "That he might be filled with all the fulness of God," in sharing in the most ample manner in the unsearchable riches of Christ.

FULL, *Gen. 15. 16; Ex. 16. 3, 8.*

Deut. 34. 9. Joshua f. of the Spirit of

Ruth 1. 21. I went out f. and returned

1 Sam. 2. 5. that were f. hired out

Job 5. 26. come to grave in f. age
 14. 1. of few days and f. of trouble
 Ps. 17. 14. they are f. of children
 Prov. 27. 7. f. soul loatheth honeycomb
 30. 9. lest I be f. and deny the Lord
 Luke 4. 1. Jesus being f. of the Holy Ghost

6. 25. woe to you that are f.
 John 1. 14. Son of God f. of grace and truth

1 Cor. 4. 8. now ye are f. now ye are rich
 Phil. 4. 12. know both to be f. and
 Col. 2. 2. riches of f. assurance
 2 Tim. 4. 5. make f. proof of ministry
 Heb. 6. 11. diligence to f. assurance of

10. 22. near in f. assurance of faith
FULFIL, *Gen.* 29. 27; *Ec.* 23. 26.
Ps. 145. 19. f. the desire of them that
Math. 3. 15. it becometh us to f. all righteousness

5. 17. not to destroy law but to f.
Acts 13. 22. who shall f. all my will
Luke 21. 24. till times of Gentiles be f.
Gal. 5. 14. law is f. in one word

16. shall not f. lust of the flesh
 6. 2. bear burden, and so f. law of
Eph. 2. 3. f. desires of flesh and mind
Phil. 2. 2. f. ye my joy like-minded
Col. 4. 17. ministry that f. it in Lord
2 Thess. 1. 11. f. all the good pleasure
Jam. 2. 8. if ye f. the royal law
Rev. 17. 17. put in their hearts to f. his
FULNESS, *Job* 20. 22. in f. of sufficiency

in straits
Ps. 16. 11. in thy presence is f. of joy
John 1. 16. out of his f. have we received
Rom. 11. 25. till f. of Gentiles be come
 15. 29. f. of blessing of the gospel
Gal. 4. 4. when f. of time was come
Eph. 1. 10. dispensation of f. of times
 23. the f. of him who filleth all in all
 3. 19. ye may be filled with f. of God
 4. 13. perfect man to stature of f. of Christ

Col. 1. 19. in him should all f. dwell
 2. 9. in him dwells all f. of Godhead

FULLER.—One who cleanses and dresses cloth; *2 Kings* xviii. 17; *Isa.* vii. 3; xxxvi. 2; *Mal.* iii. 2. The mode is not known. Christ's garments at the transfiguration appeared white, "so as no fuller on earth could white them;" *Mark* ix. 3. We read also of "fuller's soap;" *Mal.* iii. 2.

FURLONG.—With us the eighth part of a mile. The *stadium* was equal to 201½ yards. The Roman mile contained about eight stadia, and ten stadia are equivalent to the modern geographical mile; *Luke* xxiv. 13; *John* vi. 19; xi. 18.

FURNACE.—A fireplace for melting gold, and other metals; *Prov.* xvii. 3; xxvii. 21. The word is frequently used figuratively for severe afflictions

and trials; *Ezek.* xxii. 18, 20. A place of temporal punishment; *Dan.* iii. 6, 11. Hell; *Matt.* xiii. 42, 50. See also *Deut.* iv. 20; *Jer.* xi. 4; *Ps.* xii. 6; *Isa.* xxxi. 9; xlviii. 10; *Rev.* i. 15.

FURNISHED, *Deut.* 15. 14; *Prov.* 9. 2.
2 Tim. 3. 17. thoroughly f. to all good work

FURY is not in me, *Is.* 27. 4.
Is. 59. 18. repay f. to his adversaries
Jer. 6. 11. I am full of f. of Lord weary
 10. 25. pour out thy f. on heathen
Prov. 22. 24. with f. man not go

G

GAAL, Gay'-al, *contempt, abomination*.—Son of Ebed; he fought against Abimelech, who defeated him, and he was compelled to retreat; *Judges* ix. 26.

GAASH, Gay'-ash, *tempest overthrow*.—A mountain of Ephraim, celebrated for Joshua's tomb, and for streams descending its sides; *Josh.* xxiv. 30; *2 Sam.* xxiii. 30.

GABA, Gay'-bay, *a hill, a cup*.—A city in the tribe of Benjamin; *Josh.* xviii. 24.

GABBAI, Gab'-bay.—A chief of the tribe of Benjamin; *Neh.* xi. 8.

GABBATHA, Gab'-ba-thah, *high, elevated*.—The name of a place in Pilate's palace, from which he pronounced judgment on Christ; *John* xix. 13. It seems to have been an elevated terrace, gallery, or balcony, paved with stone and marble of various colours, similar to the tasselled or mosaic pavements of the Romans, and probably constructed by them, according to Suetonius.

GABRIEL, Gay'-bre-el, *God is my strength, the hero of God*.—One of the principal angels in heaven, sent to Daniel to explain to him certain visions; *Dan.* viii. 16; xix. 21. He appeared also to Zacharias to announce to him the birth of John the Baptist; *Luke* i. 19; and to Mary, to inform her that she should become the mother of the Messiah; *Luke* i. 26.

GAD, Gad, *a troop, a fortune*.—The son of Jacob, and Zilpah, Leah's servant. Jacob blessing him, said, "Gad, a troop shall overcome him;

but he shall overcome at the last. The tribe of Gad at their departure from Egypt, numbered 45,650 men. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their division in these countries and alleged their great number of cattle. Moses granted their request, on condition that they would accompany their brethren, and assist in the conquest of the land beyond Jordan. Gad had his inheritance between Reuben south and Manasseh north, with the mountains of Gilead east, and Jordan west.

GADARA, Gad'-a-rah.—The capital of Perea, in Cæso-Syria, stood about four miles eastward of the Sea of Tiberias. Great numbers of swine were kept here, which was directly contrary to the Mosaic law. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of being humbled by their punishment, they besought the Saviour to leave their country. About forty years after, the city was burnt by the Romans; Matthew (ch. viii. 28,) calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border between the two, or in a place common to both; Mark v. 1. It is now called *Kadar*, and sometimes *Oom-Kias*.

GADARENES, Gad-a-roe'ns, *surrounded, walled*.—The inhabitants of Gadara; Luke viii. 26.

GADDI, Gad'-dy, *my troop, a kid*. The son of Saul, of the tribe Manasseh. One of the spies; Num. xiii. 11.

GADDIEL, Gad'-de-el, *the Lord is my army*.—The Son of Sodi. One of the spies; Num. xiii. 10.

GADI, Gay'-dy.—The father of Menahem, who usurped the kingdom of Israel; 2 Kings xv. 14.—The name of a place, where Bani was born; 2 Sam. xxiii. 36.

GAHAM, Gay'-ham.—A son of Nahor, Abraham's brother, by his wife Reumah; Gen. xxii. 24.

GAR, Gay'-har.—Ezra ii. 47.

GAIN, Job 22. 8; Prov. 3. 14.

Job 27. 8. hypocrite when he hath *g*.
Ja. 23. 15. despoileth the *g*. of oppressions
Phil. 1. 21. to live is Christ, to die is *g*.

3. 7. what were *g*. to me I counted
1 Tim. 6. 5. supposing *g*. is godliness
6. godliness with contentment is *g*.

Matt. 18. 25. If should *g*. whole world

18. 15. thou hast *g*. thy brother

Luke 19. 16. thy pound hath *g*. ten

1 Cor. 9. 19. that I might *g*. the more

GAINBAYERS, *Th*. 1. 9. convince *g*.

GAINBAY, to contradict, Acts 10. 25.

Rom. 10. 21. *g*. people

Jude 11. *g*. of Core

GAIIUS, Gay'-e-us, *lord, earthy*.—The name of one or two of the most eminent Christians.—One converted by Paul at Corinth; 1 Cor. i. 14; Acts xix. 29; xx. 4. He was probably a Macedonian, but settled at Corinth, where he lodged the Apostle during his abode in that city; Rom. xv. 23. To him, or to another of the same name, John addressed his third epistle.

GALAL, Gay'-lal.—A Levite; 1 Chron. ix. 15.

GALATIA, Gal-ay'-she-a, *white, of the colour of milk*.—A province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. It took its name from the Galatæ, or Gauls, who settled there. Nicomedes, king of Bithynia, gave it to them as a reward for their having assisted him in his wars against his brother. Its chief city was Ancyro, now called *Angora*. About 175 years before Christ, it was reduced to a Roman province. The gospel was planted here by Paul, who wrote an epistle to those churches; Acts 16. **DEIOTARUS**, for whom Cicero interceded, in an oration still extant, was king of this country. About A. D. 266, it was overrun by the Goths; and afterwards became a province of Turkey. It is now called *Natolia*.

GALATIANS, Gal-ay'-she-ans.—The people of Galatia.

GALATIANS, Epistle to.—Galatia derived its name from a number of Gauls who had emigrated thither at a remote period. They were a valiant people but barbarous, and superstitious. Many of them were converted by the

ministry of Paul. He found them idolaters, but they received the gospel with great joy, and were willing to make every sacrifice to promote the happiness of the Apostle. False teachers soon reduced them from the simplicity of the gospel. To restore them, and to oppose the false doctrines of their teachers, Paul sent them this Epistle, probably the first that he addressed under the Spirit of inspiration, for the instruction of the church of God. It was written soon after the conversion of the Galatians; ch. i. 6, about A. D. 51, or 52; but Michaelis fixes the date three years earlier.

GALBANUM, Gal'-ba-num. — A gum, or sweet spice, used by the Jews in their sacred perfumes. It was produced from the Syrian and African *Ferula Galbanifera*; Ex. xxx. 34.

GALEED, Gal'-e-ed, *the heap of witness*. — A pillar of stones raised by Jacob as witness of the covenant between him and Laban; Gen. xxxi. 47.

GALILEE, Gal'-le-lee, *wheel, heap*. A large and fertile province north of Canaan; Matt. ii. 22; xxvi. 32; xxviii. 7; John vii. 52, &c. Called also 'Galilee of the Gentiles;' Matt. iv. 15; or, 'of the nations;' Isa. ix. 1, because it was chiefly possessed by the Gentiles; or surrounded by the Phœnicians, Syrians, and Arabians. The principal city in this region was Cæsarea Philippi, anciently called Paneas by the Phœnicians, from Mount Paneas, at whose base it was situated: it was enlarged and beautified by Philip the Tetrarch of Iturea and Trachonitis, who made it the seat of his government, and changed its name to Cæsarea, in honour of the emperor Tiberius: it was also called Cæsarea Philippi, to distinguish it from the other cities which bore the name of Cæsarea. The main road to Damascus, Tyre, and Sidon, lay through this city.

Lower Galilee, which lay between the Mediterranean Sea and the Lake of Gennesareth, was situated in a rich and fertile plain, and according to Josephus was very populous, containing upwards of two hundred cities and towns. This country was most

honoured by our Saviour's presence. Here his miraculous conception took place; Luke i. 26—38. Hither Joseph and Mary returned with him out of Egypt, and here he resided until his baptism by John; Matt. ii. 22, 23; Luke ii. 39—51; Matt. iii. 13; Luke iii. 21. Hither he returned after his baptism and temptation; Luke iv. 14. And, after his entrance on his public ministry, though he often went into other provinces, yet so frequent were his visits in this country, that he was called a Galilean; Matt. xxvi. 69.

GALILÆANS, Gal-le-le'-ans. — Inhabitants of Galilee. Also a sect of Jews in Judea, which sprung up in the time of Christ. They were named after their leader, Judas of Galilee, or a Gaulonite. The Galileans were opposed to the taxes levied by the Roman power, A. D. 12; Acts v. 37; Luke xiii. 2.

GALL. — A bitter herb or root; Matt. xxvii. 4; or any thing bitter, pernicious, or distressing; Deut. xxviii. 29; Jer. viii. 14. — *An unrenewed state*; Acts viii. 23.

GALL, Job 6. 13, & 20. 14, 25.

Deut. 29. 18. root bears g. and worm-wood

82. 32. their grapes are grapes of g.

Ps. 69. 21. gave me g. for. Matt. 27. 34.

Jer. 8. 14. given us water of g. 9. 15.

Lam. 3. 19. remembering wormwood and g. 5.

Acts 8. 23. thou art in g. of bitterness

GALLANT, noble, fine, stately, spoken of a ship; Isa. xxxiii. 21. "Neither shall any gallant ship pass thereby."

GALLERIES, upper rooms; Songs vii. 5. The same word is rendered rafters; Songs i. 17. and watering-troughs; Gen. xxx. 38, 41.

GALLEY, a kind of ship rowed with oars. The enemies of the Jews are likened to galleys; Isa. xxxiii. 21.

GALLIM, Gal'-lim, *heapers, rollers*. — A city of Benjamin, about four miles north of Jerusalem; 1 Sam. xxv. 44; Isa. x. 30.

GALLIO, Gal'-le-o, *one who lives on milk*. — Proconsul of Achaia, A. D. 53. The brother of the famous Seneca the philosopher. He was at first

named Marcus Annæus Novatus; but being adopted by Lucius Junius Gallio, he took the name of his adopted father. The emperor Claudius made him proconsul of Achaia. To his tribunal the Jews dragged Paul; Acts xviii. 12. He acted as a judge very mildly and properly, nobly refusing to countenance a persecution raised against the Apostle. "He cared for none of these things," that is, the matters in dispute did not come under his jurisdiction. The phrase has been wrongly understood and applied. He would not meddle with the controversies of the various sects. His name has therefore been abused. How common to say, "He conducted himself *Gallio-like*."

GAMALIEL, *Ga-ma'-le-el*, *recompense of God*.—The son of Pedahzur; Num. i. 10; ii. 20.—A celebrated Pharisee and rabbi, or doctor of the Jewish law, under whose tuition the Apostle Paul had been trained. He was celebrated for extensive knowledge, and great zeal for the Jewish religion. This is evident from Paul's reference to his relation to Gamaliel as a proof that he had possessed the most favourable opportunity to know the religion of his country. This doctor was equally remarkable for prudence and zeal, and happily succeeded in restraining his intemperate brethren from crushing the kingdom of Christ on its first appearance; Acts xxii. 3; v. 34—40.

GAMMADIMS, *Gam'-ma-dims*.—Soldiers in the towers of Tyrus, natives of Gamale a Phœnician city; Ezek. xxvii. 11. Jerome renders the word *warriors*.

GAMUL, *Gay'-mul*, *recompence*.—1 Chron. xxiv. 17.

GAP. A breach or opening made in a hedge or wall. To "*stand in the gap*" is to try to arrest the progress of vice, and by fervent prayer prevent the infliction of Divine wrath; Ezek. xxxiv. 4; xiii. 5.

GARDEN. We read of the garden of Ahab; 1 Kings xxi. 2, and of the Persian kings at Susa; Esther i. 5; vii. 7, 8; and the garden of Joseph in

which Christ was interred; John xviii. 1. The Easterns delighted in gardens. The garden of Paradise is called the *garden of Jehovah*; Gen. xiii. 13; Isa. ii. 3, and the garden of the Elohim; Ezek. xxviii. 13. Gardens are emblems of moral improvement, produced by the blessing of heaven. Gardens in a hot climate require abundance of water. They are generally planted by rivers, or supplied by rills from fountains or rivers; Jer. xvii. 8. Those around Damascus are very beautiful on that account. Beautiful allusions to this are made; Ps. i. 3; Prov. xxi. 1; Eccl. ii. 5, 6; Isa. i. 30; lviii. 11. A "*well-watered garden*," a "*garden having no water*," are symbolical of *blessing and cursing*.

GARDEN, Gen. 2. 15, 23, and 13. 10.
Songs 4. 12. a *g.* enclosed my alister
16. blow on my *g.* 5. 1, & 6. 2, 11.
Jer. 31. 12. soul as watered *g.* Isa. 58. 11.

GAREB, *Gay'-reb*.—A brave officer of David, 2 Sam. xxiii. 38.—A hill near Jerusalem, Jer. xxxi. 39.

GARLANDS.—A kind of crowns, placed on the head of animals to be sacrificed, Acts xiv. 13. They were made of Cyprus, of the pine-tree, and other leaves and flowers. The Jews also used them at the offering of the first fruits.

GARLICK, Num. xi. 5.—A well-known vegetable, with a bulbous root, of which the Jews were very fond. It was very common in Egypt; and it was the food of the labourers employed in building the pyramids.

GARMENT.—That by which a person is clothed. Christ's garments were *parted*, i. e. divided among the soldiers at his crucifixion; Matt. xxvii. 34.

In mourning, men generally wore sack-cloth or hair-cloth. Prophets, when their messages were terrible, and the times dark, oft wore a mourning dress of coarse stuff, or skin. 2 Kings i. 7, 8; Matt. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner. Zech. xiii. 4. It was common to lay up stores of raiment (as the fashion of dress does not

alter in the East, and loose robes are capable of fitting any body), especially by the rich, who either loaned or gave away many such at their great feasts. Sometimes thousands of garments were laid up. Hence the Saviour warns men of the folly of laying up treasures which the moth may consume; Matt. vi. 19; Luke xii. 33; Jam. v. 2.

What is said in Matt. ix. 16, "No man putteth a piece of new cloth into an old garment," &c., is explained by the parallel text, Luke v. 36, "No man putteth a piece of a new garment upon an old;" that is, no man cuts a new coat to mend an old one.

GARMENTS.—'Put on thy beautiful garments,' Isa. lii. 1. In times of public distress, the Easterns appear in their meanest apparel, but when prosperity returns, they put on their beautiful garments. Hence we read of 'garments of praise,' Isa. lxi. 3; of 'garments of vengeance,' Isa. lix. 17; 'garments of salvation,' and 'robes of righteousness,' Isa. lxi. 10.

GARMENTS.—Symbolical of the souls of men, Rev. iii. 4.

GARMENTS *smell of myrrh, aloes, cassia, &c.*—The Easterns are very fond of perfuming their garments, especially on festive occasions, Ps. xlv. 8.

GARMENTS, Borders of, Num. xv. 37-40.—The law of Moses directed the Israelites to put a fringe or tassel to each of the corners of their upper garments that, when they saw them, "they might remember all the commandments of the Lord to do them." The Pharisees wore them of an unusual length, that they might be thought more holy than their neighbours, Matt. xxiii. 5. See *Phylacteries*.

GARMENT down to his foot, Rev. i. 13, denoting his dignity and majesty, as King of his church; it being usual for kings to wear long robes in token of majesty.

GARMENT spotted by the flesh. Referring to garments worn by those who had the plague; Lev. xv. 4, 10, 17. Of course it is figurative, expressing the infectious nature of sin.

GARMENTS. "Blessed is he that watcheth, and keepeth his garments;"

Rev. xvi. 15. Alluding to what that Jewish officer, called the Man of the Mountain, that is, of the house of the Lord, used to do, when taking his round in the temple to examine the watch; if he met with any asleep, he had liberty to set fire to his garments. Perhaps, in this case, the person might be obliged to appear in the fragments of his burnt garments the next day, which would be a great disgrace; Num. xviii. 4, 5.

GARMENT, Josh. 7. 21; Ezra 9. 3.

Job 37. 17. how thy *g.* are warm

Ps. 22. 18. parted my *g.* among them

Is. 9. 5. battle with *g.* rolled in blood

59. 17. put on *g.* of vengeance

61. 3. *g.* of praise for spirit of heaviness

Joel 2. 18. rend hearts and not *g.*

Matt. 21. 8. spread their *g.* in way

Acts 9. 39. showing *g.* Dorcas made

Jam. 5. 2. your *g.* are moth-eaten

Rev. 3. 4. which have not defiled their *g.*

16. 15. watcheth and keepeth his *g.*

GARNER.—A storehouse for corn, a granary; Matt. iii. 12; Luke iii. 17.

GARNISH. To cover over, to beautify; 2 Chron. iii. 6; Matt. xii. 44.

GARRISON. A place where soldiers are posted for the defence of a town, &c.; 1 Sam. xiii. 23; Ezek. xxvi. 11; 2 Cor. xi. 32.

GATAM, Gay'-tam, *their loving, their touch.*—The son of Eliphaz, the son of Esau; Gen. xxxvi. 11.



EASTERN GATE.

GATE.—GATES.—At the gates of the ancient cities there was a spacious area, accommodated with seats for persons of rank and authority. Here the courts of justice were held, and all public business transacted. The inhabitants went out in the morning, to the labours of the field, and returned in the evening; so that the gate of the city was the place where all the people passed, and whatever transpired there, was witnessed by all ranks of the inhabitants. Keeping this in view, the force and beauty of the following passages will be apparent. See Gen. xxiii. 10—18; xxxiv. 20; Ruth iv. 1—12; Deut. xxi. 19; xxv. 7; Pa. cxxvii. 5; Job xxxi. 21; Prov. xxii. 22.

GATE, Beautiful; Acts iii. 2. This was the highest gate of the temple, being fifty cubits high, or ten cubits higher than the other gates, the cubit being the length of a man's arm from the elbow to the tip of the middle finger. Nine gates were completely covered with gold and silver, but this with Corinthian brass, which was of greater value. Its doors were forty cubits high. The ascent to it was by fifteen steps. The whole of the workmanship was exquisite, the addition was made to the temple by Herod the Great. From this gate being near Solomon's porch, verse 16, it is thought to have been that commonly called Susan.

GATE. "He that exalteth his gate seeketh destruction;" Prov. xvii. 19. The increase of wealth and greatness would tempt a man to have a high and splendid entrance, or gate, to his court or house; but this was attended with great danger; for, in the East they are obliged to have the doors of their courts and houses very low, not more than three feet high, to prevent the Arabs (who scarcely ever leave the backs of their horses), from riding into the courts and houses, to plunder their goods. If, therefore, a proud person made a *high gate*, he exposed himself to destruction.

GATES.—Symbol of security, authority and power; Gen. xxii. 17; Pa. cxlvii. 40.

GATES of death.—Great danger; Pa. ix. 13; Job xxviii. 17.

GATES of the daughter of Zion.—The ordinances of divine worship; Pa. ix. 14.

GATES of HELL shall not prevail against it; Matt. xvi. 18. This language is figurative, and refers to decided opposition against the church. It implies, 1. The *policy* of hell,—gates being the seat of the council.—2. The *censures and accusations* of hell, and gates being the place of judicature.—The *power* of hell,—gates being the place of strength. The passage then intimates that neither the cunning, craftiness, nor fierce accusations; nor the power of his emissaries, shall prevail against the church. Hezekiah speaks of going to the *gates of the grave*; Isa. xxxviii. 10. Christ uses the same words, as he does, *palatium* (the gates of Hades) Hezekiah refers to his death. It is by death that the spirit enters into Hades, or the invisible world. Then Christ also means, that the gates of the unseen world that are ever opening to swallow up the members of his church, shall not prevail against it. "Instead of the fathers shall come up the children," and his church shall never want supporters and advocates. "He must increase." "He must reign till all enemies are put under his feet."

GATE, Gen. 19. 1, & 24. 20, 24.

Gen. 22. 17. possess g. of his enemies

28. 17. this is house of God, g. of heaven

Job 29. 7. I went to g. prepared

Ps. 118. 20. this g. of Lord into which

Matt. 7. 13. enter strait g. *Luke 13. 24.*

Heb. 13. 12. suffered without g.

Pa. 9. 13. up from g. of death

24. 7. lift up your heads, O g. 9; *Is.*

26. 2.

87. 2. Lord loveth g. of Zion more

100. 4. enter his g. with thanksgiving

118. 19. open to me the g. of righteousness

Is. 28. 10. to go to g. of the grave

Matt. 16. 18. g. of hell not prevail

GATH, Gath, a press.—A celebrated city of the Philistines, about 32 miles west of Jerusalem, and one of their five principalities; 1 Sam. vi. 17. It is famous for having given birth to Goliath. David made a con-

quest of it in the beginning of his reign, and it was fortified by him and Rehoboam; 1 Chron. xviii. 1; 2 Chron. xi. 8. The inhabitants are called Gittites; Josh. xiii. 3. Its present name is *Jebna*.

GATHER. To collect things scattered; Lev. xix. 9; 2 Cor. viii. 15.—To collect for the poor; 1 Cor. xvi. 1, 2.—To call sinners by preaching; Matt. xxiii. 37.—To convert and comfort; Isa. xl. 11.—To possess; Ps. xxxix. 6.—To die; Gen. xxv. 8.

GATHER thee from all nations, *Deut.* 30. 3; *Neh.* 1. 9; *Jer.* 30. 14.

Ps. 26. 9. g. not my soul with sinners

Zeph. 3. 18. g. them that are sorrowful

Matt. 8. 12. g. his wheat into the garner

7. 18. do men gather grapes of thorns

Eph. 1. 10. g. into one all things

Ec. 10. 18. he that g. much g. little no

lack; 2 Cor. 8. 15.

Matt. 23. 37. g. thy children as hen g.

John 4. 38. and g. fruit unto life eternal

GATH-HEPHER, Gath-he'-fer, *press of the deliver.*—A town in Galilee, where Jonah was born; 2 Kings xiv. 25.

GATH-RIMMON, Gath-rim'-mon, *the press of the granite.*—A city of Dan; Josh. xix. 45.—A city in the half-tribe of Manasseh; Josh. xxi. 25.—A city in the half-tribe of Ephraim; 1 Chron. vi. 69.

GAZE, *Gen.* 14. 20; *Ec.* 11. 3.

Job 1. 21. Lord g. and Lord taketh away

Ps. 81. 12. I g. them up to their own

hearts' lusts

Ecc. 12. 7. spirit return to God that

g. it

Is. 42. 24. who g. Jacob for a spoil

John 1. 12. he g. power to become sons

8. 16. God g. his only begotten Son

1 Cor. 8. 6. God g. the increase, 7.

2 Cor. 8. 5. first g. themselves to the

Lord

Gal. 1. 4. who g. himself for our sins,

2. 20. g. himself for me, 74. 2. 14.

Eph. 4. 8. g. gifts to men

11. g. apostles

1 Tim. 2. 6. g. himself a ransom for all

Ps. 21. 4. asked life thou g. it

John 17. 4. work thou g. me to do

6. men thou g. me, 12.

8. words thou g. me

22. glory thou g.

GAZA, Gay'-zah, *strong, a goat.*—A city of the Philistines; it became an important city of Canaan. It was situated between Raphia and Askelon, at the south-western angle of Judea

towards Egypt, 40 miles south-west from Jerusalem: it was one of the five cities of the Philistines towards the southern extremity of Canaan, being a frontier defence against Egypt, and a place of great importance.

It was in Gaza where Samson pulled down the house of the god Dagon, destroying himself with several thousand of his enemies—After Joshua's death it was taken by the men of Judah, with Askelon and Ekron; about 300 years afterwards, Gaza, as well as the other two cities, were in the hands of the Philistines, who, when they returned the Ark, offered their golden emerods to the God of Israel as a trespass-offering. Gaza was sometime after taken and partly burnt by Shalmanezzer, king of Assyria—it suffered also from Pharaoh Necho, king of Egypt—it fell into the hands of the Chaldeans, from whom it was wrested by the Persians: and in the year a. c. 331, Alexander the Great besieged it while held by a Persian garrison, and took it after a siege of three months: but the city was left standing; subsequently, however, Alexander Jannæus, reigning prince of the Jews, took it after a siege of a year, and destroyed it. Thus was Gaza made desolate agreeably to the prediction of the prophet; Judg. xvi. i; xviii. 1 Sam. vi. 17; Amos i. 6; Jer. xlvii. 1; Zeph. ii. 4.

GAZABAR, Gaz'-a-bar, *treasure.* A Persian, the father of Mithredath; Ezra i. 8.

GAZE, to look earnestly, *Ec.* 19. 21; 3. 8; *Heb.* 10. 33.

GAZER, Gay'-zer, *dividing, or sentence.*—A city of the Philistines, in the tribe of Ephraim; 2 Sam. v. 25.

GAZEZ, Gay'-zez, *a passing over.* The name of a son and grandson of Caleb; 1 Chron. ii. 46.

GAZZAM, Gaz'-zam.—One who returned from the Babylonish captivity; Ezra ii. 48.

GERA, Ge'-bah, *a hill, a cup.*—A city; 1 Chron. vi. 60.

GEBAL, Ge'-bal, *bound, limit.*—Probably a city in Arabia; Ps. lxxxiii. 7. It is situated to the north

of Beyrout. It was famous for its ship-builders, and for the worship of Adonis. It is now called Jebilee, a mean town with ruins indicating its former greatness; Ezek. xxvii. 9; Josh. xiii. 5.

GEHER, Ge'-ber.—The son of Uri, and governor of the province of Gilead and Rusan; 1 Kings iv. 19.

GEBIM, Ge'-bim, *grasshoppers*.—A place; Isa. x. 31.

GEDALIAH, Ged-a-ly'-ah, *greatness of the Lord*.—The son of Ahikam, whom Nebuchadnezzar left in Palestine, after the destruction of Jerusalem, to govern the remainder of the people, and recall those who had fled; Jer. xl. 41.—Also the grandfather of the prophet Zephaniah; Zeph. i. 1. He was treacherously assassinated by Iahmael, son of Nethaniah, whom he had entertained at a banquet.—A Levite; 1 Chron. xxv. 3.—The son of Pashur; Jer. xxxviii. 1.

GEDER, Ge'-der.—A place in Judea; the king of it was killed by Joshua; Josh. xii. 13.

GEDERAH, Ge-de'-rah. A city, Josh. xv. 36.

GEDEROTH, Ged-e'-roth.—A city of Canaan; 2 Chron. xxviii. 18.

GEDEROTHAIM, Ged-e-roth-ay'-im.—A city of Palestine, in the tribe of Judah; Josh. xv. 36.

GEDOR, Ge'-dor.—A city of Palestine; Josh. xv. 58.—The son of Jared; 1 Chron. iv. 18.

GEHAZI; Ge-hay'-zy, *valley of sight*.—The servant and constant attendant of Elisha; 2 Kings v. 20; viii. 4. He had the confidence of Elisha, but greatly abused it. He was characterized by great covetousness, and its influence upon him was his ruin. When his master had miraculously healed Naaman, the latter offered him a costly present, which he declined to accept. Gehazi coveted the gift, and by deliberate falsehood obtained a portion of it. As a punishment for his covetousness and falsehood, the disease which Naaman had, was inflicted upon him and his family.

GELILOTH, Gel'-e-loth, *revolution*.

Josh. xviii. 18. The same as **GILGAL**; Josh. xv. 7; Judges iii. 19.

GEMALLI, Ge-mal'-ly, *waves, or a camel*.—One of the tribes of Dan, who was a spy; Num. xiii. 12.

GEMARIAH, Gem-a-ry'-ah, *accomplishment of the Lord*.—The son of Hilkiah, sent to Babylon, from king Zedekiah, to carry tribute money to Nebuchadnezzar, and a letter from Jeremiah to the captives in Babylon; Jer. xxix. 3.—The son of Saphan; Jer. xxxvi. 12.

GENER to couple, *Lev. 19. 19; to bring forth, Gal. 4. 24; to produce, as effect from cause, 2 Tim. 2. 23.*

GENEALOGY comes from the Greek word *Genealogia*, which signifies a list of our ancestors, a description of the stock, lineage, or pedigree of any person or family. The common Hebrew expression for it is *Sepher toledoth*. The Latin, *Liber generationis*. The Hebrews were very careful in preserving their genealogies; and perhaps there never was any nation more circumspect in this point than that of the Jews. At this day we find genealogies in their sacred writings, carried on for above three thousand five hundred years; and in the Evangelists we have the genealogy of Jesus Christ deduced for four thousand years, from Adam to Joseph or Mary; Luke. iii. 23, &c. The Jews were very exact in their genealogies, partly from their own choice and interest, that they might preserve the distinctions of the several tribes and families, which was necessary both to make out their claims or titles to offices or inheritances, which might belong to them by death, or otherwise: and to govern themselves thereby in the matter of marriages, and some other things wherein the practice of some laws required the knowledge of these things.

Without these genealogies the priests could not exercise their sacred office; Ezra ii. 62. The Jews lost their genealogies, after the war with the Romans, and their final dispersion. This loss caused the endless disputations censured by the Apostle Paul; 1 Tim. i. 4; Titus iii. 9.

GENEALOGY of Christ.—In the genealogy of Christ we see the wisdom of God. For the prophets had foretold that he was not only to be a descendant of Abraham, but of the lineage of Jacob, and not of Esau; that he was to descend from Judah; and still more explicitly that he was to spring from the root of Jesse; Isa. xi. 1, through the loins of his son David; 2 Sam. vii. 11—16; Matt. xxii. 42—45; Rom. i. 3. Accordingly, the evangelists are particular in tracing the genealogy of Jesus through these various ramifications; Matt. i. 1; Luke 3. The genealogy given by Saint Matthew was principally designed for the *Jews*; and therefore it traces the pedigree of Jesus Christ, as the promised seed, downwards from Abraham to David, and from him through Solomon's line to Jacob the father of Joseph, who was the reputed or legal father of Christ; Matt. i. 1—16. That given by Luke was intended for the *Gentiles*, and traces the pedigree upwards from Heli, the father of Mary, to David, through the line of his son Nathan, and from Nathan to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate "son of God," born without father or mother.

GENEALOGIES. "*So all Israel were reckoned by genealogies, and behold they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgressions;*" 1 Chron. ix. 1. Dr. Geddes translates this verse; "Thus were all the Israelites reckoned by genealogies, and lo! these were found written in the registers of the kings of Israel and Judah, when the Judahites were, on account of their transgressions, removed to Babylon." &c.

GENEALOGIES were a subject of dispute among the Jews, as from various circumstances it had become difficult to trace their origin or their different tribes. Herod, as *Eusebius* asserts, that he might hide the meanness of his descent and birth, burnt all the genealogical writings in the public archives.

GENERAL. The chief commander; 1 Chron. xxvii. 4. A great course of people; Heb. xii. 23.

GENERATION, signifies in Scripture, (1) Posterity, offspring; Gen. x. 1. (2) Line of descent. The "book of the generation of Jesus Christ" is a history of his lineage, life, and death; Matt. i. 1. (3) "This generation shall not pass away, till all these things be fulfilled," means, that the people living in the time of Christ should not be all dead when Jerusalem and the Jewish nation would be ruined by the Romans; Matt. xxiv. 34. The word here may be applied to the Jewish nation, which our Lord foretels should not pass away till his second coming. In fulfilment of this prophecy, we see them subsisting at this day, a distinct and separate generation. In Christ's time, the Jews were a faithless, perverse, and untoward generation; Mark ix. 19; Acts ii. 40. The saints are "a chosen generation," or, an elected race; 1 Pet. ii. 9, and 1, 2.

GENERATION, 'who shall declare his generation,' Isa. liii. 8.—This is hard to be understood. Some say his eternal generation is meant; others the mystery of his incarnation; others, the duration of his future existence; others, the wickedness of the age in which he should live; others, the numbers of the holy seed; —'Who can declare his posterity?' which is in connection with 'He shall see his seed, &c.' that is, he shall indeed be cut off, but his name, his race, shall not be extinct; and that race shall be so numerous as to defy computation.

GENERATION, Gen. 7. 1, & 6. 9.

Deut. 32. 5. they are a perverse and crooked g.

20. a very froward g. in whom

Ps. 14. 5. God is in g. of righteous

22. 30. accounted to the Lord for a g.

24. 6. this is the g. of them that seek

102. 18. written for g. to come

112. 2. g. of upright shall be blessed

145. 4. one g. praise thy works to g.

Is. 53. 8. who declare his g. *Acts* 8. 33.

Matt. 3. 7. g. of vipers, 12. 34, & 23. 33.

Luke 16. 8. wiser in their g.

Acts 13. 26. had served his g. according

1 *Pet.* 2. 9. a chosen g. to show praise

Ps. 33. 11. thoughts to all g.
 45. 17. name to be remembered in all g.
 72. 5. fear thee throughout all g.
 79. 13. show forth thy praise in all g.
 85. 5. draw out anger to all g.
 89. 4. build thy throne to all g.
 90. 1. our dwelling place in all g.
 100. 5. his truth endures to all g.
 102. 24. thy years are through all g.
 119. 90. thy faithfulness to all g.
 145. 13. dominion endureth to all g.
 Col. 1. 26. mystery hid from ages and g.

GENESIS, Jen'-e-sis, *generation*.—

Genesis is a Greek word which signifies creation or production, and the first book in the Bible is so called because it narrates the creation of all things by the word of Almighty God, and the peopling of the earth. It is the oldest volume in the world, and contains the most important information. It was written by Moses, probably after the giving of the law. It comprises the history of the first 2369 years. It describes the origin of the world, its history before the flood, the fall of man, the deluge, the history of mankind after the flood, and an account of the patriarchs and other distinguished persons.

GENNESARET, or **GENNESARETH**, Ge-ness'-a-ret, or Ge-ness'-a-reth, the *garden*, or *protection of the prince*.—A small district of Galilee, extending about four miles along the north-western shore of the sea of Genesareth. It is probable that Gennesareth is the same as Cinneroth, the ancient name of a city and tract of country in this very situation; Matt. xiv. 34; Num. xxxiv. 11.

GENTILES, Jen'-tiles.—The Jews called those who had not received the law, by a word meaning *the nations*, in Latin, *gentes*, whence the word Gentiles. In the writings of the Apostle Paul, the Gentiles are generally denoted as Greeks; Rom. i. 14—16; ii. 9; iii. &c. "*Isles of the Gentiles*," are supposed to have comprised all the regions on the Mediterranean, and the countries of Europe, &c., known to the Jews; Gen. x. 6.

GENTILES, Gen. 10. 5; Jer. 4. 7.
 Is. 11. 10. to it shall the g. seek
 43. 6. a light to g. 48. 6; Luke 2. 32;
 Acts 13. 47.

Matt. 6. 32. after these do g. seek
 Luke 21. 24. trodden down of g.
 John 7. 35. to dispersed among the g.
 Acts 13. 46. lo, we turn to the g.
 14. 27. opened door of faith to g.
 Rom. 2. 14. g. which have not the law
 3. 29. is he not also God of g. yes of g.
 11. 25. till fullness of g. be come in
 15. 10. rejoice ye g. with his people
 12. in his name g. trust, Matt. 12. 21.
 Eph. 3. 6. g. fellow-heirs and partakers
 8. preach among g. unsearchable
 riches of Christ
 1 Tim. 2. 7. teacher of g. 2 Tim. 1. 11.
 3. 16. God manifest in flesh, preached
 to g.

GENTILE Quiet, meek, peaceable. Gentile among you, 1 Thess. 2. 7.

2 Tim. 2. 24. servant of the Lord must be g.

TU. 3. 2. g. showing all meekness
 Jam. 3. 17. wisdom from above is g.
 1 Pet. 2. 13. not only to g. but toward
 Ps. 18. 35. thy g. made me great
 2 Cor. 10. 1. beseech by the g. of Christ
 Gal. 5. 22. fruit of love, joy, g.
 Is. 40. 11. g. lead those with young

GENUBATH, Gen-yew'-bath, *the f, garden*.—The son of Hadad, the Edomite; 1 Kings xi. 20.

GERA, Ge'-ra, *pilgrimage, dispute*. The father of Ehud; Judges iii. 15.—The father of Shimei; 2 Sam. xvi. 5.

GE'-RAH, Ge'-rah.—A piece of silver or gold, the twenty-fourth part of a shekel; Exod. xxx. 13.

GERAR, Ge'-rar, a *dispute*.—A royal city of the Philistines. It was near Gaza, between Kadesh and Shur. To this place Abraham and Isaac went to escape famine, and both deceived the king with respect to their wives; Gen. xx. 1; xxvi. 1.

GERASA, Ger'-a-sah.—A city on the east side of the Dead Sea, either in Arabia, or in Calo-Syria.

GERGASENES, or **GIRGASHITES**, Ger'-ge-see'na, or Ger'-ga-shites, *those who come from pilgrimage*.—A people mentioned Matt. viii. 28. According to Wetstein, it ought to be read Gadarenes, as in Mark and Luke.—But Gergesenes may mean the inhabitants of the celebrated city of Gerasa or Gergessa, whose ruins, called Djerash, are seen 60 miles from the lake of Tiberias. This city was probably within the district of Gadara.

GERIZIM, Ger'-i'-zim, *cutters*.—A mountain near Shechem, in the tribe of Ephraim, a province of Samaria, re-

markable for its fertility, &c. the blessings and curses pronounced upon it. Here the Samaritans erected their temple in opposition to that of Jerusalem, because the Jews would not allow the Samaritans to help them to build their temple; 2 Kings xvii; Ezra iv. It was begun about B. C. 408 years. This temple was destroyed by Hyrcanus, a Jewish prince, 129 years before Christ; but the Samaritans have continued to esteem the spot sacred, even to this day, often going thither to worship God; John iv. 20. It is about one thousand feet high.

GERSHOM, Ger'-shom, *a stranger there, a traveller of reputation*.—The son of Moses and Zipporah; Ex. ii. 22.

GERSHON, Ger'-shon, *his banishment*.—A son of Levi, and a prince; Num. iii. 21–25. His name was given to one of the three branches of the Levitical tribes. The Gershonites, shortly after their departure out of Egypt mustered 7500 men. Their office while marching through the wilderness was to carry the vails, curtains, &c. of the tabernacle.

GESHAM, Ge'-sham, *drawing near*. A descendant from Hezron, the third son of Reuben; 1 Chron. ii. 47; Gen. xvi. 9.

GESHEM, Ge'-shem.—An Arabian, who opposed Nehemiah in the building of the temple; Neh. ii. 19.

GESHUR, Ge'-shur, *the sight of the valley*.—A city of Syria, subdued by Israel; 2 Sam. xv. 8; xiii. 37.

GESHURI, Geah'-yew-ry, *the sight of the valley*.—A city of Syria; Deut. iii. 14.

GESHURITES, Geah'-yew-rites.—The inhabitants of Geshur; Josh. xii. 5.

GETHER, Ge'-ther, *the vale of trial, of searching*.—The third son of Aram, the son of Shem; Gen. x. 23.

GETHSEMANE, Geth-sem'-a-ne, *a very fat valley*.—A small village near the mount of Olives, where was a garden in which Christ spent many of his nights in devotion; here he had his bitter agony, and was seized by his enemies, headed by the traitor, Judas; Matt. xxvi. 36; Luke xxii. 39.

Mr. Fisk says, Gethsemane "is a

place of loneliness and seclusion, overlooking by the Mount of Olives on the one side, and the western heights of the valley of Jehoshaphat and the embattled walls of Jerusalem on the other. It is just such a spot as a soul desiring to be alone with God would choose, when the shades of evening were gathering over it."

The garden still contains eight or nine olive trees, probably offshoots from stems in the Garden above 1800 years ago; for the bole of the Olive will send forth shoots, it is well known, which will live for centuries, after the parent tree has been cut down. "The monks," says Dr. Olin, "have possession of Gethsemane, and they have planted several young Olive trees."

Gethsemane! the place where the Captain of our salvation agonized, the holy, the patient, and the merciful Jesus! There he said, foreseeing Calvary's dreadful conflict, "My soul is exceedingly sorrowful, even unto death!" "On entering Gethsemane," says a recent traveller, "my soul heaved with intense emotion; thousands of times had I thought of Gethsemane, but now I was in the very garden where my Saviour loved, and sweat, and bled, even great drops of blood, falling to the ground! For me, for me, and for sinners vile, those drops were shed. Here, in this garden, (and wonderful! I am in it!) my Saviour prayed, and wept, and groaned, and yet he was submissive amid all the agony. Here, in this garden, "he fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt!" O Jesus, thou didst drink that bitter cup, and drained its wrathful mixture for me! Thou didst ascend the hill of Golgotha, and died. Thou didst finish transgression when thou wast "cut off;" thou didst make an end of sin, and brought in an everlasting righteousness. All praise to thee, thou great Mediator. Farewell now, tragic garden, I leave thee with indescribable emotions. I can never for-

got thee, O Gethsemane. Precious have been my moments in thee. I leave thee with regret! "Arise, and let us go hence!"

GEUEL, Ge-yew'-el, *God's redemption*.—One of the spies of the tribe of Gad; Num. xiii. 15.

GEZER, Ge'-zer, *dividing, or a sentence*.—A place which Joshua took in Canaan; Josh. xii. 12.

GHOST is from the Anglo-Saxon *gast*, an inmate, inhabitant, guest (a casual visitant,) and also a *spirit*; but it is now restricted among us to the latter meaning, always signifying the *immortal spirit or soul* of man, the *guest* of the body. Spirit, or soul; Gen. xxv. 8. To "give up the ghost" denotes dying or death.—The third person in the Trinity; Matt. xxviii. 19. See *Holy Ghost*.

GLAH, Gy'-ah.—A place in Canaan; 2 Sam. ii. 24.

GIANTS,—persons of extraordinary stature, before the flood; Gen. vi. 4;—seen in the land of Canaan by the spies; Num. xiii. 33;—the Emims and Anakims were such; Deut. ii. 10;—Og king of Bashan, of the remains of them; iii. 11; Goliath of Gath was, at the least, 9 feet 9 inches high; 1 Sam. xvii. 4;—Ishbibenob, killed by Abishai; 2 Sam. xxi. 16;—three of them slain in David's victory over the Philistines; 1 Chron. xx. 4.

GIBBAR, Gib'-bar, *manly, strong*. One who returned from the Babylonish captivity; Ezra ii. 20.

GIBBETHON, Gib'-be-thon, *elevated*.—A city of the tribe of Dan, given to the Levites; Josh. xxi. 23.

GIBEAH, Gib'-e-ah, *a hill*.—A city in the tribe of Benjamin, lying about six miles north of Jerusalem, the birth-place of king Saul; Judges xix; xx; xxi.

GIBEON, Gib'-e-on, *hill, cup*.—The capital of the Gibeonites, seated on a hill, about five miles north of Jerusalem; Josh. ix. 3, 17; 1 Kings iii. 40; 2 Sam. xxi. 1, &c. The inhabitants deceived Joshua by sending a deputation to him to make a treaty of peace, whose dress, &c., indicated that they had come from a very great

distance, and consequently did not belong to any of the nations which God had commanded them to destroy, and whose country they were to occupy. The covenant was kept by the Hebrews, though thus falsely obtained; and instead of being destroyed, they were made to serve as hewers of wood and drawers of water; Josh. ix. and x.

GIBEONITES, Gib'-e-on-ites.—Inhabitants of Gibeon.

GIBLITES, Gib'-lites.—A people of Canaan; Josh. xiii. 5.

GIDDALTI, Gid-dal'-ty.—A musician; 1 Chron. xxv. 4.

GIDDEL, Gid'-del.—A returned captive; Ezra ii. 47.

GIDEON, Gid'-e-on, *bruiser, or breaker*.—The son of Joash, of the tribe of Manasseh, called Jerubbaal, the seventh judge of Israel; Judges vi; vii; viii. He was a man of great heroism, and greatly honoured by the Lord. To him he manifested his favour very remarkably in the miracles of the dew and fleece; Judges vi. 36—40. Mark his valour and disinterestedness. He delivered his people from the oppression of the Midianites; ch. vii. and afterwards refused the crown that was offered to him. His faith is recorded, Heb. xi. 32.

GIFT, 'a man's gift maketh room for him,' Prov. xviii. 16; xix. 6.—In the East presents are necessary to obtain favour.

GIFTS for men, Ps. lxxviii. 18; Eph. iv. 8.—In public triumphs it was customary for the conqueror to throw money among the crowds. The apostle applies this custom to the ascension of Christ, and to the distribution of the gifts of his Spirit amongst his people. This application to the Redeemer when he had conquered all his enemies, and returned triumphant to heaven, is not only proper, but the whole becomes magnificent and interesting. The ascent of the ark to mount Zion, and the grand procession in honour of a splendid victory represented the future triumph of Messiah—"Thou hast received gifts for men, 'IN MAN,' in human nature." (A. Clarke,) and now he blesses his

people with *all spiritual blessings and gifts in heavenly places.*

GIFTS, 'best gifts,' 1 Cor. xii. 31. —Those Christian excellencies enumerated in the following chapter, and comprehended under the word *charity*. Or such gifts as may be of the most advantage to the church.

GIFT, 1 Cor. i. 7, & 7. 7.

Ex. 23. 8. take no g. for the g. blinds the wise, *Deut.* 16. 19; 2 *Chr.* 19. 7.

Prov. 17. 8. a g. is a precious stone, 23. 18. 16. a man's g. maketh room

Ecl. 14. a g. in secret pacifieth anger

Ecc. 7. 7. a g. destroys the heart

Matt. 5. 24. leave there thy g. and be

John 4. 10. if thou knewest the g. of God

Rom. 6. 23. g. of God eternal life

Eph. 2. 8. through faith it is the g. of G.

Phil. 4. 17. not because I desire a g. but

1 *Tim.* 4. 14. neglect not g. in thee

2 *Tim.* 1. 6. stir up g. in thee given

Heb. 6. 4. tasted of heavenly g.

Jam. 1. 17. every good and perfect g.

Ps. 68. 18. received g. for men

Matt. 7. 11. give good g. to your child.

Rom. 11. 29. g. and called of G. without

Eph. 4. 8. led captive and gave g. to

GIHON, Gy'-hon, *valley of grace.*

The name of one of the four rivers whose source was in Paradise; Gen. ii. 13.—Also the name of a fountain west of Jerusalem, where Solomon was anointed king; 1 Kings i. 33.

GILALAI, Gil'-a-lay, *a wheel, or marble.*—A Levite, who officiated at the dedication of the new walls of Jerusalem; Neh. xii. 36.

GILBOA, Gil'-bo-ah, *revolution of inquiry.*—A mountain memorable for the death of Saul and Jonathan; 1 Sam. xxxi. 1, &c. Eusebius says that this mountain was six miles from Bethshan, or Scythopolis. These hills are very fertile and pleasant; 2 Sam. i. 6, &c. 17—27; circumstances which appear to have heightened David's grief, and suggested that beautiful imprecation in his inimitable elegy on this disastrous event: "Ye mountains of Gilboa, let there be no dew, neither let their be rain upon you, nor fields of offering: for there the shield of the mighty is vilely cast away," &c. 2 Sam. i. 21.—A ridge on the north of Bethshan.

GILEAD, Gil'-le-ad, *heap of witness.*—The son of Machir; Num. xxvi. 29, &c.—The name of Jeph-

thah's father; Judges xi. 1, 2.—Mountains which ran from Lebanon southward, on the east of the holy land. They gave their name to the whole country which lies on the east of the Sea of Galilee, and includes the mountainous region called in the New Testament, Trachonitis; Jer. xxii. 6. From this country, the eldest son of Machir, grandson of Manasseh, probably received his name, as did the chief city of the Israelites in the prophetic times; Hosea vi. 8. A part of it retains the name Gilead, and is extremely fertile, and beautiful, clothed with forests of trees, which produce a valuable gum, called the *balm of Gilead*; Gen. xxxi. 21; Jer. viii. 22.

The **BALM OF GILEAD** was noted for its healing powers, and was much used in medicine. It is a thick tenacious gum or milk, which coagulates quickly. It is specially used in inflammations. It is an article of commerce, and in the time of Alexander, it was estimated at twice its weight in silver. So highly did the ancients esteem the efficacy of this medicine that it was common to express the incurableness of a disease by saying that the Balm of Gilead could not heal it; See Jer. xli. 11.

GILGAL, Gil'-gal, *wheel, revolution, heap.*—A celebrated place west of Jordan, where the Israelites first encamped, after their passage over that river, and where they were circumcised. A considerable city was built there, renowned for many events recorded in the history of the Jews; Josh. v. 2—9; Judges iii. 19; 1 Sam. xi. 14, 15; xv. 33. It was a religious station; for a 'messenger of the Lord came up from Gilgal;' Judges ii. 1; 2 Kings ii. 1.—It was a station of justice; for Samuel in his circuit, went yearly to Gilgal; 1 Sam. vii. 16. The coronation of Saul was performed at Gilgal; 1 Sam. x. 8; 2 Sam. xix. 15, 40.—2 A place beside the plains of Moreh, approaching to Shechem; Deut. xi. 30; Josh. xii. 23.

GILOH, Gy'-loh, *he that rejoices, overturns.*—A city of Judah; Josh. xv. 61; 2 Sam. xv. 12.

GILONITE, Gy'-lon-ite.—An inhabitant of Giloh.

GIMZO, Gim'-zo, *that bulrush*.—A city of Judah, taken by the Philistines; 2 Chron. xxviii. 18.

GINATH, Gy'-nath.—Father of Tibni; 1 Kings xvi. 21.

GINNETHO, Gin'-ne-tho.—A Levite; Neh. xii. 4.

GIRD. "When thou wast young, thou girded thyself, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee," &c. John xxi. 18. An allusion to Peter's crucifixion, who suffered death at Rome, A. D. 65, in the reign of the Emperor Nero. Previous to crucifying, it was customary to put the necks of the victims into a yoke, and to stretch out their hands and fasten them to the end of it, and having thus led them through the city, they were taken to be crucified.

GIRDETH 'on his harness,' 1 Kings xx. 11.—More correctly translated, "Let not him that girdeth himself boast as he who unlooseth his girdle;" let him not boast before the end of the war.

GIRD with strength, Ps. 18. 32.

Ps. 80. 11. g. me with gladness

Luke 12. 85. loins g. me with gladness

Eph. 6. 14. having your loins g. with truth

GIRDLE.

—A sash or belt, much valued in the East, and sometimes made of costly materials.

Its use was to bind the flowing garment close when necessary; Matt. iii. 4.

—To fasten a girdle round the waist, indicated preparation for active exertion; 1 Pet. i. 13.—The girdles worn by the wealthy were of costly materials, and very richly ornamented. Such was that of the high-priest;



Ex. xxxix. 29.—Females made them; hence the character of a good wife; Prov. xxxi. 24.

Mr. Gadsby says, "I have one of silk, from Damascus, 15 feet long, and 4 feet wide, besides the fringes. They are gracefully folded, and then wrapped round the body with the fringes hanging down. The Easterns think much of their girdles, and take greater care of them than of any other part of their dress. They hold the inkhorn of the schoolmaster, tax-gatherer, &c. Girdles are used as pockets for money and jewels. When a person travels, he tightens his girdle, and tucks up his drawers, and tunic, so as to leave every limb at liberty.

The military belt was the *chief ornament* of a soldier, and highly prized; it was also a *rich present* and a *token of remembrance*. See 2 Sam. xviii. 11.—Christ and angels, to denote their splendour and dignity, are represented as being '*girded with golden girdles*,' Rev. i. 13; xv. 6. To *gird* a person became proverbial for endowing him with ability; 'It is God that girdeth me with strength; Ps. xviii. 32; Prov. xxxi. 17. To loose the girdle indicated the loss of strength or courage; Job xii. 21, where 'weakeneth the strength of the mighty,' should be translated, 'looseth the girdle of the strong.' In Dan. v. 6, also read, 'the girdle of his loins was loosed.' See Isa. v. 27; xi. 5; xx. 21, which are strikingly illustrated by the import and use of the ancient girdle.

GIRDLE, Is. 11. 5; Rev. 1. 13, & 15. 6.

GIRGASHITE, Ger'-ga-shite, *one who returns from pilgrimage*.—The inhabitants of Girgashi in Palestine; Deut. vii. 1, beyond the sea of Tiberias.

GISPA, Gis'-pah.—A chief of the Nethinims; Neh. xi. 21.

GITTAIM, Git'-ta-im, *a wine press*. A city in Canaan, in the tribe of Benjamin; 2 Sam. iv. 3.

GITTITH.—Probably means a musical instrument, invented at Gath, and used on the festival of the vintage; Ps. viii. title. lxxxix; lxxxiv.

GITTITE, Git'-tite, *a wine press*.—
A city in Canaan, in the tribe of Benjamin ; 2 Sam. iv. 3.

GIVE, *Gen.* 12. 7, & 20. 1.

1 *Kings* 8. 5. ask what I shall g. thee
Ps. 2. 8. I will g. thee the heathen for
thine inheritance

29. 11. Lord will give strength to his
people

37. 4. g. thee the desires of thy heart

84. 11. Lord will g. grace and glory

104. 27. mayest g. them their meat

109. 4. I g. myself to prayer

Jer. 17. 10. to give every man according

to his works, 32. 19 ; *Rev.* 22. 12.

Hos. 11. 8. how shall I g. thee up

Luke 6. 38. g. and it shall be g. unto you

John 10. 28. I g. to them eternal life

Acts 3. 6. such as I have, I give thee

30. 35. more blessed to g. than receive

Rom. 8. 32. freely g. us all things

Eph. 4. 28. to g. to him that needeth

1 *Tim.* 4. 15. g. thyself wholly to them

2 *Sam.* 22. 50. g. thanks, 1 *Chr.* 16. 8,

34, 35, 41 ; *Neh.* 12. 24 ; *Ps.* 35. 18,

& 79. 13, & 92. 1, & 102. 1, & 107. 1,

& 118. 1, 29, & 136. 1, 3.

Ps. 6. 5. in grave who give thanks to

30. 4. g. thanks at remembrance of

his holiness, 97. 12.

119. 62. at midnight I will rise to g.

thanks

Eph. 1. 16. cease not to g. thanks, 1

Thess. 1. 2 ; 2 *Thess.* 2. 13 ; *Col.* 1. 3.

1 *Thess.* 5. 18. in every thing g. thanks,

Phil. 4. 6.

Matt. 13. 14. to him shall be g. 12.

Mark 4. 11. it is g. to you to know the

mysteries

Luke 12. 48. to whom much is g.

John 6. 59. of all which he hath g. me

66. can come to me except it be g.

19. 11. except it were g. thee from

above

Rom. 11. 35. hath first g. to him and it

1 *Cor.* 2. 12. know things freely g. us of

God

2 *Cor.* 9. 7. God loveth cheerful g.

Ps. 87. 21. shows mercy and g.

Prov. 28. 27. g. to poor shall not lack

Is. 40. 29. g. power to the faint

42. 5. g. breath to the people

1 *Tim.* 6. 17. who g. us richly all things

Jam. 1. 5. g. to all men liberally and

4. 6. he g. more grace to the humble

1 *Pet.* 4. 11. of the ability that God g.

GLAD my heart is, *Ps.* 16. 9.

Ps. 81. 7. I will be g. and rejoice in thy

mercy

64. 10. righteous shall be g. in the L.

104. 34. sweet I will be g. in the Lord

122. 1. I was g. when they said to

Luke 1. 19. g. tidings, 8. 1, 15, 32 ; *Acts*

13. 32 ; *Rom.* 10. 15.

Mark 6. 20. heard him g. 12. 37.

Luke 8. 40. people g. received him, for

Acts 2. 41. that g. received his word

2 *Cor.* 12. 15. I g. spend and be spent

Ps. 4. 7. put g. in my heart

30. 11. hast girded me with g.

45. 7. anointed with oil of g. *Heb.* 1. 9.

51. 8. make me to hear joy and g.

97. 11. g. sown for upright in heart

100. 2. serve the Lord with g.

103. 5. rejoice in the g. of thy nation

Is. 25. 10. shall obtain joy and g. 51. 11.

51. 3. joy and g. shall be found in it

Acts 2. 46. eat their meat with g. and

singleness

14. 17. filling their hearts with food

and g.

GLASS, is not mentioned in the Old Testament, not being known in those times. According to Pliny and Tacitus, the Phœnicians were the inventors of glass. Mirrors were, in early times, made of plates of metal highly polished ; *Exod.* xxxviii. 8. The Ethiopians anciently preserved their dead bodies in large glasses. The invention of burning glasses is commonly ascribed to *Archimedes*, of Sicily, who lived about two hundred years before Christ. The word of God is compared to a glass, because it represents to us our real character, as a glass does the face ; *James* i. 23, 25. This is one great internal evidence of the truth of revelation.

GLASS, 'beholding as in a glass,' 2 *Cor.* iii. 18 ; *James* i. 23. Macknight paraphrases the passage ;—" *We all, with an unveiled face, brightly reflecting, as mirrors, the glory of the Lord Jesus, which shines on us, are, in the business of enlightening the world, transformed into the very image of Christ, the Sun of righteousness, by a succession of glory, coming on our face, as from the Lord of the covenant of the Spirit.*" Divesting the passage of the metaphor, the same writer observes, "We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the letter, (the law,) but we all, having a complete knowledge of the covenant of the Spirit, (the gospel dispensation,) by inspiration from Christ, preach it everywhere in the plainest manner ; so that, in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the

power of an abiding inspiration from him who is the Lord, or Author of the covenant of the Spirit." There is a special reference to the gospel and Divine ordinances. — Heaven is likened unto *transparent glass*, for its beauty and glory, and the clear perception of Divine truth; Rev. xxi. 18, 21.

GLASS darkly, 1 Cor. xiii. 12; that is, through an imperfect medium, in allusion to the thin plates of horn, transparent stone, talc, &c., used by the ancients for windows. Through such mediums they saw objects very dimly. Windows were often formed of the *lapis specularis* mentioned by *Pliny*, which was very pellucid, and admitted of being split into thin sheets, though some were much more obscure than others.

GLASS, we see through, 1 Cor. 13. 12.

2 Cor. 3. 18. beholding as in a g.

Jam. 1. 23. behold natural face in a g.

Rer. 4. d. a sea of g. 15. 2.

21. 19. city was pure gold like g.

GLEAN. To gather ears of corn, or grapes, left by the reapers or gatherers for the use of the poor and needy; Ruth 2. 2; Lev. 19. 9, 10; 23. 22; Deut. 24. 19—22; Judg. 9. 45.

GLEDE. A ravenous bird, thought by Bochart to be the *black vulture*; Deut. xiv. 13; Isa. xxxiv. 15.

GLITTER, spoken of the sword, Deut. 32. 41. "If I whet my glittering sword." This similitude sheweth God's judgments to be swift, powerful, terrible, as in *Ezek.* 21. 10, 23. "The sword, the sword is drawn; for slaughter it is furnished, to consume because of the glittering."

GLOOMINESS, a darkening of the air, by the intervention of clouds or locusts, Joel 2. 2. God's judgments are likened to gloominess, *Zeph.* 1. 15. "A day of darkness and gloominess, a day of clouds and thick darkness."

GLORIFY. To pay divine honour; to make glorious; to exalt to glory or dignity. Thus God glorifies his people by adorning them with gifts and graces in this world, and by bringing them to the full possession of glory and blessedness in heaven. We are said to glorify God, when we ascribe to him the glory of every excellency, whether of nature or of grace;

Rev. iv. 11; when we believe God's promises, and wait for their performance; Rom. iv. 20; when we publicly acknowledge true religion, or any special truth of God that is generally opposed; Luke xxiii. 47; when we suffer for God; 1 Pet. iv. 16; when we give thanks to God for benefits or deliverances; Luke xvii. 18, when we devote ourselves only to the service of God; Isa. lvi. 13; and when we love, praise, admire, and esteem Christ above all.

God the Father is glorified in Christ the Mediator, by his obedience unto death; whereby the work of man's redemption was consummated, and the justice, wisdom, mercy, and holiness of God made manifest.

God glorified Christ, by manifestly owning him to be his Son; by sustaining his human nature against the gates of hell, in his temptations and sufferings, by enabling him to triumph over his people's enemies in his resurrection, ascension, and exaltation to his Father's right hand; John xvii. 1.

GLORIFY, Ps. 22. 23. all seed of Jacob g. him

Ps. 50. 15. and thou shalt g. me

Is. 24. 15. g. ye Lord in the fires

60. 7. I will g. house of my glory

Matth. 5. 16. g. your Father in heaven

John 12. 28. Father, g. thy name

16. 14. he shall g. me; for he shall

17. 1. g. thy Son, that thy Son g.

5. g. me with thine own self

21. 19. by what death he shd. g. God

Rom. 15. 16. one mind and mouth g. G.

1 Cor. 6. 20. g. G. in body and in spirit

2 Pet. 2. 12. g. God in day of visitation

GLORIFIED, Is. 55. 5. Holy One of Israel

hath g. 60. 9.

Is. 60. 21. work of hands th. I may be g.

31. 2. planting of L. that he be g.

Dan. 5. 23. God hast thou not g.

Matth. 9. 8. marvelled and g. God, Mark

2. 12; Luke 5. 26.

John 11. 4. that Son of God might be g.

12. 18. but when Jesus was g. then

23. the Son of man was g.

28. I have g. it and will glorify it

15. 8. my Father g. that ye bear fruit

17. 4. I have g. thee on earth

Acts 4. 21. men g. G. for what was done

Rom. 1. 21. they g. him not as God

8. 17. suffer that we may be also g.

30. whom he justified them he g.

2 Thess. 1. 10. when he come to be g.

GLORY. *Worldly splendour and*

magnificence, wealth and honour. Be- hold "Solomon in all his glory," in all his *wealth and splendour*, &c. Matt. vi. 29; Ps. xlix. 16;—Isa. viii. 7.—Glory in Ps. xlix. 16, signifies the *tongue*; "My heart is glad, and my glory rejoiceth," Ps. cviii. 1.—Glory is put for the *ark*; and the Divine manifestation; "The glory is departed from Israel;" 1 Sam. iv. 21. "To whom pertaineth the glory;" Rom. ix. 4.—Also the *church*; Isa. iv. 5.—Also *grace*; 2 Cor. iii. 18. Glory in its highest sense is appropriated to *God*, the Supreme in majesty and goodness, in wisdom and power, &c. His glory is manifested in all his works—in man who is "fearfully made, and who is called "the image and glory of God." "The heavens declare the glory of God," &c. The visible heavens with all their planets and suns, and all things in this lower orb afford matter and occasion to acknowledge and admire the glorious Being who made them all, and governs them all. In the wilderness, in the tabernacle, and in the temple, on the mountains of Sinai, Tabor, &c. the glory of God appeared; Ex. xxiv. 9, 10, 16, 17; xvi. 7, 10; xxxiii. 8—23.

The word glory is descriptive of the *splendours, dignities, and happiness of heaven*; Ps. lxxiii. 24; John xvii. 24. The miracles which Christ wrought, manifested his glory. "The glory of the Lord shall be revealed," Isa. xl. 5; that is, his power shall be revealed in delivering his people, in the destruction of his foes, and in his universal empire.

To *glory* is to boast, to exult, &c. Thus Paul; "God forbid that I should glory," Gal. vi. 14. The glory of God in redemption is without a parallel. For the salvation of Man all his attributes have been and still are in lively and delightful exercise. "Here the whole Deity is known!" "The light of the knowledge of the glory of God in the face of Jesus Christ."

GLORY, Gen. 31. 1. of fathers gotten this g.

1 Sam. 2. 8. make inherit throne of g.

1 Sam. 4. 21. g. is departed from Israel, 22.

Ps. 34. 7. King of g. shall come in, 9. 10. who is this King of g?

73. 24. afterward receive me to g.

145. 11. speak of g. of thy kingdom

Is. 4. 5. on all the g. shall be a defence

13. 19. Babylon g. of king as Sodom

22. 24. hang on him g. of Father's ho.

85. 2. g. of Lebanon shall be given to it

Ezek. 20. 6. is the g. of all lands, 15.

25. 9. I will open g. of the country

26. 20. set g. in land of the living

Hos. 4. 7. change their g. into shame

Hag. 2. 3. saw house in her first g.

7. All house with g. saith the Lord

9. g. of latter house greater

Zech. 6. 13. build temple, he bear g.

Matt. 4. 8. kingdoms and g. of them

16. 27. come in g. of Fa. Mark 8. 38.

24. 30. Son coming with power and

g. Mark 13. 28; Luke 21. 27.

Luke 2. 14. g. to God in highest, 19. 38.

9. 31. in g. and spake of his decease

John 17. 5. g. which I had with thee

Rom. 4. 20. strong, giving g. to God

6. 4. raised by the g. of the Father

8. 18. not worthy to be comp. with g.

1 Cor. 2. 8. not crucified the Lord of g.

15. 40. g. of celestial, g. of terrestrial

43. sown in dishonour, raised in g.

2 Cor. 3. 10. no g. by reason of th. excel.

18. all are changed from g. to g.

4. 17. worketh eternal weight of g.

8. 23. messengers, and g. of Christ

Eph. 1. 6. praise of g. of his grace

Phil. 3. 19. whose g. is in their shame

4. 19. according to riches in his g.

1 Tim. 3. 16. received up into g.

2 Tim. 2. 10. Christ, with eternal g.

Heb. 2. 10. bringing sons unto g.

1 Pet. 1. 8. rejoice with joy full of g.

31. God raised him, gave him g.

4. 14. spirit of g. resteth on you

5. 1. the g. that shall be revealed

2 Pet. 1. 17. voice to him fr. excellent g.

Rev. 4. 11. worthy to receive g. 5. 12.

GLORY, give, Josh. 7. 19. my son give g.

of God

1 Sam. 6. 5. ye shall give g. to God

Ps. 84. 11. Lord will give grace and g.

115. 1. not to us, to thy name give g.

Is. 42. 12. let them give g. unto God

Rev. 14. 7. fear God, and give g. to him

GLORY of God, Ps. 19. 1. heaven declared

the g. of God

Prov. 25. 2. the g. of God to conceal

John 11. 4. this sickness is for g. of God

40. if believe, shouldst see g. of God

Acts 7. 55. Steph. looked, saw g. of God

Rom. 8. 23. all sinned, short of g. of G.

5. 2. rejoice in hope of the g. of God

1 Cor. 10. 31. eat or drink, all to g. of G.

11. 7. man is image and g. of God

2 Cor. 4. 6. light of know. of g. of God

Phil. 1. 11. by Christ to the g. of God

GLORY, his, Deut. 5. 24. Lord hath

showed his g.

Ps. 21. 5. his g. is great in salvation

29. 9. every one speak of his g.

72. 19. let earth be filled with his g.

Ps. 97. 8. and all the people see his g.
 102. 16. build Zion, appear in his g.
Is. 6. 3. cried, whole earth full of his g.
 60. 2. his g. shall be seen upon thee
Dan. 6. 20. they took his g. from him
Matt. 6. 29. Solomon in h. g. **Luke 12. 27.**
 19. 28. Son of man sit in h. g. **Luk. 9. 28.**
Luke 9. 82. when awake saw his g.
 24. 26. suffered, to enter into his g.
John 1. 14. beheld h. g., g. of the only
Eph. 1. 12. to the praise of his g. 14.
 3. 16. according to riches of his g.
Heb. 1. 3. the brightness of his g.
GLORY, my, Ex. 29. 43. tabernacle sanc-
 tified by my g.
Ex. 33. 22. while m. g. passeth by I will
Ps. 3. 3. thou art m. g. and lifter up
Is. 60. 7. I will glorify house of my g.
 68. 18. shall come and see my g.
John 8. 50. I seek not mine own g.
 17. 24. that they may behold my g.
GLORY of the Lord, Ex. 16. 7. ye shall
 see g. of the Lord
Ex. 24. 16. g. of the Lord abode on Sinai
Ps. 104. 31. g. of the Lord shall endure
Is. 40. 5. g. of the Lord shall be revealed
 60. 1. g. of the Lord is risen upon thee
Ezek. 1. 28. the likeness of g. of the L.
2 Cor. 3. 18. as in a glass g. of the Lord
GLORY, thy, Ex. 33. 18. he said, show
 me thy g.
Ps. 90. 16. let t. g. appear unto children
 102. 16. all kings of the earth thy g.
Is. 60. 19. God t. g.; 62. 2. kings see t. g.
 63. 16. behold from habitation of t. g.
GLORIOUS, Ex. 16. 6. right hand, O
 Lord is become g.
Deut. 28. 68. mayest fear this g. name
1 Chr. 29. 18. we praise thy g. name
Neh. 9. 5. blessed be thy g. name
Ps. 45. 13. king's daughter g. within
 72. 19. blessed be g. name for ever
 145. 5. speak of g. honour of majesty
Is. 4. 2. branch of the Lord be g.
 11. 10. be a root of Jesse, his rest g.
 28. 1. g. beauty is a fading flower
 60. 13. make the place of my feet g.
 63. 1. who is this g. in apparel
 12. that led them with his g. arm
Luke 12. 17. rejoiced for the g. things
Rom. 8. 21. into g. liberty of children
2 Cor. 8. 7. ministrations engraven g.
 3. 8. ministrations of spirit rather g.
Eph. 5. 27. present it a g. church
Phil. 3. 21. fashioned like his g. body
Col. 1. 11. according to his g. power
1 Tim. 1. 11. according to g. gospel
Tit. 2. 13. looking for g. appearing
GLORIOUSLY, Ex. 15. 1. for he hath tri-
 umphed g.
Is. 24. 23. reign before ancients g.
GLORY, verb, Ps. 64. 10. the upright in
 heart shall g.
Ps. 106. 5. I may g. with thy inherit-
Jer. 4. 2. and in him shall they g.
 9. 23. let not the wise, rich man g.
Rom. 4. 2. he hath whereof to g.
 6. 8. we g. in tribulations also
1 Cor. 1. 29. no flesh g. in his presence
 31. glorifyth g. in L. **2 Cor. 10. 17.**
 9. 16. I have nothing to g. of

2 Cor. 11. 18. g. after the flesh, I will
 g. also

80. if g. I will g. of my infirmities
 12. 1. it is not expedient for me to g.

5. will I g. of myself I will not g.
 9. will rather g. in my infirmities

GLORIETH, Jer. 9. 24. let him that g.

1 **Cor. 1. 31**; **2 Cor. 10. 17.**
GLORYING, 1 Cor. 5. 6. your g. is not
 good

9. 15. than any sh. make my g. void
2 Cor. 7. 4. great is my g. of you

13. 11. I am become a fool in g.
GLUTTON. A voracious eater; one fond

of much eating. **Deut. 21. 20**; **Prov.**
 23. 20, 21; **23. 7**; **Matt. 11. 19**;

Luke 7. 34.
GNASH, Job 16. 9; **Ps. 35. 16**, & **37. 12**,
 & **112. 10**; **Lam. 2. 16**; **Mark 9. 15**

Matt. 8. 12. g. of teeth, **13. 42**, **50**, & **22**,
13, & **24. 51**, & **25. 30**; **Luke 13. 23.**

GNAT.—a small winged tormenting
 insect, and by the Jewish law unclean.
 "Who strain at a gnat, and swallow a
 camel." **Matt. xxiii. 24**, alludes to the
 care to strain liquor lest it might re-
 tain an insect. The word at should be
 out. The Greek word *deulizomites* does
 not mean to make an effort to swallow,
 but to filter. The phrase is proverbial
 for exactness about little matters,
 while neglecting those of the greatest
 moment.

GNAW, Zeph. 3. 8; **Rev. 16. 10.**

GNOSTICS, knowing ones.—An-
 cient heretics, whose dangerous opin-
 ions are supposed to be alluded to, **1**
Tim. i. 4; **vi. 20**; **2 Tim. ii. 16, 23**;
Tit. iii. 9; **Jude 4.**

GO, Judg. 6. 14; **2 Sam. 12. 21**; **Matt. 8.**
 9; **Luke 10. 37**; **John 6. 68.**

Job 10. 21. I g. **Ps. 39. 13**, & **139. 7**;
Matt. 21. 30; **John 7. 53**, & **8. 14, 21.**

Ex. 4. 23. let g. 5. 1.
Gen. 32. 26. not let g. **Ex. 3. 19**; **Job**

27. 6; **Songs 2. 4.**
Ex. 23. 23. shall g. **32. 34**, & **33. 14**; **Acts**

25. 12.
1 Sam. 12. 21. should g. **Prov. 22. 6.**

Judg. 11. 35. g. back, **Ps. 90. 18.**
Num. 22. 18. g. beyond, **1 Thess. 4. 6.**

Gen. 45. 1. g. out, **Ps. 60. 10**; **Is. 52. 11**,
 & **55. 12**; **Jer. 51. 45**; **Ezek. 44. 9**;

Matt. 25. 6; **John 10. 9**; **1 Cor. 6.**
 19.

Deut. 4. 40. g. well with thee, **5. 16**, &
19. 13; **Prov. 11. 10**, & **30. 29.**

Job 34. 21. seeth all his g.
Ps. 17. 5. hold up my g. in thy way

40. 2. set my feet and establish my g.
68. 24. seen thy g. O God in sanctuary

121. 3. Lord preserve thy g. out and
Prov. 5. 21. ponder all his g.

20. 24. man's g. are of the Lord
Mt. 5. 2. whose g. are of old from

GOAD, a long staff, having a sharp iron point at the end of it; Judges iii. 26. "The words of the wise are as goads;" they stir up men to the practice of duty; Eccl. xii. 11.

GOAT, a genus of quadrupeds of the order *pecora*, in the Linnæan system of zoology, distinguished from the other genera of this order by their hollow, rough, and erect horns, which bend a little backwards. The common goat is nearly the size of the sheep; its fur is a pale dun, and the hair rigid and waved, but not curled as in sheep. This animal was reckoned clean among the Israelites, who both ate and offered it in sacrifice; Deut. xiv. 4. In Palestine and in other places they cut off its hair, as they do in the east, and make stuffs of it which serve for tents. Moses was instructed to make part of the vails belonging to the tabernacle of goat's hair; Exod. xxv. 4; and xxxv. 6. "The high hills are a refuge for the wild goats," Ps. civ. 18. The same force of what we call instinct prevails in terrestrial animals, and directs them to places of refuge, where they may be safe from their enemies. Thus the wild goats climb with ease to the tops of mountains, where they deposit their young.—**SCAPE GOAT**, the goat which was set at liberty, upon the day of solemn expiation, bearing the sins of the people; Lev. xvi. 8.

GOAT, Lev. 3. 12, & 16. 8, 20, 21.

Is. 1. 11. delight not in blood of *g*.

Ezek. 34. 17. judge between *rams* and *g*.

Dan. 8. 5. he *g*. 8.; rough *g*. 21.

Zech. 10. 8. I punished the *g*.

Mat. 25. 32, 33. set *g*. on left hand

GOATH, Go'-ath. *His touching or his roaring*. An eminence near Jerusalem; Jeremiah xxxi. 39.

GOB, Gob, *cistern, grasshopper, eminence*.—A plain where two battles were fought between the Hebrews and Philistines; 2 Sam. xxi. 18, 19. Called also Gezer.

GOD is a pure Anglo-Saxon word; and among our ancestors signified not only the Divine Being, now commonly designated by the word, but also *Good*; as in their apprehension, it

appears, *God* and *Good* were correlative terms; and when they thought or spoke of him, they were ever led, from the word itself, to consider him as **THE GOOD BEING**, the fountain of infinite Benevolence and Beneficence towards his creatures.

The Hebrews give to God generally the name of **JEHOVAH**, he who subsists of himself, and gives being and existence to others. It is a name infallible and mysterious, which denotes the eternity, immutability, and independency of God, and the infallible certainty of his word and promises. The import of his name is opened and predicted of Christ in Rev. i. 4, 8. The Hebrews had such a veneration for this holy name, that they never pronounced it, but instead of it, made use of that of **Adonai**, which signifies properly *My Lords*, in the plural number; and of **Elohi**, **Eloi**, or **Elohim**. They likewise called him **El**, which signifies *Strong*; or **Shaddai**, whereby may be meant one who is self-sufficient, or according to another pronunciation, the *Destroyer*, the *Powerful One*; or **Elion**, the *most High*; or **El-sabaoth**, the *God of Hosts*; or **Ja**, *God*. God declared to Moses, that he was not known by the name *Jehovah* to Abraham, Isaac, and Jacob; and yet God is called by the name *Jehovah* in Gen. xv. 7; xxvi. 24. This is not to be understood of the name, but of the thing signified by that name. For that denotes all his perfections, and among others, the constancy and immutability of his nature and will, and the infallible certainty of his word and promises. And though this was believed by Abraham, Isaac, and Jacob; yet God had not given any actual being to his promises for their deliverance, by the accomplishment of them; for they only saw the promises afar off. This expression may likewise be understood comparatively; they knew this but darkly and imperfectly, which was now to be made known more clearly and fully. God is taken, I. properly, and that either essentially for the whole Trinity; Isa. xl. 23; John iv. 24. Or, person-

ally. (1) For the Father; Eph. i. 3. (2) The Son; John i. 1. (3) For the Holy Ghost; Acts v. 3, 4. II. Improperly, (1) For an idol, or false and imaginary God; Exod. xxii. 20; Judg. xi. 24. (2) For princes, magistrates, and judges; Exod. xxii. 28; Psalm lxxiii. 1, 6. (3) For the ark of God: thus when the ark came into the camp of the Israelites, the Philistines said, God is come into their camp: this name they gave to the ark, as they used to do to the images of their false gods; 1 Sam. iv. 7. The Lord tells Moses; Exod. vii. 1. "See I have made thee a God to Pharaoh." Thou shalt represent my person, and act like God, by requiring his obedience to thy commands, and by punishing his disobedience with such punishments as none but God, can inflict; to which end thou shalt have my omnipotent assistance. Satan is called the god of this world; 2 Cor. iv. 4. because he rules over the greatest part of the world, and they are his servants and slaves. St. Paul in Phil. iii. 19. speaks of some that make their belly their god; that is, who mind nothing but the satisfaction of their fleshly appetites. God forbid, is a strong form of denial, with a loathing of what is objected; Rom. iii. 31; ix. 14.

GOD, Gen. 16. 18. Lord, thou G. seest me
Gen. 31. 13. I am the G. of Bethel
45. 8. not you sent me hither, but G.
Num. 23. 23. what hath G. wrought
24. 23. who live when G. doeth this
Deut. 29. 18. that he may be to thee
a G.

2 Kings 19. 15. thou art G. even thou
Neh. 9. 17. art a G. ready to pardon
Ps. 5. 4. not a G. hast pleasure in
Is. 12. 2. behold, G. is my salvation
44. 8. is there a G. besides me? no
45. 22. I am G. there is none else
Hos. 11. 6. I am G. not man, Holy One
Mic. 7. 18. who is a G. like thee
Matt. i. 23. name Immanuel, who is G.

6. 24. ye cannot serve G. and mammon, Luke 16. 13.
19. 17. there is none good but one
that is G. Mark 10. 18; Luke 18. 19.
John 1. 1. the Word was with G.

8. 41. we have one Father, even G.
Acts 10. 34. G. no respecter of persons
Rom. 8. 4. let G. be true, man a liar
15. 5. G. of patience and consolation
2 Thess. 2. 4. above all called G.
1 Tim. 3. 16. G. manifest in the flesh
Heb. 3. 4. he that built all things is G.

1 John 4. 12. no man hath seen G. at any time

Rev. 21. 4. G. shall wipe away all tears
GOD, against, 1 Chr. 6. 25. they transgressed against G.

Acts 5. 39. lest ye found to fight a G.

6. 11. spoke blasphemy, words a G.

23. 9. let us not fight against G.

Rom. 8. 7. carnal mind enmity a G.

9. 20. who art that repliest a G.

GOD, before, Ps. 42. 2. when shall I appear before G.

Ps. 68. 3. let righteous rejoice b. G.

84. 7. every one in Zion appear b. G.

Luke 1. 6. were both righteous b. G.

12. 6. not one is forgotten before G.

Acts 7. 46. who found favour before G.

23. 1. lived in good conscience b. G.

Rom. 3. 19. world may become guilty before G.

2 Cor. 12. 19. we speak b. G. in Christ

1 Tim. 5. 4. good and acceptable b. G.

Jam. 1. 27. pure religion before G.

Rev. 20. 12. I saw dead stand before G.

GOD, eternal, Deut. 33. 27. the eternal
G. is thy refuge

GOD, everlasting, Gen. 21. 33. Abraham
called name of everlasting G.

Is. 40. 28. the e. G. fainteth not

Rom. 16. 26. commandment of e. G.

GOD is, Ex. 20. 20. fear not, for G. is come

Num. 23. 19. G. is not a man, that he

1 Sam. 23. 16. G. is departed from me

Job 33. 12. G. is greater than man

36. 26. G. is great, we know him not

Ps. 7. 11. G. is angry with the wicked

33. 12. blessed, whose G. is L. 144. 15.

46. 1. G. is our refuge and str. 62. 8.

5. G. is in midst of her, not moved

48. 3. G. is known in her palaces

64. 4. behold, G. is my helper

56. 9. this I know, for G. is for me

78. 1. truly G. is good to Israel

26. G. is the strength of my heart

118. 27. G. is Lord, that showed light

Ecc. 5. 2. G. is in hea. thou on earth

Zech. 8. 23. heard that G. is with you

Matt. 3. 9. G. is able of these stones to

raise, Luke 8. 8.

22. 32. G. is not of dead, but living

John 4. 24. G. is a spirit; 13. 31. glorified

Acts 10. 34. G. is no respecter of persons

1 Cor. 1. 9. G. is faithful by wh. called

10. 13. G. is faithful, will not suffer

Eph. 2. 4. G. who is rich in mercy

Phil. 1. 8. G. is record, how I long

Heb. 11. 16. G. is not ashamed to be

called

12. 29. our G. is a consuming fire

13. 16. with such sacrific. G. is pleased

GOD of Israel, Josh. 7. 19. to give glory

to G. of Israel, 1 Sam. 6. 5.

1 Kings 8. 23. Lord G. of Israel, no G. is

like thee, 2 Chr. 6. 14.

14. 18. good thing toward G. of Israel

1 Chr. 4. 10. Jabez called on G. of Israel

Ps. 41. 13. blessed be the Lord G. of Is.

from everlasting to everlasting, 72.

18; 106. 48; Luke 1. 68.

Matt. 15. 31. multitude glorified G. of I.

GOD, living, Ps. 42. 2. my soul thirsteth for the l. G.

Matt. 16. 16. art Christ, son of l. G. *John 4. 69.*

Acts 14. 15. turn fr. vanities to l. G.

2 Cor. 3. 3. with the Spirit of l. G.

6. 16. ye are the temple of the l. G.

1 Thess. 1. 9. from idols to serve l. G.

1 Tim. 3. 15. the church of the l. G.

Heb. 3. 12. evil heart depart from l. G.

9. 14. purge conscience to serve l. G.

10. 31. to fall into hands of the l. G.

12. 22. come to Zion, city of l. G.

GOD, merciful, Eccl. 84. 6. the Lord G.

merciful, gracious

Deut. 4. 31. Lord thy God is a m. G.

Ps. 116. 5. gracious is Lord G. is m.

GOD, mighty, Ps. 50. 1. the m. G. hath

spoken

132. 5. till I find an habitation for m. G.

Is. 9. 6. name shall be called the m. G.

Hab. 1. 12. O m. G. thou hast stab.

GOD, my, Eccl. 15. 2. he is my G. my Fa-

ther's

1 Chr. 23. 20. my G. will be with thee

Neh. 5. 19. think on me, my G. **13. 31.**

13. 14. remember me, my G. **22.**

Ps. 22. 1. my G. my G. why hast thou

forsaken me; **Matt. 27. 46.**

31. 14. I said, thou art my G.

89. 26. thou art my Father, my G.

118. 23. art my G. I will praise thee

Is. 44. 17. deliver me, for thou art my G.

Dan. 6. 22. my G. hath sent his angel

Hos. 8. 2. Israel cry, my G. we know

Mic. 7. 7. I will wait, my G. will hear

John 20. 17. and say, I ascend to my G.

23. Thomas said, my L. and my G.

Phil. 4. 19. my G. supply your need

Rev. 3. 12. write on him name of my G.

GOD, no, Deut. 32. 39. there is no G. with

me

1 Kings 8. 23. no G. like thee, **2 Chr. 6. 14.**

2 Chr. 32. 16. no G. of any nation

Ps. 14. 1. fool said, there is no G. **53. 1.**

Is. 44. 6. besides me there is no G. **8;**

45. 5, 14, 21.

GOD, of, Ps. 7. 10. my defence is of G.

Is. 53. 4. esteem him smitten of G.

John 1. 13. not of will of man, of G.

6. 46. he of G. hath seen the Father

7. 17. know doctrine whether of G.

Rom. 2. 29. praise not of men, of G.

1 Cor. 1. 30. who of G. is made wisd.

2 Cor. 2. 17. in sight of G. speak we

3. 5. our sufficiency is of G.

1 John 3. 10. doeth not righteousness,

is not of G.

4. 1. try the spirits whether of G.

GOD, our, 2 Chr. 2. 5. great is o. G. above

all g.

14. 11. O Lord, thou art our G.

Ps. 40. 3. a new song, praise to o. G.

67. 6. G. our own G. shall bless us

68. 20. our G. is the G. of salvation

Is. 25. 9. this is our G. we have waited

Zech. 9. 7. remaineth be for our G.

GOD, their, Dan. 11. 32. people that know

their G.

Zech. 12. 5. strength in Lord their G.

Heb. 11. 16. not ashamed to be call t. G.

GOD, thy, Ps. 42. 3. say, where is thy G.

10.

Ps. 45. 7. t. G. hath anointed, **Feb. 1. 9.**

50. 7. O Israel I am God, even thy G.

Is. 41. 10. be not dismayed, I am thy G.

52. 7. saith to Zion, thy G. reigneth

Dan. 6. 16. thy G. whom thou servest

20. is thy G. able to deliver

Amos 4. 12. prepare to meet thy G.

Jonah 1. 6. sleeper, arise, call upon t. G.

Mic. 6. 8. to walk humbly with thy G.

GOD, to, or unto, Gen. 40. 8. interpreta-

tion belong to G.

Job 22. 2. can a man be profitable to G.

34. 31. it is meet to be said unto G.

Ecc. 12. 7. spirit shall return unto G.

Matt. 22. 21. render u. G. things which

are G.'s, **Mark 12. 17; Luke 20. 25.**

Rom. 6. 13. yield yourselves u. G. alive

14. 12. account of himself to G.

Heb. 7. 25. to save them come u. G.

11. 6. that cometh to G. must believe

1 Pet. 3. 18. Christ suffer bring us to G.

Rev. 5. 9. redeemed us to G. by blood

12. 5. child caught up unto G.

14. 4. first-fruits u. G. and Lamb

GOD, with, Gen. 5. 22. Enoch walked

with G. **34.**

Gen. 6. 9. Noah walked with G. **32. 23.**

Job 9. 2. should man be just with G.

16. 21. might plead for a man with G.

25. 4. how can a man be just with G.

John 1. 1. the Word was with G.

5. 18. himself equal w. G. **Phil. 2. 6.**

Rom. 5. 1. by faith we have peace w. G.

1 Cor. 7. 24. every man therein abide

with G.

2 Thess. 1. 6. a righteous thing with G.

Jam. 4. 4. friendship enmity with G.

1 Pet. 2. 20. this is acceptable with G.

GOD, that is called God; 2 Thess. ii. 4.

To the Bishop of Rome has been given the blasphemous title of "Our Lord God the Pope;" and with unprecedented arrogance the mortal filling this office has at various periods absolved subjects from their allegiance to their lawful princes, fermented and raised rebellions, and deposed or murdered rightful princes and set up others in their stead. The pretended successors of the Apostle Peter have called emperors their vassals, and even caused some of them to hold the bridle till the self-styled Holy Father has mounted his horse, or to bear up his train after him, when his Holiness has been pleased to walk in a pompous procession. Nay, with what amazing insolence have Romish priests whipped kings and sovereign princes; and the pope has even set his foot upon an emperor's neck. He has claimed the sole right of nominating,

investing, or confirming the princes and rulers of the earth. If this be not to "*exalt himself above all that is called God*," there can be no event to answer this or any other prophecy whatever.

GODS.—The appellation of idols, Deut. xxxii. 17; Judges xi. 12. Also applied to great men, and especially to judges: Exod. xxii. 28; Pa. lxxxii. 1; John x. 34, 35; 1 Cor. viii. 5. Applied also to angels, God's messengers; Pa. xcvii. 7; Heb. i. 6.

GODDESS.—A heathen female deity; as Ashtaroth, Diana, Juno, Venus, &c.; 1 Kings xi. 5; Acts xix. 37.

GODDESS, 1 Kings 11. 5. Solomon went after the *g*.

Acts 19. 27. temple of *g*. Diana
35. Ephesians worshippers of the *g*.
37. nor yet blasphemers of your *g*.

GODHEAD.—The nature or essence of God; Acts xvii. 29; Rom. i. 20; Col. ii. 9.

GODHEAD, Acts 17. 29. nor think the *g*. like gold

Rom. 1. 20. his eternal power and *g*.
Col. 2. 9. in him the fulness of the *g*.

GODLINESS signifies the whole of pure religion, 1 Tim. iv. 8. "But *godliness* is profitable unto all things, having promise of the life that now is, and of that which is to come." Under the New Testament dispensation, godliness has no particular promise of health, or reputation, or wealth, or any other individual blessing of that description, though in its natural consequences it wears a most friendly aspect upon all; but it has the promise of comfort and happiness in general; and the declaration of Christ, that the converted man shall receive an hundred-fold, even in the midst of persecutions, if that should be his lot, might alone be sufficient to vindicate the apostle in this assertion, Mark x. 30. The blessedness of the life which is to come, is the sure consequence of vital godliness.

GODLY.—That which proceeds from or resembles God; thus *godly sorrow* is the sorrow which God only can produce, and worketh repentance

unto salvation, 2 Cor. vii. 10. *Godly sorrow* is the beginning of wisdom, Heb. xii. 28; and a *godly man* is he who loves God from a sense of much forgiveness, Pa. xii. 1.

GODLY, Pa. 4. 8. Lord set apart him that is *g*.

Pa. 12. 1. help, for the *g*. man ceaseth
2 Cor. 1. 12. in *g*. sincerity our conv.

7. 9. sorry after a *g*. manner, 11.

10. for *g*. sorrow worketh repentance

11. 2. jealous over you with *g*. zeal

2 Tim. 3. 12. all that live *g*. in Christ

Tit. 2. 12. that ye should live *g*.

2 Pet. 2. 9. how to deliver the *g*.

3 John 6. bring forward after *g*. sort

GODLINESS, 1 Tim. 2. 2. we may lead a life in *g*.

1 Tim. 3. 16. great is the mystery of *g*.

4. 8. *g*. is profitable unto all things

6. 5. supposing that gain is *g*.

6. but *g*. with contentment is gain

2 Tim. 3. 6. having a form of *g*.

2 Pet. 1. 3. things that pertain to *g*.

6. add to *g*. brotherly kindness, 7.

GOD-WARD, Ec. 18. 19. be thou for people to *G*.

2 Cor. 3. 4. have we thro. Christ to *G*.

1 Thess. 1. 8. your faith to *G*. is spread

GOG, Gog, *roof*.—The son of Joel 1 Chron. v. 4.

GOG and MAGOG, *May'-gog*.—Great Scythian powers in former ages, Ezek. xxxviii. 2, 3; xxxix. 1.—Inhabited nations in the last days, Rev. xx. 8. Moses speaks of **MAGOG**, son of Japheth, Gen. x. 2. **MAGOG** signifies the country and **GOG** the prince of it. It is the general name of the northern nations of Europe and Asia, or the districts north of Caucasus or Mount Taurus, Rev. xx. 8.

GOLAN, *Go'-lan*, *passage, revolution*.—A city of refuge in the half tribe of Manasseh, given to the Levites, Deut. iv. 43.

GOLD.—The most heavy, dense, pure, ductile, and valuable of all metals; God's word is compared to it on account of its inestimable worth; Pa. xix. 10.—Tried saints are compared to it, Job xxiii. 10; 1 Pet. i. 7.—Sound doctrine and evangelical obedience are compared to it; 1 Cor. iii. 12; Christ in the riches of his gifts and graces; Rev. iii. 18; the purifying and beautifying operations of the Holy Spirit; Ps. xlv. 13; the streets of the new Jerusalem, Rev. xxi. 18, 21.

GOLD CHAIN.—A mark of rank, Gen. xli. 42; Dan. v. 16.

GOLD, Gen. 2. 11, & 13. 2; Isa. 2. 7.
 Job 23. 10. I shall come forth like *g.*
 31. 24. if I made *g.* my hope, fine *g.*
 Ps. 19. 10. more desired than *g.* fine *g.*
 119. 127. loving commandments above
g. fine *g.* 72.
 Prov. 8. 18. my fruit is better than *g.*
 Isa. 13. 18. man more precious than *g.*
 Zech. 13. 9. I will try them as *g.* is tried
 1 Cor. 3. 12. if build *g.* silver, precious
 stones
 1 Tim. 2. 9. adorn not with *g.* 1 Pet. 3. 3.
 1 Pet. 1. 7. trial of faith more precious
 than *g.*
 Rev. 3. 18. buy of me *g.* tried in the fire

GOLGOTHA, Gol'-go-thah, *a place of a skull*.—So called from its resemblance to a skull. (*Gr. Kranium*) A small eminence, a little north-west of Jerusalem. There criminals were executed. There Jesus was crucified. Called also Mount Calvary.

GOLIATH, Go-ly'-ath, *revolution*.—A famous giant of Gath, whose height was nearly 12 feet, and the weight of his brazen coat of mail exceeded 170 lbs. troy; 1 Sam. xvii. 4, 5; 1 Chron. xx. 5-8; Deut. iii. 11; Goliath was slain by David.

GOMER, Go'-mer, *finishing, consuming*.—The eldest son of Japheth, by whom a great part of Asia Minor was first peopled, especially of Galatia, Phrygia, &c. Calmet is of opinion that the ancient Cimbri or Cimmerians sprang from Gomer, and others have traced the Welsh, who still call themselves Cumri, Cymro, or Comari, to this parent stock; and even the ancient Scots and Irish are said to have had the same original.

GOMORRAH, Go-mor'-rah, *a rebellious people*.—One of the five cities consumed by fire in the days of Abraham; Gen. xix. 24, &c.

GOOD, GOODNESS.—In the highest sense, excellence, exclusively belonging to God; Matt. xix. 17.—The happiness which men desire as agreeable and pleasant to them; Ps. iv. 6.—Excellence, glory; Exod. xxxiii. 19.—Providential mercies; Ps. lxxv. 11.—Spiritual blessings; Ps. lxxv. 4.—Moral and Christian virtues and qualities; Ps. xxxiv. 14; Rom. xv.

14. The "*goodness of the Lord*" desired by ancient believers, was the coming of Jesus the promised Messiah; Pa. xxvii. 13.

The goodness of God is ever manifest in his works, in conducting his people in all their straits and difficulties; and especially in the gift of his Son to die in the place of sinners. It was this blessed intervention of the Saviour's sacrifice that turned the "curse into a blessing."

GOOD, Deut. 6. 24, & 10. 13.

Gen. 1. 31. all things were very *g.*
 2. 18. not *g.* for man to be alone
 22. 12. I will surely do thee *g.*
 50. 20. God meant it unto *g.* 45. 5, 7.
 2 Kings 20. 19. *g.* is word of Lord, Isa.
 59. 8.
 Ps. 34. 8. taste, see, Lord is *g.*
 73. 1. truly God is *g.* to Israel
 85. 12. I will give what is *g.* 84. 11.
 86. 5. thou Lord art *g.* ready to forgive.
 106. 5. see the *g.* of thy chosen
 119. 68. thou art *g.* Lord dost *g.*
 145. 9. Lord is *g.* to all, 136. 1.
 Lam. 3. 26. Lord is *g.* to them that wait
 for him
 Mic. 6. 8. he showed thee what is *g.*
 Matt. 19. 17. why call me *g.* none *g.* but
 Rom. 8. 8. do evil that *g.* may come
 7. 18. how to perform what is *g.* I find
 1 Thess. 5. 15. follow *g.* 3 John 11.
GOOD WORK, 3. Neh. 2. 18. hand for
 this *g.* work

Matt. 26. 10. wrought a *g.* work on me
 John 10. 33. for *g.* work stone thee not
 2 Cor. 9. 8. abound to every *g.* work
 Phil. 1. 6. begun a *g.* work will finish it
 Col. 1. 10. fruitful in every *g.* work
 2 Thess. 2. 17. establish you in every *g.*
 1 Tim. 6. 10. followed every *g.* work
 2 Tim. 2. 21. prepared to every *g.* work,
 Tit. 3. 1.
 Tit. 1. 16. to every *g.* work reprobate
 Heb. 13. 21. perfect in every *g.* work
 Matt. 5. 16. may see your *g.* works
 John 10. 32. many *g.* works have I
 showed you
 Acts 9. 36. Dorcas was full of *g.* works
 Rom. 13. 8. not a terror to *g.* works
 Eph. 2. 10. created in Christ Jesus to
g. works
 1 Tim. 2. 10. but with *g.* works professing
 godliness
 5. 10. well reported of for *g.* works
 25. the *g.* works of some are manifest
 Tit. 2. 8. be careful to maintain *g.*
 works, 14.
 Heb. 10. 24. provoke to love and to *g.*
 works
 1 Pet. 2. 12. may by your *g.* works which
GOODNESS, Ec. 33. 19. make my *g.* pass
 Ez. 34. 6. Lord God abundant in *g.* and
 truth
 2 Chr. 6. 41. let saints rejoice in *g.*
 Neh. 9. 25. delight themselves in thy *g.*

Nat. 9. 35. not served thee in thy great *g.*

Pa. 16. 2. my *g.* extends not to thee

23. 6. *g.* and mercy shall follow me

27. 13. believed to see *g.* of Lord in land

31. 19. how great is thy *g.* Zech. 9. 17.

33. 5. earth is full of *g.* of Lord, 145. 7.

52. 1. *g.* of God endureth

65. 4. satisfied with *g.* of thy house

11. crownest year with thy *g.*

Is. 68. 7. great *g.* bestowed on Israel

Hos. 8. 6. fear the Lord and and his *g.*

Rom. 2. 4. *g.* of God leads to repent.

11. 22. behold the *g.* and severity of God

Rph. 5. 2. fruit of Spirit is *g.* Gal. 5. 22.

GOODNESS.—'My goodness extendeth not to thee,' Pa. xvi. 2. 'No good I expect but from thee,' *Geddes* and *Boothroyd*.—'Thou hast no need of my good things;' Septuagint version.—If applied to the Messiah, it may read, 'What I am doing can add nothing to thy Divinity, but my bounty extends to the saints on earth,' *A. Clarke* and others.

GOPHER-WOOD.—Supposed to be the cypress or pine. The wood used in building the ark. The Hebrew word means *pitch*; and Parkhurst says it may be a general name for trees abounding with resinous or inflammable juices.

GORGEOUS.—Gay, fine, shining, Luke xxiii. 11. "And mocked him, and arrayed him in a *gorgeous* robe."

GOSHEN, Go'-shen, *rain, drawing near*.—A very fertile canton of Egypt, on the eastern bank of the Nile, which Joseph procured for his father and brethren to dwell in, Gen. xlvii. 6. It was the first place reached *en route* from Palestine, Gen. xlv. 23; and formed the most Eastern province of Lower Egypt, not far from the Arabian Gulf. *Rameses* was the capital.—Also, a district of the Holy Land, included in the lot of Judah; Josh. x. 41; xi. 16, &c.

GOSPEL, is the Anglo-Saxon *GOD-SPEL*, compounded of *GOD*, *good*, and *SPEL*, *God's instruction*, or *good news*, *history*, *narrative*, *doctrine*, *mystery*, or *secret*; and was applied by our ancestors to signify the *revelation* of that glorious system of truth, which had been in a great measure *hidden* or *kept secret* from the foundation of the

world.—Among Saxon scholars, however, the word *Gospel* has been variously explained. Mr. Somner, who writes it *godspell*, explains it by *Sermo Dei mysticus*; *Dei historia*;—"The mystic word of God; the history of God." But he supposes it may be compounded of *GOD*, *good*, and *SPELL*, *a message*; and very properly observes, that *godspellian* signifies, not only to *preach* or *proclaim the gospel*, but also to *foretell* or *predict*, to *prophecy* or *divine*; and, in this latter sense, the word *spell* was anciently used among us, and still signifies an *incantation*, or a *charm*; which implies a peculiar collocation and repetition of certain words, which were supposed to produce *supernatural effects* by means of *spiritual influence* or *agency*; which agency was always *attracted* and *excited* by such words, through some supposed *correspondency* between the words and the spiritual agency to be employed. It is possible that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denominate the pure powerful preaching of the death and resurrection of Christ, *God's charm*: that wonderful word, which, accompanied by the demonstration and power of the Holy Spirit, produced such miraculous effects among men. We have already seen that *GOD*, among our ancestors, not only signified the Supreme Being, but also *good* or *goodness*, which is his nature: *Godspell*, therefore, is not only *God's history*, *doctrine*, or *plan of teaching*; but also the *good history*, *good doctrine*, and *good message* or *news*; corresponding exactly to the Greek, *euangelion*, from *eu*, *good*, and *angelia*, *a message* or *tidings*.

GOSPEL.—The gospel is a revelation of the grace of God to fallen man through a Mediator. Or, it is a wise, a holy, and gracious constitution of God for the recovery of sinful man, by sending his own Son Jesus Christ in the flesh, to obey his law which

man had broken, to make a proper atonement for sin by his death, and thus to procure the favour of God and eternal happiness for all that believe and repent, and receive the offered salvation; together with a promise of the Holy Spirit to produce faith and repentance in their hearts, to renew their sinful nature unto holiness, to form them on earth fit for this happiness, and to bring them to the full possession of it in heaven. Hence it is called the gospel of God, as it came originally from the Father, Rom. i. 1. It is called "the Gospel of the grace of God," Acts xx. 24, because it proceeds from, and manifests his favour, and is the means whereby his grace is bestowed. It is called "the gospel of Christ," Rom. i. 16. He is the immediate Author, and the subject matter of it. In the same passage it is said "to be the power of God unto salvation;" it is the means which, by the influence of the Spirit of God, it is made effectual to salvation. It is called "the gospel of salvation," Eph. i. 13. It brings the good news that salvation is to be had; it offers this salvation, it shows upon what terms it may be had, and the way how to attain it; it promises grace to fit for, and bring men to salvation. This gospel the Spirit of God preached to Abraham under the Old Testament, Gal. iii. 8. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." The glad tidings of justification and salvation by faith in Christ were preached to Abraham, and were contained in that promise made to him, which is the sum of the covenant; "In thy seed shall all nations be blessed," Gen. xxii. 18. The word gospel, in the original, signifies good news, or glad tidings. And surely when a sinner, who is exposed to the wrath of God, is sensible of his guilt and danger, it must needs be glad tidings to him to hear of a way of salvation, and an all-sufficient Saviour. The Gospel also implies an historical narration

of what Christ did and spake, of his life, miracles and death, resurrection, and doctrine; as the gospel according to Matthew, Mark, &c. "The beginning of the gospel of Jesus Christ," Mark i. 1. Sometimes it is taken for the preaching and publication of the gospel, and administration of affairs that concern it, Rom. i. 9, "Whom I serve with my spirit in the gospel of his Son." It is put for the doctrine of free grace, Rom. xi. 28.

GOSPEL, Mark 1. 1, 15, & 8. 30.
Matt. 4. 23. preaching g. of kingdom
Mark 16. 15. preach g. to every creature
Acts 20. 24. g. of the grace of God
Rom. 1. 1. g. of God, 15. 16; 1 Tim. 1. 11.
1 Cor. 1. 17. but to preach the g.
4. 15. I have begotten you through g.
9. 14. that preach g. live of g.
2 Cor. 4. 3. if our g. be hid
4. glorious g.
11. 4. another g. which ye, Gal. 1. 6.
Gal. 1. 8. preach any other g. 9
Eph. 1. 13. g. of salvation
6. 15. g. of peace
Phil. 1. 27. becoming g.—faith of g.
5. fellowship in g.
Col. 1. 5. truth of g. Gal. 2. 5.
23. hope of g.
1 Thess. 1. 5. our g. came in power
Heb. 4. 2. unto us was g. preached
1 Pet. 4. 6. g. was preached to dead
Rev. 14. 6. having everlasting g. to preach



PALMA CHRISTI.

GOURD of Jonah.—A species of the Palma Christi, which the Egyptians call *kiki*. It resembles a lily, with large, smooth, and black spotted leaves. The people of the East plant gourds before their shops, for the sake of the shade, and to refresh themselves under them. As "the Lord God prepared the gourd," the plant must have been an extraordinary one,

remarkably rapid in its growth, hard in its stem, vigorous in its branches, and for the extensive spread of its leaves, which afforded an excellent shade. It was remarkable also for a sudden withering, and a total uselessness to the impatient prophet.

Wild gourds produce branches and leaves, which creep along the surface of the earth, like the cucumber. It bears fruit resembling the orange, containing a light substance, exceedingly bitter; 2 Kings iv. 39—41.

GOVERNOR.—The superintendant of a province. After Judæa became a Roman province, procurators, or governors, were sent there from Rome. Pontius Pilate was the Roman governor at the time when Christ was crucified.

GOVERNMENT, *Is. 9. 6, 7, & 23. 21; 1 Cor. 12. 28; 2 Pet. 2. 10.*

GOZAN, *Go'-zan, Accce, pasture.*—A river of Media, 2 Kings xvii. 6; xviii. 11; xix. 12.—Also a province or kingdom; the River Gozan ran through the same.

GRACE of GOD.—His free favour manifested in the gift of his Son, and the blessings of salvation through his sacrifice on the cross; Rom. xi. 6. It implies (1.) The free and undeserved love and favour of God, the inexhaustible source of all the benefits which we receive from him, Rom. xi. 6. "And if by grace, then it is no more of works." 2 Tim. i. 9. "Who hath saved us and called us with an holy calling, according to his own purpose and grace." This free and unmerited love of God is the original mover of our salvation, and hath no cause above it to excite or draw it forth, but merely arises from his own will. It was this mercy or love of God that found out redemption for mankind. "God so loved the world, that he gave his only-begotten Son to die for us," John iii. 16. And what could his love give more than the life of his Son?

(2.) Grace also embraces Christ's meritorious undertaking, whereby all true believers become righteous in the

sight of God, Rom. v. 20. "Where sin abounded, grace did much more abound."

(3.) Also the work of the Spirit, renewing the soul after the image of God, and continually guiding and strengthening the believer to obey his will, to resist and mortify sin, and to overcome it, Rom. vi. 14. "Ye are not under the law, but under grace." 2 Cor. xii. 9. "My grace is sufficient for thee."

(4.) Also that excellent and blessed state of reconciliation, friendship, and favour with God, which God graciously bestows upon his people, Rom. v. 2. "By whom also we have access by faith, into this grace wherein we stand."

(5.) It implies the free favour and bounty of Christ. 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ."

(6.) Also the doctrine of the gospel, which proceeds from the grace of God, and wherein his grace is offered and bestowed upon all penitent believers, 1 Pet. v. 12. "This is the true grace of God wherein ye stand;" the true and only doctrine of the gospel.

(7.) For a liberal and charitable disposition, wrought in the heart by the grace of God, 2 Cor. viii. 7. "As ye abound in every thing, see that ye abound in this grace also."

(8.) For spiritual instruction and edification, Eph. iv. 29. "That your communication may minister grace to the hearers;" that it may be a means of some spiritual advantage to them.

(9.) Grace is taken for the office of apostleship, which was given of grace, together with ability and other qualifications necessary for the faithful discharge of that office, Rom. xv. 15. "I have written the more boldly to you, because of the grace that is given me of God;" Eph. iii. 8. "To me, who am less than the least of all saints, is this grace given, that I should preach," &c.

(10.) For the free and undeserved love and favour of God, and a lively sense thereof in the soul; this the apostle wishes to be continued with

and increased in the Romans, Rom. i. 7.

(11.) For the love and fear of God dwelling in the heart; or, for the assistance of divine grace, 2 Cor. i. 12. "By the grace of God, we have had our conversation in the world."

(12.) For faith, patience, and other graces that enable to bear and support under sufferings, Phil. i. 7. "Ye all are partakers of my grace."

(13.) For eternal life, or final salvation, which God will graciously bestow upon his people, at the appearing of Christ, at the day of judgment, 1 Pet. i. 13. "The grace that is to be brought to you at the revelation of Jesus Christ."

(14.) For something acceptable, beautiful, and graceful, Prov. iv. 9. "She shall give to thine head an ornament of grace."

(15.) For favour or friendship with man. Joseph "found grace in the sight of Potiphar;" Gen. xxxix. 4.

GRACE, *Ezek. 9. 8; Esch. 2. 17.*

Ps. 84. 11. Lord will give *g.* and glory
Prov. 8. 34. giveth *g.* unto the lowly
Zech. 4. 7. with shoutings, crying, *g.*
12. 10. spirit of *g.* and supplication
John 1. 14. of Father full of *g.* and truth
16. of fulness we received *g.* for *g.*
17. g. and truth came by Jesus Christ
Acts 18. 27. helped them who believed through *g.*

Rom. 3. 24. justified freely by his *g.*
5. 20. g. did much more abound
21. g. reigned through righteousness to eternal life

6. 14. not under law but *g.*
11. 6. according to the election of *g.*
6. if by *g.* then not of works, otherwise *g.* is no more *g.*

2 Cor. 12. 9. my *g.* is sufficient for thee
Eph. 2. 5. by *g.* we are saved, *9.*
7. show exceeding riches of his *g.*

4. 20. minister *g.* to hearers
Tit. 3. 7. justified by his *g.*

Heb. 4. 16. come boldly to throne of *g.*
12. 23. let us have *g.* whereby
13. 9. heart be established with *g.*

1 Pet. 3. 7. heirs of *g.* of life
5. 5. he giveth *g.* to humble
2 Pet. 3. 18. grow in *g.* and knowledge

Rom. 1. 7. g. and peace to you, *1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Phil. 1. 3; Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; Phil. 8; 1 Pet. 1. 2; 2 Pet. 1. 2; Jude 4; Rev. 1. 4.*

Luke 2. 40. g. of God, *Acts 11. 23, & 13. 43, & 14. 3, 26, & 15. 40, & 20. 24, 32; Rom. 5. 15; 1 Cor. 1. 4, & 2. 10, &*

15. 10; Eph. 3. 2, 7; Heb. 2. 9, & 12. 15.

2 Cor. 1. 12. by *g.* of God we had conversation

6. 1. receive not *g.* of God in vain

8. 1. of *g.* of God bestowed on church.

9. 14. for the exceeding *g.* of God in you

Gal. 2. 21. I do not frustrate *g.* of God

Col. 1. 6. knew *g.* of God in truth

1 Pet. 4. 10. stewards of manifold *g.* of Christ

5. 12. this is true *g.* of God in which we stand

Jude 4. turning *g.* of God into lasciviousness

Acts 15. 11. g. of our Lord Jesus Christ,

Rom. 16. 20, 24; 1 Cor. 16. 23; 2 Cor. 8.

9, & 13. 14; Gal. 6. 18; Phil. 4. 23;

1 Thess. 5. 23; 2 Thess. 3. 18; Phil. 25.

Rev. 22. 21. g. of our Lord Jesus Christ be with you all

Gen. 43. 29. God be *g.* unto thee

Ex. 22. 27. I will hear for I am *g.*

33. 19. will be *g.* to whom I will be *g.*

34. 6. Lord God merciful and *g.* *2 Chr. 30. 9; Neh. 9. 17, 31; Ps. 103. 8, & 116. 5, & 145. 8; Joel 2. 13.*

Num. 6. 25. Lord be *g.* *2 Sam. 12. 22.*

Job 33. 24. then he is *g.* to him, and

Ps. 77. 9. hath God forgotten to be *g.*

86. 15. full of compassion and *g.* *111. 4, & 112. 4.*

Is. 30. 18. Lord wait that he may be *g.*

19. he will be very *g.* to thee, *33. 2.*

Amos 5. 15. may be the Lord will be *g.*

Jonah 4. 2. knew that thou art *g.* God

Mal. 1. 9. beseech God be *g.* *Is. 33. 2.*

1 Pet. 2. 3. if ye tasted that Lord is *g.*

GRACIOUSLY, *Gen. 33. 5, 11; Ps. 119. 29.*

Hos. 14. 2. receive us *g.*

GRAFF, or **GRAFT**, to ingraft, insert,

unite, &c. *Rom. 11. 17, 19, 23, 24.*

GRANT, *Job 10. 12; Ps. 140. 8; Prov. 10. 24; Rom. 15. 5; Eph. 3. 16; 2 Tim. 1. 18; Rev. 3. 21.*

GRAPES. There were very many fine vineyards, and most excellent grapes in Palestine. How large this fruit was in that country, we may judge by the bunch of grapes which was cut in the valley of Eschol, and was brought upon a staff between two men to the camp of Israel at Kadeshbarnea; Num. xiii. 23, 24. Travellers relate, that there were some to be seen there of a prodigious size. Strabo and Pliny affirm the same. Some affirm, that in the valley of Eschol there were bunches of grapes still to be found of ten and twelve pounds. Moses in the law commanded, that when the Israelites gathered their grapes, they should not

be careful to pick up those which fell, nor be so exact as to leave none upon the vines. What fell, and was left behind, he ordered should be for the poor; Lev. xix. 10; Deut. xxiv. 20, 21. People who were passing that way were permitted to go into another man's vineyard, and eat what grapes they would; but they were not allowed to carry any away with them; Deut. xxiii. 24.

The prophet Isaiah v. 2-4 represents the sins of Judah as "wild grapes." God looked that his vineyard should bring forth grapes, good fruit, justice, righteousness, truth, and it brought forth wild grapes, sin, oppression, envy, covetousness, lasciviousness, drunkenness, pride, of which he speaks in the chapter. Such are called sour or wild grapes, because they wound conscience, are burdensome unto others, are as distasteful unto God as such grapes are to us, they grieve his Spirit, and exasperate him to lay waste the vine that bears such fruit.

GRAPES of gall, Deut. 32. 32.

Songs 2. 13. tender *g.* 15.

7. 7. clusters of *g.*

Is. 5. 4. wild *g.*

Ezek. 18. 2. sour *g.*

Mic. 7. 1. soul desireth the first ripe *g.*

GRASS grows in the East with a rapidity of which we can form no conception. Ground burnt up with heat, after a few showers, appears in a few days covered with grass, which as speedily perishes if rain ceases to fall. To this Scripture frequently alludes; Ps. lxxii. 16; Isa. xl. 6-8; 1 Pet. i. 24, 25.

GRASS 'upon the house-tops,' Ps. cxxxix. 6; Isa. xxxvii. 27. The roofs in Judea are flat, and covered with plaster on the terrace, seed falling into which, will sometimes vegetate, but being small and weak, soon withers.

GRASS, 'of the field cast into the oven,' Matt. vi. 28-30. Shaw says that myrtle, rosemary and other plants are used in Barbary to heat their ovens, which circumstance illustrates the above passage.

GRASS, Ps. 37. 2, & 90. 5, & 92. 7, & 102. 4, 11; Isa. 44. 4, and 51. 12.

Ps. 102. 15. man's days are like *g.*

Is. 40. 6. all flesh is *g.* 7. 8; 1 Pet. 1. 24;

Jam. 1. 10, 11.

Matt. 6. 30. if God so clothe the *g.*

Rev. 8. 7. green *g.*; 9. 4. hurt *g.*

GRASSHOPPER, an insect of the *gryllus* species, frequently found in fields and meadows. It sometimes infests particular districts in great swarms, and, like the locust, devours the fruits of the earth; Amos vii. 1, 2. See also Judges vi. 5; Jer. xlii. 23. The Israelites were allowed to eat this insect; Lev. xi. 22.

Solomon, speaking of old age says, "The grasshopper shall be a burden;" Eccl. xii. 5. Some think that there is a reference to the eating of locusts, and the passage intimates that such luxuries would cease. Others suppose it means that the lightest pressure, as light as that of the grasshopper, will become burdensome. Others refer it to the chirping noise of the grasshopper, as disagreeable to the aged and infirm—the least noise disturbing and affecting the nerves.

GRATE. A plate of brass with many small holes; Ex. xxvii. 4.

GRAVE. A place for the dead; Gen. xxxvii. 35. That the Hebrews placed monuments over the graves of departed friends, appears from the case of Jacob; Gen. xxxv. 20. "Rachel was buried in the way to Ephrath, which is Bethlehem; and Jacob set a pillar upon her grave." The Jewish sepulchres were generally caves, or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of those caverns or rooms.—This form of Jewish sepulchres gives a solution of a very important difficulty in the history of Lazarus's resurrection; John xi. 44. It is said, that when Jesus called upon Lazarus to come forth, "he came out bound hand and foot." But Deists, talking of this miracle, commonly ask, how he could come out of a grave who was bound in that manner? The answer, however is obvious: The evangelist does not mean that Lazarus walked out of the sepulchre, but that lying

n his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright on the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he had come forth, it was said, that Jesus ordered them to loose him, and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound.—*Macknight*. The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. The Jews said of Mary, "She goeth to the grave to weep there," John xi. 31.

Places set apart for the dead are called cemeteries, which is a Greek term, signifying "a place of rest." Of these the Hebrews had two kinds, namely, public and private cemeteries. One of the former was placed without the walls of every city; and they were thus placed, because it was considered, that not only the touch of a dead body, (as the law speaks of, Num. xix. 11, and as other nations thought,) but that contact with a sepulchre communicated defilement. The distance at which they were placed from a Levitical city, according to Lightfoot, was two thousand cubits; and Buxtorf says, they were allowed to be placed round other cities, at any distance beyond fifty cubits.

Cemeteries were generally in solitary and unfrequented places. Thus the demoniac of Gadara wore no clothes, and dwelt not in any house, but had his dwelling among the tombs, delighting in those gloomy and melancholy recesses, as most friendly and congenial to the wretched state of his mind. Josephus also informs us, that these sepulchres were the haunts and lurking places of those numerous and desperate bands of robbers with which Judea was at that time infested. To

the same effect travellers speak of cemeteries in the east at the present day. Thus Forbes, in his "Oriental Memoirs," says, "Near most of the Mohammedan cities in Asia are extensive cemeteries, none being allowed within the walls, containing a number of beautiful temples, sometimes supported by pillars and open on all sides, at others closed like a sepulchral chamber, with only one door; each has a marble tomb in the centre, under which is deposited the body of the deceased. These burying grounds frequently afford shelter to the weary traveller, when overtaken by the night, and at a loss for better accommodation: and their recesses are also a hiding-place for thieves and murderers, who sally out from thence to commit their nocturnal depredations."

GRAVE. Sober, modest, sedate; Tit. ii. 2; 1 Tim. iii. 8.

GRAVE, 1 Kings 2. 9, & 14. 13.

1 Sam. 2. 6. Lord bringeth down to g.

Job 5. 20. come to thy g. in a full age

14. 18. hide me in g. 17. 13.

Ps. 6. 5. in the g. who shall give thanks

80. 8. Lord brought my soul from g.

Prov. 1. 12. swallow alive as g.

Ecc. 9. 10. no wisdom in the g. whither

Is. 38. 18. g. cannot praise thee

Hos. 13. 14. power of g. O g. I will be

thy destruction

1 Cor. 15. 55. O g. where is thy victory

Zech. 3. 9. I will engrave the g.

Job 19. 24. g. with iron pen

Is. 49. 16. I have g. thee upon palms

Jer. 17. 1. sin g. on tables of their hearts

GRAVE, 1 Tim. 3. 4, 8, 11; Tit. 2. 2, 7.

GRAVEN, means carved, engraved, or sculptured; Ex. xx. 4; xxxii. 16; Lev. xxvi. 1.

GRAVEN 'thee on the palms of my hands,' Isa. xlix. 16. Alludes to the ancient custom of tracing out objects on the hands by puncturing them, and then rubbing them with the powder of hennah or cypress, which renders the marks perpetual. Thus pilgrims to Jerusalem have still their arms marked, by a similar process, with the ensigns of that city.

GRAVEN. "And he set a graven image of the grove that he had made in the house," &c. 2 Kings xxi. 7. It cannot mean the image of a grove which Manasseh placed in the house

of the Lord, as an object of religious worship. The Hebrew word, *asherah*, though it sometimes means a grove, is more frequently used to signify an idol. Probably Astarte or Venus.

GRAY, Ps. 71. 18; Prov. 20. 29; Hos. 7. 9.

GREAT. The word means rich, powerful, celebrated, magnificent, illustrious, ancient, Gen. 12. 2, & 30. 8. Dent. 29. 24. *g.* anger, 2 Chr. 34. 21.

1 Sam. 6. 9. *g.* evil, Neh. 13. 27; Eccl. 2. 31; Jer. 44. 7; Dan. 9. 12. Ps. 47. 2. *g.* King, 48. 2, & 95. 3; Mal. 1. 14; Matt. 5. 35.

Job 32. 9. *g.* men, Jer. 5. 5. Ez. 32. 11. *g.* power, Neh. 1. 10; Job 23. 6; Ps. 147. 5; Neh. 1. 3; Acts 4. 33, & 8. 10; Rev. 11. 17.

82. 21. so *g.* Deut. 4. 7, 8; 1 Kings 8. 9; Ps. 77. 13, & 103. 11; Matt. 8. 10, & 15. 33; 2 Cor. 1. 10; Heb. 2. 3, & 12. 1; Rev. 16. 18, & 18. 17.

Job 5. 9. *g.* things, 9. 10, & 37. 5; Jer. 45. 5; Hos. 8. 12; Luke 1. 49. Gen. 6. 5. *g.* wickedness, 39. 9; Job 22. 5; Joel 3. 13; 2 Chr. 28. 18.

Job 33. 12. God is *g.* than man. Matt. 12. 42. *a g.* than Solomon is here. John 1. 50. see *g.* things than these

4. 12. thou art *g.* than, 8. 53. 10. 29. my Father is *g.* than all. 14. 28. my Father is *g.* than I. 1 Cor. 14. 5. *g.* is he that prophesieth

1. John 4. 4. *g.* is he that is in you, 3. 30. 5. 9. witness of God is *g.* 1 Sam. 30. 6. David was *g.* distressed. 2 Sam. 24. 10. I have sinned *g.* in that

1 Kings 18. 3. Obadiah feared Lord *g.* 1 Chr. 16. 25. *g.* is the Lord, and *g.* to be praised, Ps. 48. 1, & 93. 4, & 145. 2. 2 Chr. 33. 12. Manasseh humbled himself *g.* before God

Job 3. 25. thing I *g.* feared is come. Ps. 28. 7. my heart *g.* rejoiceth. 47. 9. God is *g.* exalted

89. 7. God is *g.* to be feared in assembly. 116. 10. I spoke, I was *g.* afflicted. Dan. 9. 23. O man *g.* beloved, 10. 11, 19.

Mark 13. 27. ye do *g.* err. Ez. 15. 7. *g.* of thy excellency. Num. 14. 19. pardon according to *g.* of mercy

Deut. 32. 3. ascribe ye *g.* to our God. 1 Chr. 29. 11. thine is *g.* 2 Chr. 9. 6. Neh. 13. 22. spare according to *g.* of mercy

Ps. 66. 3. *g.* of thy power, 79. 11; Eph. 1. 19. 145. 3. his *g.* is unsearchable, 6. Is. 63. 1. travelling in *g.* of his strength

GREAT SEA. The *Mediterranean Sea*. It is sometimes denominated simply "the sea," 1 Kings xviii. 43; 1 Kings v. 9. At other times it is styled "the Great Sea," to distin-

guish it from several less collections of water, which the Hebrews dignified with the name of seas. Thus Moses tells the children of Israel, "for a western border, ye shall have the great sea for a border." Num. xxxiv. 6. The Lord also promised Joshua, "The great sea, towards the going down of the sun, shall be your border." Josh. i. 4. This promise was fulfilled, when "the kings in all the coasts of the great sea over against Lebanon" gathered together to fight with Joshua, and were successively vanquished by him. (ix. 1, 2.) The inheritance of the tribe of Judah was also bounded, on the west by the great sea. (xv. 12, 47; xxiii. 4.) And when the prophet in vision, beheld the dead sea, or "the sea of the east country" healed by the waters which flowed from the sanctuary, it is mentioned as a proof of the change that had been produced, that it should abound with fishes, as the fish of the great sea, exceeding many." Ezek. xlvii. 10.

GREAVES, ancient armour used for the legs and feet, to defend them from the iron stakes placed in the way by the enemy, to gall and wound their opponents. Goliath had *greaves* of brass; 1 Sam. xvii. 6.

GREECE, Greece. In Hebrew, it was called Javan. Simon thinks that Javan imports soft, or tender. Javan was a son of Japheth; Gen. x. 2, 4, after whom that part of Greece called Ionia was named. Ionia is interpreted from the Hebrew, deceptive, insinuating; otherwise, making sorrowful; otherwise dirty, filthy; otherwise, the dove's country. Greece is rendered robust, or strong. Greece, may be considered as a country partly in Asia, and partly in Europe; Acts xx.

Greece, in its largest acceptation, as denoting the countries where the Greek language prevailed, included from the Scardian mountains north, to the Levant sea south, and from the Adriatic sea west, to Asia Minor east. Hence it is used by Daniel to denote Macedonia, as a part of Greece; whereas, we read in Acts xx. 2, that Paul, passing through Macedonia,

came to Greece, that is, Græcia Propria. In this more restricted sense, Macedonia and the river Strymon formed the north boundary of Greece. The Scripture has but little reference to Greece, till the time of Alexander, whose conquests extended into Asia, where Greece had hitherto been of no importance. Yet that some intercourse was maintained with these countries from Jerusalem may be inferred from the desire of Baasha to shut up all passage between Jerusalem and Joppa, which was its port, by the building of Ramah; and the anxiety of Asa to counteract his scheme; 1 Kings xv. 2, 17. Greece was certainly intended by the prophet Daniel under the symbol of the single-horned goat: and it is probable that when Daniel called Greece Chittim, he spoke the language of the Hebrew nation, rather than that of the Persian court. After the establishment of the Grecian dynasties in Asia, Judea could not but be considerably affected by them, and the books of the Maccabees afford proofs of this. The Roman power superseding the Grecian establishment, left traces of the Greek language, customs, &c. to the days of the Herods, where the gospel history commences. By the activity of the Apostles, and especially by that of Paul, the gospel was propagated in those countries which used the Grecian dialects: moreover, as Greece, like other countries, had its peculiar manners, we are not able to estimate properly an epistle written to those who dwelt where they prevailed, without a competent acquaintance with the manners themselves, with the sentiments and reasonings of those who practised them, and with the arguments employed in their defence by those who adhered to them.

GRECIA, Gre'-she-a.—The country of Greece, perhaps on the south-east of Europe, including Ionia and Asia Minor; Dan. viii. 21; x. 20.

GRECIANS, Gre'-she-ans.—Greeks, the inhabitants of Greece; Joel iii. 6.—Sometimes this word means not Greeks, but Jews scattered

abroad in Gentile nations and using the Greek language; Acts vi. 1; xix. 29; xi. 19—21. Greeks were so called by nation or birth; sometimes the name was used for Gentiles in general; Acts xx. 21; Rom. i. 16; ii. 9, 10; 1 Cor. i. 22—24.

GREEDY of gain, Prov. 1. 19, & 15. 27.

Is. 55. 11. they are *g.* dogs never enough

1 Tim. 3. 3. not *g.* of filthy lucre, &c.

Eph. 4. 19. work uncleanness with *g.*

GREEKS, Devout. "And of the devout Greeks a great multitude," &c. Acts xvii. By *devout Greeks*, are intended proselytes of the gate. They were those, who without obliging themselves to circumcision, or any other ceremony of the law, feared and worshipped the true God.

GREEK, 'a Syro-Phœnician by nation,' Mark vii. 26. The Jews called all persons Greeks who were not of their nation. Probably, however, this woman, while she resided in Phenice, was by descent a Greek.

GREEN TREE—dry tree; Luke xiii. 31. A proverb frequently used by the Jews, who compared a good man to a green tree, and a bad man to a dead and dry one, (compare Ezek. xx. 47, with Ezek. xxi. 3, and see Ps. i. 3.) *Benson*. If they do these things to me who am innocent and blameless, what will they not do to this guilty nation whose sins have rendered them as fit for punishment as dry wood is for burning?

GREET, to pay friendly compliments, whether by words, kisses, or letters; 1 Cor. xvi. 20; Rom. xvi. 3, 5, 6.

GRIEF, Is. 53. 8, 4, 10; Heb. 13. 17.

Gen. 6. 6. *g.* him at his heart

Judg. 10. 16. his soul was *g.* for misery

Ps. 95. 10. forty years long was I *g.* with

119. 158. I beheld transgressors and

was *g.* 139. 21.

Is. 54. 6. woman forsaken and *g.* in

spirit

Jer. 5. 3. smitten they have not *g.*

Lam. 3. 33. nor *g.* children of men

Amos 6. 6. not *g.* for affliction of Joseph

Mark 3. 5. being *g.* for hardness of heart

10. 22. went away *g.* for he had great

Rom. 14. 15. if brother beg. at thy meat

Ps. 10. 5. his ways are always *g.*

Matt. 23. 4. burdens are *g.* to the borne

Acts 20. 29. death shall *g.* wolves enter

Heb. 12. 11. no chastening is joyous but g.

1 John 5. 3. his commandments are not g.

Mal. 8. 6. g. tormented, 15. 22.

GRIND faces of poor, *Is. 3. 15.*

Matt. 21. 44. it will g. him to powder

Ecc. 12. 8. g. cease because they are few, 4.

GRIZZLED, having white spots; brindled; *Gen. xxxi. 10; Zech. vi. 3.*

GROAN earnestly, *2 Cor. 5. 2, 4.*

John 11. 33. Jesus g. in spirit

Rom. 8. 23. the whole creation g. and

Ps. 68. weary with my g.

38. 9. my g. is not hid from thee

102. 20. to hear the g. of prisoners

Rom. 8. 26. g. that cannot be uttered

GROSS. Sensual, stupid, obdurate; *Matt. xiii. 15; Acts xxviii. 27*

GROUND. The earth. Sitting on the ground was the posture of mourning and deep distress, *Lam. 2. 10.*

Gen. 2. 7. formed man of dust of the g.

19. out of the g. the Lord formed

3. 17. cursed is the g. for thy

8. 21. not again curse the g.

Ex. 5. 6. standest is holy g.

Job 5. 6. trouble spring out of the g.

14. 8. stock thereof die in the g.

Ps. 107. 33. water-springs into dry g.

Is. 35. 7. parched g. become a pool

Jer. 4. 8. break up fallow g.

Matt. 13. 8. other fell into good g.

Mark 4. 26. as if man cast seed into g.

Luke 2. 16. the g. of a certain rich

8. 8. fell into good g.

13. 7. why cumbereth it the g.

14. 18. I have bought a piece of g.

John 4. 5. near the parcel of g.

12. 24. corn of wheat fall into g.

Ex. 4. 8. cast the rod on the g.

9. 23. fire ran along the g.

1 Sam. 14. 25. honey upon the g.

2 Sam. 14. 14. as water spilt on the g.

Is. 3. 26. shall sit on the g. **47. 1; Jer. 25. 33; Lam. 2. 10; Matt. 15. 25.**

Matt. 10. 29. not fall to the g.

Mark 4. 5. some fell on stony g. **Luke 8. 8, 16.**

1 Tim. 3. 15. pillar and g. of truth

Eph. 3. 17. rooted and g. in love

Col. 1. 23. in the faith g. and settled

GROW. To vegetate. *Gen. 2. 5; to become rich, Gen. 26. 13; the prevalence of the gospel, Acts 12. 24.*

GROVE.—'Thou shalt not plant thee a grove,' &c.; *Deut. xvi. 21.* The secrecy of the groves afforded opportunity to designing men to delude the ignorant and superstitious, by giving forth pretending oracles; and not less to indulge, without fear of detection, the most hateful practices, under the guise of devotion.

Hence it became indispensable for the interest of true religion to interdict the use of groves; and against their use Moses gave many solemn admonitions; *Exod. xxxiv. 13; Deut. xii. 3.*

GUDGODAH, Gud'-go-dah.—A place in the wilderness through which the Israelites marched; *Deut. x. 7.*

GROW, *Gen. 48. 10; 2 Sam. 23. 5.*

Ps. 92. 12. g. like a cedar in Lebanon

Hos. 14. 5. shall g. as the lily

7. g. as the vine

Mal. 4. 2. shall g. up as calves of stall

Eph. 2. 21. g. unto holy temple

4. 15. may g. up into him in all things

1 Pet. 2. 2. milk that ye may g. thereby

2 Pet. 3. 18. g. in grace and knowledge

GRUDGE.—Impatience, or a desire of revenge; *James v. 9.*—Murmuring; *1 Pet. iv. 9.*—Grief; *2 Cor. ix. 7.*—Restlessness, dissatisfaction; *Ps. lix. 15.*

GUARD.—It refers to soldiers attending upon a king, *1 Kings xiv. 27, 28.* A watch, or safeguard, *Neh. iv. 52; Ezek. xxxviii. 17.* The captain of the guard, *Acts xxviii. 16.* It was customary for prisoners, who were brought to Rome, to be delivered to this officer, who had the charge of the state prisoners.

GUEST.—A person who is entertained; a visitor; *Luke xix. 7; Matt. xxii. 11.*

GUEST-CHAMBER, *Mark xiv. 14; Luke xxii. 11.* In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests. To this custom Christ alludes.

GUIDE.—A husband; *Prov. ii. 17.*—A teacher; *Rom. ii. 19.*—One going before for direction; *Acts i. 16.*

GUIDE unto death, *Ps. 43. 14.*

Ps. 73. 24. shalt g. me with thy counsel

112. 5. g. his affairs with discretion

Is. 58. 11. Lord shall g. thee continually

Jer. 3. 4. my Father, thou art the g. of my youth

Luke 1. 79. g. our feet into way of peace

John 16. 13. g. you into all truth

1 Tim. 5. 14. bear children g. the house

GUILT signifies deceit, hypocrisy, duplicity, *Ex. 21. 14; Ps. 55. 11; 2 Cor. 12. 16; 1 Thess. 2. 8.*

Ps. 32. 2. in whose spirit is no g.

34. 18. keep lips from g. **1 Pet. 3. 10.**

John 1. 47. an Israelite indeed in whom there is no g.

1 *Pet.* 2. 1. laying aside all malice and g.
22. neither was g. found in his mouth

GUILT, GUILTY.—The state of a person justly charged with crime; a state of liability to punishment. The whole human race is involved in such guilt; for all have sinned against the Almighty Governor of the world. See *Rom.* iii. 9. But Jesus Christ by his sovereign expiation is able to remove all guilt from the sinner. He "was delivered for our offences," &c.; *Rom.* iv. 25. As the "Lamb of God he taketh away the sin of the world;" *John* i. 29; *Acts* iii. 26.

GUILTY, Lev. 4. 18, and 22. 27.

Ex. 24. 7. by no means clear the g. *Num.* 14. 18; *Gen.* 42. 21.

Rom. 8. 19. all the world g. before God

1 *Cor.* 11. 27. g. of body and blood of

Jam. 2. 10. offend in one point g. of all

Gul. 20. 7. not hold him g.

GULF.—A large chasm, *Luke* xvi. 26. "Between us and you there is a great gulf fixed;" a vast unmeasurable void is interposed; so that they which would pass from hence to you;" if any should be so compassionate as to desire to help you, they "cannot; neither can they who are there come to us;" but we still continue at an unapproachable distance from each other.

GUNI, Gew'-ny, garden, or covering.—The son of Naphtali, head of the junites; *Num.* xxvi. 48.

GUR, Gur, the young of a beast, dwelling, fear.—A narrow pass near Jerusalem, *2 Kings* ix. 27.

GUR-BAAI, Gur-bay'-al, the whelp of the governor.—A town probably in Arabia, *2 Chron.* xxvi. 7.

GUSHED.—Spoken of waters, *Ps.* lxxviii. 20. "He opened the rock, and the waters gushed out." This passage is explained by Paul in *1 Cor.* x. 1—4.

H

HAAHASHTARI, Hay-a-hash'-ta-ry, a runner.—A descendant of Judah, *1 Chron.* iv. 6.

HABAH, Ha-bay'-ah, the hiding of the Lord.—A priest of the tribe of Ezra, *Ezra* ii. 61.

HABAKKUK, Hab'-a-kuk, he that

embraces.—The book bearing his name was written about 600 years before Christ, and foretold the destruction of the Chaldeans. He was of the tribe of Simeon, and a native of Bethzacar, *Hab.* i. 1, &c. He prophesied in the days of Manasseh, and as a poet, holds a high place among the Hebrew prophets. This book is remarkable for the grandeur of its imagery, and the sublimity of its style, especially the ode in the third chapter, which Bishop Lowth ranks among the most perfect specimens of that class of poetry. It is distinguished by the boldness of its flights, the sublimity and grasp of its perceptions, the splendour of its imagery, and the music of its rhythm.

HABAZINIAH, Hab-a-zin-ny'-ah.—One of the descendants of Rechab, father of Jonadab, *Jer.* xxxv. 3.



HABERGEON.—A piece of defensive armour, supposed to have been a corselet, or coat of mail, *Exod.* xxviii. 32.

HABITABLE parts, Prov. 8. 31.

HABITATION.—"And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel;" *1 Sam.* ii. 32. It ought to be read—"And thou shalt see the affliction of the tabernacle, for all the wealth which God would have given Israel;" *1 Sam.* ii. 32. The former is almost unmeaning. See *ch.* iv. 4, 11, 22.

HABITATION, a dwelling-place, Ezek.

29. 14. It denotes Divine protection, *2 Chr.* 6. 2 & 29. 6; *Ps.* 71. 5.

Deut. 28. 15. look down from thy holy

h. *Ps.* 68. 6; *Jer.* 25. 30.

Ps. 26. 8. loved h. of thy house

71. 8. be thou my strong h.

74. 20. full of the h. of cruelty

89. 14. are h. of thy throne, 97. 2.

AA

pl. 9. had made the most High thy A.
107. 7. led them to a city of A.
Prov. 3. 34. he bleaseth A. of the just
Is. 33. 20. shall see Jerusalem a quiet A.
Is. 41. behold from A. of thy holiness
Jer. 31. 13. O A. of justice and mountain
1. 16. 10. receive you into everlasting A.
Ps. 139. 7. O A. of God through the Spirit
J. 1. 9. angels left their own A.
Kor. 12. 1. A. of devils, bold, rage

HABOR, Hay'-bor, a *river* or *partur*. A city of the Medes in Assyria, 2 Kings xvii. 6.

HACHALIAH, Hak-a-ly'-ah, who *serves* for the Lord. — The father of Nehemiah the governor, Neh. i. 1.

HACHILAH, Hak e lah, *my trust* is in her. A place in Palestine, 1 Sam. xxi. 1.

HACHMONI, Hak'-mo-ny, a *wise man*. — The father of Jehiel, the tutor of David's sons, 1 Chron. xxvii. 32.

HACHMONITE, Hak'-mo-nite. — A descendant of Hachmoni, 1 Chron. xi. 11.

HADAD, Hay'-dad, *joy, noise*. — The son of Bedad, who succeeded Husham to the kingdom of Moab, Gen. xxxvi. 21. — Also son to the king of Edom, 1 Kings xi. 14-17. — Also the son of Hadoram, king of Edom, 1 Chron. i. 40. — And also a son of Ishmael, 1 Chr. i. 30.

HADADEZER, Hay'-dad-e'-zer, *joy of readiness*. A powerful king of Edom, defeated by David, 2 Sam. viii. 14, &c. The people of Damascus having attempted to assist Hadadezer, David defeated them also. Seven years afterwards in confederation with three Syrian princes, he joined the Ammonites, on which the army of David, under the command of Joab and Abishai, again attacked and defeated them; 2 Sam. viii. and x; 1 Chron. xviii. and xix.

HADADRIMMON, Hay'-dad-rim'-mon, the *imposition of Rimmon*. — A god of the Syrians; Zech. xii. 11. Some suppose it to have been an uncertain spot in the valley of Megiddon; See 2 Chron. xxxv. 22, 24. Thero king Joabah was slain, and his army routed by Pharaoh Necho.

HADAR, Hay'-dar. See **HADAD**; Gen. xxi. 10.

HADARESEI, Hay'-dar-e'-ser,

the *beauty of assistance*. — King of Zobah; 1 Chron. xviii. 9.

HADASHAH, Had'-a-shah. — A town of Judah; Josh. xv. 37.

HADASSAH, Ha-das'-sah, a *myrtle, joy*. — The same as **ESTHER**; Esther ii. 7.

HADATTAH, Ha-dat'-tah. — A town of Judah; Josh. xv. 25.

HADES. A Greek word, compounded of a privative, and *eideia*, to see, signifying the *invisible world*. The Hebrew *sheol* is translated into Greek, *ades*, denoting the *world of the dead*. In the New Testament it is rendered *hell*. Theologians have considered Hades the receptacle of departed souls; one part for the *holy*, called *paradise*; the other part for the *wicked*, the *abyss*, or *gehenna*, where they endure Divine punishment.

HADID, Hay'-did. — A city of Benjamin; Ezra ii. 33; Neh. xi. 34.

HADLAI, Had'-la-i. — A descendant of Ephraim; 2 Chron. xxviii. 12.

HADORAM, Ha-do'-ram, *their beauty, power, praise*. — A descendant of Shem; Gen. x. 27. — Also a son of Tou, king of Hamath; 1 Chron. xviii. 10; 2 Sam. vii. 10.

HADRACH, Hay'-drak, *joy of tenderness*. — A country of Syria, of which Damascus was the bulwark; Zech. ix. 4.

HAGAB, Hay'-gab, a *grasshopper*. A Nethinim, Ezra ii. 46.

HAGABAH, Hag'-ga-bah. — See **HAGAR**.

HAGAR, Hay'-gar, a *stranger fearing*. — An Egyptian woman, and servant to Sarah the wife of Abraham; Gen. xvi. 1, &c. The history of this woman is better narrated in the book of Genesis, than any other writer can narrate it. Hagar and Ishmael figuratively represented the Jews expelled from the church of God, on account of their persecuting spirit; Gal. iv. 24—31.

HAGARENES, Ha-gar-e'-na. — The descendants of Hagar; Ps. lxxxiii. 6. They are also called Ishmaelites, and Saracens, and sometimes Arabians.

HAGGAI, Hag'-ga-i, *solemn feast*. The tenth of the minor prophets, pro-

hably born in Babylon, A. M. 3457, from whence he returned with Zerubabel; Ezra v. 1. He with Zachariah, greatly excited and encouraged their brethren to finish the building of the temple, assuring them that the Messiah should appear in the flesh, teach in the courts of the new temple, and render it more glorious than the first; Ezra v. 1, 2; Hag. i. and 2.

HAGGAI, the Book of the prophet comprises three distinct prophecies or discourses. (1) It contains a severe reproof of the people, especially of their governor and high-priest, for their delay in rebuilding the temple, which neglect was the cause of the unfruitful seasons, and other marks of the divine displeasure, with which they had been visited, chap. i. 1—11. The obedience of the governors and people to the prophet's message is then related, verses 12—15. (2) The prophet comforts the aged men, who when young had beheld the splendour of the first temple, and now wept for the diminished magnificence of the second temple, by foretelling that its glory should be greater than that of the first; chap. ii. 1—9. This prediction was accomplished by Jesus Christ honouring it with his presence and preaching. Haggai then predicts a fruitful harvest, as a reward for carrying on the building, verses 10—19. (3) The prophet foretells the setting up of the Messiah's kingdom under the name of Zerubbabel, ii. 20—2. 3.

The style of this prophet is, for the most part, plain and prosaic, and vehement when he reproves; it is, however, interspersed with passages of much sublimity and pathos when he treats of the advent of Messiah, whom he emphatically terms "the desire of all nations."

HAGGERI, Hag'-ge-ry.—The father of Mibbar; he was one of David's worthies; 1 Chron. xi. 31.

HAGGI, Hag'-gy, joy.—The second son of Gad; Gen. xli. 16, and father of the Haggites; Num. xxvi. 15.

HAGGIAH, Hag'-gy'-ah, the Lord's feast.—The son of Shimei, one of the descendants of Merari; 1 Chr. vi. 30.

HAGGITH, Hag'-gith, rejoicing.—David's fifth wife, and the mother of Adonijah; 2 Sam. iii. 4.

HAIL.—Hail was among the plagues of Egypt; Ex. ix. 24. "So there was hail, and fire mingled with the hail," &c. By means of hail God defeated the kings of Canaan; Josh. x. 11. **HAIL**, as a word of salutation, imports a wish of prosperity and comfort; Mark xv. 18; Luke i. 28. The incursions of violent enemies, and the calamities of war; Isa. xxviii. 2; xxxii. 19; Rev. viii. 7; xvi. 21.

HAIR. A Nazarite was not allowed to shave his head; Num. vi. 5. The Eastern females are remarkable for the length and the great number of the tresses of their hairs. Long hair was allowed by Paul to be an ornament, a graceful covering; 1 Cor. xi. 15. The young men in the East who have long hair are regarded as effeminate and infamous; 1 Cor. xi. 14.

The people of the east universally reclined, when taking their meals, resting on their side, with their heads towards the table, so that their feet were accessible to anyone who came behind the couch. This easily accounts for what is said, Luke vii. 38. "And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head." Amos vi. 4.

HAIR, 'cut off thine hair,' this was a sign of distress and mourning; Ezra xix. 3; Isa. xv. 2; Jer. vii. 29; xli. 5.

HAIR, 'plucked off the hair,' Isa. l. 6, was one of the most disgraceful modes of punishment, probably because the preservation of the hair was enjoined on the Nazarite, the most sacred person in Israel; Numb. vi. 5.

HAIR, 'weighed the hair of his (Absalom's) head at 200 shekels.' Anciently hair was accounted a great ornament; the longer it was, the more esteemed. They anointed it with fragrant oils, and powdered it with dust of gold. Josephus says that such was the custom of the Jews, which will account for the great weight of Absalom's hair; 2 Sam. xiv. 26.

HAIRS.—“*White or like pure wool.*” are emblematical of dignified gravity, antiquity and wisdom, Dan. vii. 9; Rev. i. 14.

HAIRS.—“Gray hairs here and there upon him, yet he knoweth not,” &c.; Hosea vii. 9. This implied the decaying condition of the kingdom of the ten tribes; idolatry and iniquity, the ravages of the Syrians and Assyrians, were fast bringing them to ruin, yet they were insensible to it:—like a gray-headed sinner, whose heart Satan has hardened so as to forget his impending ruin.

HAIR.—“Not a hair of your head perish,” Luke xxi. 18. A proverb, signifying the minute inspection and care of God over the saints, who are his jewels.

HAIR, Job 4. 15; *Songs* 4. 1.

Ps. 40. 12. more than *h.* of my head, 69. 4.

Hos. 7. 9. *gray h.* are here and there

Matt. 6. 34. make one *h.* white or black

10. 30. *h.* of your head numbered,

Luke 12. 7.

1 Cor. 11. 14. if man have long *h.*

1 Tim. 2. 9. not with broidered *h.*

1 Pet. 3. 3. not of plaiting the *h.*

HAKKATAN, Hak'-ka-tan, *little.*—The father of Johanan, Ezra viii. 12.

HAKKOZ, Hak'-koz, *a thorn.*—A priest in the time of David, 1 Chron. xxiv. 10.

HAKUPHA, Hak-kew'-fah, *a commandment of the mouth.*—A Nethinim, Ezra ii. 51.

HALAH, Hay'-lah. —A district of Media, on the river Gozan, to which the ten tribes were transported, 2 Kings xvii. 6.

HALAK, Hay'-lak. —A mountain in Palestine, Josh. xii. 7.

HALF.—One part in two. “Half one’s days” means a short time; Ps. lv. 23; Luke xix. 8.

HALHUL, Hal'-hul, *praise.*—A city in the tribe of Judah, Josh. xv. 58.

HALLELUJAH, or Alleluiah, Hal-le-luw'-yah, *praise ye the Lord.*—A note of praise, Rev. xix. 1, 3; Psalm cxlix. 9.

HALING.—Dragging by compulsion, Acts viii. 3.

HALLOW.—To sanctify, set apart for holy use, Exod. xx. 11; xxviii. 38, &c.

HALOHESH, Hal-lo'-esh. —One who returned from the Babylonian captivity, Neh. iii. 12.

HALT, to be lame, Luke 14. 21. —Declension. infidelity, Jer. 20. 10; Mic. 4. 6. —Discouragement, Ps. 38. 17. —To be undecided, 1 Kings 18. 21.

HAM, Ham, *heat, brownness.*—The country of the Zuzims, the situation of which is not known, Gen. xiv. 2.—The youngest son of Noah; he was a bad character. He subjected himself to the curse of his father, by his indecent conduct towards him.

Dr. Adam Clarke, in his comment on Gen. ix. 29, quotes the following—“Ham,” says Dr. Hales, “signifies burnt or black, and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or children of his elect son, Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana, Chusistan, Arabia, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Lybia, in Africa.

“The Hamites in general, like the Canaanites of old, were a sea-faring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of Assyria and Egypt were founded by them; and the republics of Sidon, Tyre, and Carthage were early distinguished for their commerce; but they sooner fell to decay; and Egypt, which was one of the first, became the last and basest of the kingdoms, Ezek. xxix. 15, and has been successively in subjection to the Shemites and Japhethites, as have also the settlements of the other branches of the Hamites.”

HAMAN, Hay'-man, *noise, preparation.*—The son of Hammedatha, an Amalekite, of the posterity of Agag. Esther iii. 1; ix. 24. In the book of Esther his history is graphically given, which see. One grand design of this

istory is, to show that he who lays a snare for the life of his neighbour, is most likely to fall into it himself: for, as the course of divine providence, men generally meet with those evils in life which they have been the means of inflicting on others; and this is exactly agreeable to the saying of our Lord, "With what measure ye mete, it shall be measured to you withal." Esther iii. v., vi., vii., ix.

HAMATH, Hay'-math, *anger, heat*.—A city of Syria, the capital of a province of the same name on the Orontes, Josh. xiii. 5; Judges iii. 3. The entering into Hamath, which is frequently spoken of in scripture, (Josh. xiii. 5; Judges iii. 3,) is the narrow pass leading from the land of Canaan to Syria, through the valley which lies between Libanus and Antilibanus. This entrance is set down as the northern boundary of the land of Canaan, in opposition to the southern limits, the Nile, or river of Egypt. Josephus, and St. Jerome after him, believe Hamath to be Epiphania; but Theodoret, and many other good geographers, maintain it to be Emesa in Syria. Josh. xix. 35, assigns Hamath to the tribe of Naphtali.

HAMMEDATHA, Ham-med'-athah, *he that troubles the law*.—The father of Haman, Esther iii. 1.

HAMMELECH, Ham'-me-lek. —One of the court or officers of Jehoiakim. Jer. xxxvi. 26.

HAMMER.—Symbolical of power. So God's word is called, as by it he breaks the flinty hearts of sinners, and rivets the nails of conviction there, Jer. xxiii. 29. Babylon so compared, Jer. i. 23.

HAMMOLEKETH, Ham'-mo-leketh. —A woman of the tribe of Manasseh, 1 Chron. vii. 18.

HAMMON, Ham'-mon, *people*. —A city of Asher, Josh. xix. 28.

HAMMOTH-DOR, Ham'-moth-dor, *indignation*. —A city in the tribe of Naphtali, ceded to the Levites of Gershom's family, Josh. xxi. 32.

HAMONAH, Ham'-o-nah. —A city foretold by Ezekiel as the scene of

burial for Gog and his people, Ezek. xxxix. 16.

HAMON-GOG, Hay'-mon-gog, *the multitude of Gog*. —A valley in Judea, Ezek. xxxix. 15.

HAMOR, Hay'-mor, *an ass, clay, wine*. —Prince of Shechem. He was seduced from the path of virtue by extreme love for the daughter of Jacob. He made ample atonement to her brothers; but two of them were guilty of treachery and cruelty; Gen. xxxiii. 19; xxxiv.

HAMUEL, Ha-mew'-el, *godly*. —A descendant of Simeon, 1 Chron. iv. 26.

HAMUL, Hay'-mul, *godly, or merciful*. —The son of Pharez, Gen. xvi. 12.

HAMUTAL, Ha-mew'-tal, *shadow of heat*. —Daughter of Jeremiah of Libnah, wife of Joash, and mother to Jehoahaz and Zedekiah, kings of Judah, 2 Kings xxiii. 31.

HANAMEEL, Ha-nam'-e-el, *grace of God*. —The son of Shallum, a kinsman of Jeremiah, to whom he sold a field at Anathoth; Jer. xxxii. 7.

HANAN, Hay'-nan, *full of grace*. —A descendant of Benjamin, 1 Chron. viii. 23.

HANANEEL, Ha-nan'-e-el, *mercy of God*. —The name of a tower of Jerusalem, Neh. iii. 1; Zech. xiv. 10.

HANANI, Han'-a-ny, *grace to me*. —The father of the prophet Jehu, 1 Kings xvi. 7. —A prophet in Asa's time, 2 Chron. xvi. 7. —Also, a Levite and musician in the temple service, 1 Chron. xxv. 4. —The name of a person of good report, who gave Nehemiah information respecting the desolate state of the Jews; Neh. i. 2, 3. Nehemiah, believing him trustworthy, made him ruler of Jerusalem. He was "a faithful man," a fearer of God, and devoted to the service of his people.

HANANIAH, Han'-a-ny-ah, *grace or gift of the Lord*. —One of the three young men of the tribe of Judah, and of the royal family, whose name was changed to that of Shadrach, Dan. i. 7. —The son of Zerubbabel, 1 Chron. iii. 19. —Also, a false prophet of the city of Gibeon, Jer. xxviii. 1, &c.

HAND. By the hand, man is dis-

Hannished from every other animal. The forefoot of the chimpanzee, ape, &c. has some resemblance, but is very much inferior to the hand of man. The human hand displays the wise designs of the Creator. This may be seen by consulting Sir Charles Bell's Treatise on "The Human Hand, its Mechanism, and vital Endowments, as coming from."

Kinship, the right hand denotes protection and favour, power and strength, Ec. xv. 6; Ps. xvii. 7; Job. 34; Ec. 8, 12; 23; xciv. 3. Sir Charles Bell in his treatise shows that the right side has an advantage over the left, both in muscular power, and in vital and constitutional properties. It denotes the vengeance of God; 1 Sam. v. 6, 7. To pour water from any one's hand, denotes to curse; 1 Kings iii. 11. To wash the hands denoted that the person was innocent of manslaughter, &c. Ps. 26; Ec. 9, 1. Pilate washed his hands Matt. xxvii. 24, to indicate his innocence of what was required of him, when he condemned Christ, on whom he found nothing to do with his sentence. Probably it was a Persian custom also. To kiss the hand is an act of adoration; 1 Es. vi. 12. To fill one's hand, is to put in possession of the priesthood, &c. &c. parts of the sacrifice were put both in the priest's hands, Ec. xxvii. 11. Job. xvi. 8, 12, 1 Kings vi. 21. To lay upon the hand of another, is to give up ready and familiarity; Job. 1, 17; Ec. 14. To hit up the hand is the form of taking an oath, &c. &c. Also, an attitude of the people for the people; Ps. 134. To hit up the hand is to give up to rebel against the king, &c. To give one's hand to another, is to give friendship, &c. &c.

The right hand is often represented as the right hand of God, Ps. 134. To give up the hand of his people, is to give up the glory which he has given them by any of millions.

—The right hand commonly denotes the south, is the east does the north. For the Hebrews speak of the quarter of the world in respect of themselves having their faces turned towards the east, their backs to the west, their right hands to the south, and their left to the North. Thus the Hebrew word *Yemina*, which signifies east, stands also for the south. *Yemina* which signifies behind, marks to the west. *Yemina*, the right hand, is the South, and *Shemua*, the left hand, is the north; 1 Sam. xxxi. 2.

The Accuser was commonly in the right hand of the accused; Ps. xlii. 8; Zech. iii. 1.—To be in one's right hand, signifies to defend, protect, support; Ps. xvi. 8; Job. 33. For Davour, in Matt. vi. 2, to show what privacy we should do good works, says, "That our left hand *shukki* we know what our right hand do." Above all things we should avoid vanity and ostentation in all the things we undertake to do, and should not think that thereby we merit anything. To stretch, or spread out the hands, is sometimes a gesture that denotes mercy; Isa. lvi. 2. "I have spread out my hands all the day unto a rebellious people." I have invited them by my prophesy, and used all means to allure them to myself. So in Prov. i. 24: "I have called, and ye have refused, I have stretched out my hand, and no man regardeth."

HAND, Laying on of the—Communication of blessings or authority; Gen. xlviii. 20; Num. xxvii. 23. Also, Laying hands on a person or animal, was a solemn act of consecration to serve God; Lev. xvi. 21; Num. xxvii. 18; Acts vi. 6.

HAND join in hand, Prov. vi. 21. In the East this has been, and still is a solemn mode of taking an oath, and making an engagement. "Though the wicked form confederacies to support their power, the day of retribution will come."—*Bouthrold*.

HAND, 'stretched forth the hand,' Acts xxvi. 1. Eloner says that this was anciently regarded as an excellent expression of earnestness in a public

speaker. The eloquent Demosthenes often used the same gesture as Paul did. The ancient statues are so represented. The ancient attire favoured this. The loose and long robe was fastened with a hook or clasp on the right shoulder, thus leaving the arm at full liberty.

HAND, Giving the hand ; 2 Kings x. 15.—Giving the hand is considered as a pledge of friendship and fidelity, or a form of contract, among all nations. Mr. Bruce in his "Travels" relates that when he entreated the protection of a sheikh, the great people who were assembled came, "and after joining hands, repeated a short kind of prayer, by which they declared themselves and their children accursed, if ever they lifted their hands against me, in the till (or field,) in the desert, or on the river; or, in case that I or mine should fly to them for refuge, if they did not protect me at the risk of their lives, their families, and their fortunes, and even to the death of the last male child among them." Another striking instance occurs in Ockley's "History of the Saracens." Tetha, just before he died, asked one of Ali's men if he belonged to the emperor of the faithful: and being informed that he did, "Give me, then," said he, "your hand, that I may put mine in it, and by this action renew the oath of fidelity which I have already made to Ali."

HAND, Gen. 3. 22, & 16. 12.

Deut. 33. 3. all his saints are in thy *h.*
Exra 7. 9. good *h.* of his God upon him

8. 22. h. of our God is on them for
Job 12. 6. into whose *h.* God bringeth abundantly

Prov. 10. 4. h. of diligent—with slack *h.*
11. 21. though *h.* join in *h.* 16. 5.

12. 24. h. of diligent shall bear rule
Ja. 1. 12. who required this at your *h.*

Matt. 22. 18. bind him *h.* and foot and
John 13. 8. giving all things into his *h.*

1 Pet. 5. 6. humble under the mighty *h.* of God

Num. 11. 23. is Lord's *h.* waxed short
2 Sam. 24. 14. let us fall into *h.* of God,

Job 12. 9. h. of the Lord hath wrought all this, *Ja. 41. 20.*

19. 21. have pity for *h.* of God hath touched me

Ja. 40. 2. received of *h.* of Lord double for all

Ja. 58. 1. h. is not shortened that it cannot save

Ps. 16. 8. he is at my right hand, I shall
11. at thy right h. are pleasures for evermore

18. 35. thy right *h.* hath holden me up
48. 10. thy right *h.* is full of righteousness

78. 23. hast holden me by my right *h.*
110. 5. Lord at thy right *h.* shall strike kings

437. 6. let thy right *h.* forget her cunning

189. 10. thy *h.* shall lead and hold me
Prov. 8. 16. length of days is at her right *h.*

Ecc. 10. 2. wise man's heart at right *h.*
9. 1. wise and their work are in *h.* of

Songs 2. 6. his right *h.* doth embrace me, *8. 8.*

Matt. 5. 30. if right *h.* offend, cut it off
6. 3. let not thy left *h.* know what thy right *h.* doeth

20. 21. one on right *h.* and another on left

25. 33. sheep on right *h.* goats on left
Mark 14. 62. sitting on right *h.* of power

16. 19. sat on right *h.* of God, *Rom. 8. 34 ; Col. 3. 1 ; Heb. 1. 3, & 8. 1 & 10. 12 ; 1 Pet. 3. 22 ; Acts 2. 23, & 7. 55, 56.*

Ps. 31. 5. into *h.* I commend my spirit
145. 16. openest thy *h.* and satisfiest

Prov. 30. 32. lay thy *h.* upon thy mouth
Ecc. 9. 10. whatsoever thy *h.* findeth to do, do it with all thy might

Ja. 26. 11. when thy *h.* is lifted up they
Matt. 18. 8. if thy *h.* or thy foot offend

Acts 4. 28. to do whatsoever thy *h.* and
Gen. 27. 22. h. are the *h.* of Esau

Ex. 17. 12. Moses *h.* were heavy
Job 17. 9. hath clean *h.* shall be strong

Ps. 24. 4. hath clean *h.* and pure heart
76. 6. men of might found their *h.*

119. 73. thy *h.* have made and fashioned me

Prov. 31. 20. reacheth forth *h.* to needy
31. give her of the fruit of *h.*

Ja. 1. 15. spread forth your *h.* I will hide
Mic. 7. 3. do evil with both *h.* earnestly

Matt. 18. 8. having two *h.* or two feet, cast into fire

Luke 1. 74. delivered out of *h.* of our enemies

9. 44. delivered into *h.* of men.
John 13. 9. but also my *h.* and my head

2 Cor. 5. 1. an house not made with *h.*
Eph. 4. 23. working with his *h.*

1 Tim. 2. 8. where lifting up holy *h.*
Heb. 9. 11. tabernacle not made with *h.*

10. 31. a fearful thing to fall into *h.* of living God

Jam. 4. 8. cleanse your *h.* ye sinners
1 John 1. 1. our *h.* have *h.* word

Col. 2. 14. out the *h.* writing of ordinar.

HAND BREADTH. The hand breadth or palm, was a measure of about four inches, or the breadth of the four fingers. By this the life of

man is compared; Pa. xxxix. 5; 1 Kings vii. 26.

HANDLE. To expound; Jer. ii. 8. —To display wisdom; Prov. xvi. 20. —To write with a pen; Judges v. 14. —The term is applied to ministers; 2 Cor. iv. 2. See also Luke xxiv. 39; Col. ii. 21.

HANDKERCHIEFS, Aprons, brought from the body of Paul, which they had touched; Acts xix. 12; in themselves they had no efficacy; but were a mere sign of evidence to all concerned that Paul possessed miraculous power.

HANDMAID. One given with a daughter when married; Gen. xxix. 24. The practice is still common in the East, even by the poor; Pa. lxxxvi. 16; cxvi. 16; Prov. xii. 9; xxx. 23; Luke i. 38, 48.

HANES, Hay'-nes. —A city near the borders of Egypt; Isa. xxx. 4.

HANG. To hang a person was a penal punishment, and implied that the culprit was accursed of God; Dent. xxi. 23. Crucifixion is called "hanging;" Acts v. 30. A crucified person was considered infamous, and his death not only cruel, but degrading. But Jesus submitted to it, and became accursed in our stead. Hence we may account for the aversion of the Jews against Christianity, and perceive why the preaching of Christ crucified was to the Jews a stumbling-block; 1 Cor. i. 23.

HANGED in an oak—*Absalom*. 2 Sam. xviii. 10, or turpentine tree, *Boothroyd*. Perhaps his neck got fixed in a forked branch. Unless he had lost his helmet, his hair could not have been entangled.

HANG, Pa. 137. 2; Josh. 8. 29. *Dent.* 21. 23. *h.* is accursed, *Gal.* 3. 13. 23. *cc.* thy life shall *h.* in doubt *Job* 26. 7. *he* *h.* the earth on nothing *Mat.* 18. 6. millstone *h.* about his neck 22. 40. on thee *h.* all the law and the prophets

Heb. 12. 12. lift up hands which *h.* down

HANIEL, Han'-e-el. —A descendant of Asher, 1 Chron. vii. 39.

HANNAH, Han'-nah, *gracious*. —The wife of Elkanah, a pious Levite, and mother of Samuel, 1 Sam. i. 2.

HANNATHON, Han'-na-thon, *the gift of grace*. —A town in Palestine in the tribe Zebulun, Josh. xix. 14.

HANNIEL, Han'-ne-el, *the grace of God*. —The son of Ephod, of the tribe of Manasseh; one of the spies; Num. xxxiv. 23.

HANOCK, Hay'-nock, *dedicated*. —The son of Midian; Gen. xxv. 4. —Also, the eldest son of Reuben; Gen. xli. 9.

HANUN, Hay'-nun, *gracious, merciful*. —The son of Naaah, king of the Ammonites, who insulted David's servants by cutting off their beards and their garments. When David heard of this, he declared war against the Ammonites, and ultimately conquered them, 2 Sam. x. 1, &c. —Also the son of Seleph, Neh. iii. 13.

HAPHRAIM, Haf-ray'-im, *searching or digging*. —A city in the tribe of Issachar, Josh. xix. 19.

HAPLY. —Possibly, perhaps, per-adventure, Mark xi. 13; Acts v. 39.

HAPPEN. —To come to pass, to befall; 1 Sam. xxviii. 10; Isa. xli. 22; Rom. xi. 25.

HAPPEN, 1 Sam. 28. 10; *Isa.* 41. 22; *Rom.* 11. 25.

Prov. 12. 21. no evil shall *h.* to just
Ecc. 2. 14. that one event *h.* to them all
8. 14. *h.* according to work of
9. 11. time and chance *h.* to them all
1 Cor. 10. 11. all these *h.* for examples

HAPPY, HAPPINESS. —To have joy, comfort, peace. Or the durable possession of perfect good, unmixed with evil; or the enjoyment of pure pleasure unalloyed with pain—a state in which all our wishes are satisfied. Real happiness is spiritual, and consists in the enjoyment of the Divine favour, a good conscience, and an agreeable Christian conduct—the conformity of which to Christ's precepts and his example, yields great satisfaction.

HAPPY, I for daughters, *Gen.* 30. 13.
Dent. 33. 29. *h.* art thou, O Israel
1 Kings 10. 8. *h.* are thy men, happy are these thy servants
Job 5. 17. *h.* is man whom God corrects
Pa. 137. 5. *h.* is the man who hath his quiver full of
123. 2. *h.* shalt thou be and it be well
137. 8. *h.* he that rewardeth thee, 9.

Ps. 144. 15. *h.* people whose God is Lord
146. 5. *h.* is he that hath God of Jacob
Prov. 3. 13. *h.* is the man that findeth wisdom, 18.

14. 21. that hath mercy on the poor *h.*
16. 20. whose trusts in Lord, *h.* is he
23. 14. *h.* is man that feareth alway
29. 13. that keepeth the law, *h.* is he
Jer. 12. 1. why are they *h.* that deal treacherously

Mal. 3. 15. we call proud *h.* tempt God
John 18. 17. *h.* are ye if ye do them
Rom. 14. 22. *h.* he that condemns not himself

Jan. 5. 11. count them *h.* which endure
1 Pet. 3. 14. suffer for righteousness, *h.* are ye

4. 14. reproached for name of Christ, *h.* are ye
1 Cor. 7. 40. *h.* if she so abide

HARA, Hay'-rah, *mountainous.*—A city or district of Assyria to which the ten tribes were removed by Tiglath-pileser, 1 Chron. v. 26.

HARADAH, Har'-a-dah, *the well of great fear.*—A camp station of the Israelites in the wilderness, not far from the borders of Egypt, Num. xxxiii. 24.

HARAN, Hay'-ran, *mountainous country.*—The son of Caleb and Ephah his concubine, 1 Chron. ii. 46.—The eldest son of Terah, and brother to Abraham and Nahor, Gen. xi. 26. He was the father of Lot.—A place, called also Charran, Acts vii. 2. It stood near a small river of the same name, which flowed into the Euphrates through the north-western part of Mesopotamia. Near this town occurred the celebrated defeat by the Parthians of the Roman army under Crassus, who was slain with 20,000 of his men, A. C. 53. The place still retains its ancient name, and is peopled by a few Arabs.

HARBONA and HARBONAH, Har-bo'-nah, *his destruction.*—Servant of Ahasuerus, Esther i. 10; vii. 9.

HARD.—Difficult, sad, sorrowful, cruel, austere; Exod. i. 14; 2 Sam. iii. 39; Gen. xlii. 7, &c. Many are hardened through the deceitfulness of sin. Every feeling friendly to seriousness is destroyed; they scoff at every appearance of piety, and represent the scenes of a future world as vain dreams. "My people would not hearken to my voice, and Israel

would have none of me; so I gave them up to their own hearts' lusts, and they wandered in their own counsels," Ps. lxxxi. 11, 12. "Therefore hath he mercy on whom he will have mercy, and whom he will he *hardeneth.*" Rom. ix. 18, will become plain by a close examination of the context, beginning at ver. 18 of chap. viii., and reading to the end of the eleventh chapter; this portion of the epistle being most intimately connected. Disregarding this simple, and all but self-evident rule, some expositors have explained 1 Pet. ii. 8, as meaning that certain persons were absolutely appointed to destruction; a notion, not only contradicting the whole tenor of scripture, but also repugnant to every idea which we are there taught to entertain of the justice and mercy of God. It does not appear that God hardens men's hearts by any positive exertions of his power upon them, but by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings with which they have been before favoured, and even withdraws his Spirit from them. Compare Exod. ix. 12, with Exod. viii. 15, 32, and Gen. vi. 3. David, in the wilderness of Judea, expressed his earnest desires after the presence of God, and the pleasures of the sanctuary, saying, (Ps. lxxiii. 8,) "My soul followeth *hard* after thee;" that is, as a child goeth after the father; he does not let go the hand which hath so often preserved it from falling.

HARDEN.—"And I will *harden* Pharaoh's heart;" Exod. vii. 3. Dr. Adam Clarke thus paraphrases the scripture:—"I will permit his stubbornness and obstinacy to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God."

"And he hardened Pharaoh's heart, that he hearkened not unto them; as

the Lord had said;" Exod. vii. 13. The original should have been translated, "And the heart of Pharaoh was hardened;" as it is in verse 22. God cannot secretly influence a man's will, or suggest any wicked stubborn resolution to his mind, and then punish him for it; for it would be unjust. But God is just, and can never err.

HARD, Gen. 35. 16, 17; Ex. 1. 14, & 18. 26; 2 Sam. 13. 2; Ps. 88. 7.

Gen. 18. 14. Is any thing too *h.* for Lord

2 Sam. 3. 39. sons of Zeruah too *h.* for

2 Kings 2. 10. thou asked a *h.* thing

Ps. 60. 8. showed thy people *h.* things

Prov. 13. 15. but the way of transgressors is *h.*

Jer. 32. 17. nothing is too *h.* for thee, 27.

Matt. 25. 24. thou art a *h.* man

Mark 10. 24. how *h.* it is for them that

trust in riches to enter into the

kingdom of God

John 6. 40. this is a *h.* saying who hear

Acts 9. 5. *h.* for thee to kick, 26. 14.

2 Pet. 3. 16. things *h.* to understand

Jude 15. of all their *h.* speeches

HARDEN, Ec. 4. 21; Deut. 15. 7; Josh.

11. 20; Job 6. 10, & 39. 16.

Job 9. 4. who *h.* himself against God

Prov. 21. 29. *h.* his face

23. 14. *h.* his heart

29. 1. *h.* his neck destroyed without

Is. 63. 17. *h.* our heart from thy fear

Mark 6. 62. their heart was *h.*

Rom. 9. 18. whom he will be *h.*

Heb. 3. 8. *h.* not your hearts as in the

provocation, 15, & 4. 7; Ps. 95. 8.

3. 15. lest any be *h.* through deceit-

fulness of sin

Prov. 18. 19. a brother offended is *h.*

Jer. 5. 8. made faces *h.* than rock

Ezek. 3. 9. *h.* than flint thy forehead

Matt. 10. 8. because of *h.* of your hearts

Mark 3. 5. grieved for *h.* of their hearts

Rom. 2. 5. after thy *h.* and impenitent

heart

2 Tim. 2. 3. endure *h.* as a good soldier

HARE.—The hare in Syria is distinguished into two species, differing much in size. The largest is the Turkman hare, and chiefly haunts the plains; the other is the common hare of the desert. Both are abundant. In Lev. xi. 6, it is stated that the hare chews the cud. Bishop Colenso says he has a note from Professor Owen denying that the hare is a ruminant animal; therefore, says the Bishop, "Owen is right and Moses is wrong." This objection is as old as Aristotle, who remarked the curious circumstance that though that animal

structure of its stomach is similar to that of the ruminating animals.

"Although there may have been no genuine rumination, strictly so called (as I myself believe), yet it is plain that in Hebrew it went by the name of rumination (*Wiederkauen*, literally 'chewing again'), inasmuch as a language is not always idiomatically in agreement with nature, and the Israelites were wont to call this peculiar (munching) habit of the hare 'rumination.' The aim of a lawgiver was clearly not to fall foul of the Israelites respecting an inconvenient expression or mistake in natural history, but he adopted the word 'rumination' in the widest scope in which the [Hebrew] language received it, and told them—Notwithstanding this species of rumination, you must not eat the hare, because he does not divide the hoof."—*Michaelis*.

"The stomach of rodents is single, and the motion of the mouth, excepting when they masticate some small portion of food reserved in the hollow of the cheek, is more that of the lips; when in a state of repose the animals are engaged in working the incisor teeth upon each other. This practice is a necessary condition of their existence, for the friction keeps them fit for nibbling, and prevents their growing beyond a proper length. As hares do not subsist on hard substances, like most genera of the order, but on tender shoots and grasses, they have more cause, and therefore a more constant craving, to abrade the teeth; and this they do in a manner which, combined with the slight trituration of the occasional contents of the cheeks, even modern writers, not zoologists, have mistaken for rumination.

"The act of 'chewing the cud' and 're-chewing' being considered identical by the Hebrews, the sacred lawgiver, not being occupied with the doctrines of science, no doubt used the expression in the sense in which it was then understood. It may be added that a similar opinion, and consequent rejection of the hare as food, pervaded many nations of antiquity who derived their origin or their doctrines from a Semitic source."—*Dr. Kitto*.

"*Arnebeth*," translated *hare*, very probably means some totally different animal from our English hare; and it must not be forgotten that the LXX translate the word by one which both

Aristotle and Pliny seem to regard as describing an animal different from the hare. Dr. Colenso will find the above statements published, many years ago, by the learned Dr. Harris, in his "Natural History of the Bible." "It is very likely," says Dr. A. Clarke, "that different species of these animals may be included under the general terms, *shaphan* and *arnebeth*, for some travellers have observed that there are four or five sorts of these animals, which are used for food in the present day in those countries. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedgehog*, may be intended under the word *shaphan*."

HAREPH, Hay'-ref.—A son of Caleb, and father of Beth-Gader; 1 Chron. ii. 51.

HARETH, Hay'-reth, *liberty*.—A forest in Judea, to which David fled from Saul, 1 Sam. xxii. 5.

HARHAI AH, Ha-ra-i'-ah.—A goldsmith, Neh. iii. 8.

HARHAS, Har'-has.—A keeper of king Josiah's wardrobe, 2 Kings xxii. 14.

HARHUR, Har'-hur, *the heat of liberty*.—One whose sons were of the order of the Nethinims, Ezra ii. 51.

HARIM, Hay'-rim.—Persons belonging to the sacerdotal families, Ezra ii. 39.—A chief who returned from the captivity; Ezra ii. 32.

HARIPH, Hay'-rif.—A returned captive, Neh. vii. 24.

HARLOT, or **PROSTITUTE**, is the name of an abandoned woman, but it is used for a nation of idolaters, Isa. i. 21; Ezek. xvi. 15. The original also means an innkeeper, Josh. ii. 1; 1 Kings iii. 16. It was applied to the wicked conduct of the Israelites in departing from God; Isa. i. 21.—Also the most infamous sinners; Matt. xxi. 13. Rahab who received into her house, and concealed the spies, is called an harlot. But the term *zonah* should be translated *tavern* or *inn-keeper* or *hostess*. These spies were undoubtedly the most confidential persons selected by Joshua for the purpose, and their errand involved the greatest consequences. How

could they therefore go to lodge with a woman of ill-fame? No; they went to a tavern kept by her. A further proof is that Rahab was actually married to *Salmon*, a Jewish prince; Matt. i. 5. And is it probable that a prince of Judah would have married a prostitute? Deut. xxiii. 17, 18; Heb. xi. 31.

HARLOT'S Houses, in prophetic language, places for idolatry; Jer. v. 7.

HARLOT, Gen. 34. 31; Josh. 2. 1; Judg. 11. 1; Prov. 7. 10; Isa. 1. 21, & 23. 15.

Jer. 2. 30. play the *h. s.* 1, 6, 8; Ezek. 16. 15, 16, 41; Hos. 2. 5, & 4. 15.

Matt. 21. 31. *h.* go into kingdom of God before. 32.

1 Cor. 6. 16. joined to *h.* is one body
Heb. 11. 31. by faith *h.* Rahab perished not

Jam. 2. 25. was not Rahab *h.* justified
Rev. 17. 5. mother of *h.* abomination

HARM, Damage, mischief, detriment; Gen. 31. 52; 1 Sam. 26. 21; Gen. 31. 52; Acts 28. 5.

1 Chr. 16. 22, and do my prophets no *h.*
Ps. 105. 15; Prov. 3. 30; Jer. 39. 12.

1 Pet. 3. 13. who is he that will *h.* you
HARMLESS, Matt. 10. 16; Phil. 2. 15.

Heb. 7. 26. holy *h.* undefiled separate

HARNEPHER, Har'-ne-fer.—A descendant of Asher, 1 Chron. vii. 31.

HARNESS.—Armour for a person or horse; 2 Chr. ix. 24; Jer. xlvi. 4. According to paintings found in Egyptian tombs, and the figures on ancient sculptures, the harness of the horses and chariots were much like ours. Hence we read of *bridles and bits*; Isa. xxxvii. 29; Jas. iii. 3. The word sometimes means armour; 1 Kings xx. 11.

HARNESSES.—"And the children of Israel went up harnessed out of the land of Egypt." Exod. xiii. 18. The children of Israel were not armed when they left Egypt. But when they had crossed the Red Sea, it is probable that many did arm themselves with the arms taken from the dead bodies of the Egyptians which were miraculously cast upon the shore. See Exod. xxx. 31. "*Went up harnessed.*" The word *harnessed* simply refers to that orderly or well-arranged manner in which the Israelites commenced their journey from Egypt. For to arrange, array, or set in order,

seems to be the meaning of the word, *chamash*. But for the observance of this *order*, thousands of men, women, and children, must have been trodden to death.

HAROD, Hay'-rod, *fear, a well*.—A well near which Gideon and his troops pitched, Judges vii. 1.—The birth-place of Elikah and Shammah, two of David's valiant men, 2 Sam. xxiii. 25.

HAROEH, Har'-o-eh.—Son of Shobek, 1 Chron. ii. 52.

HAROSHETH, Har'-o-sheth, *agriculture*.—A city supposed to be near Hazor, north of Canaan, called afterwards Upper Galilee, or Galilee of the Gentiles, Judges iv. 2. It was an asylum for persons of various nations, who had been expelled from their own country, or who were engaged in commerce.

HARP.—A musical instrument of nearly a triangular figure, held upright between the legs of the person that plays it. This instrument was in use before the flood, and is said to have been invented by Jubal, the son of Lamech, Gen. iv. 21. David excelled greatly in performing upon the harp, and by its music frequently dispossessed Saul of his melancholy, 1 Sam. xvi. 16, 23. It was a favourite instrument among the Hebrews, whose pitiable state during the captivity is beautifully described by "hanging their harps upon the willows," Psalm cxxxvii. 2. It seems to have formed a part of the instrumental music in the temple of Solomon, 1 Kings. x. 12; 2 Chron. ix. 11. "Praise the Lord with *harp*: sing unto him with psalter, and an instrument of ten strings," Psalm xxxiii. 2.

HARSHA, Har'-shah, *workmanship or a wood*.—Head of a family that returned from captivity; Ezra ii. 52.

HART.—The stag, or male deer, allowed to be eaten by all; Deut. xii. 15; 1 Kings iv. 23; Ps. xlii. 1. Mr. Good observes that "the hind and roe, the hart and antelope, have ever been esteemed in the East for the voluptuous beauty of their eyes, the elegance of their form, and their

graceful action. They therefore are representative of persons possessing any of these respective qualities.

In 2 Sam. i. 19, Saul is denominated 'the roe of Israel;' and in verse 18 of the ensuing chapter, we are told, that 'Asahel was as light of foot as a wild roe.' A phraseology perfectly synonymous with the epithet 'swift-footed,' which Homer has so frequently bestowed upon his hero Achilles. Thus again, Lam. i. 6, "Her princes are like harts which find no pasture; they are fled without strength before their pursuers." And further, in a passage more similar still to the present, [Song ii. 9,] is that, Hab. iii. 19, "The Lord Jehovah is my strength; he will make my feet like hinds' feet."

HARUM, Hay'-rum.—Son of Cuz, 1 Chron. iv. 8.

HARUMAPH, Ha-rew'-maf, *destruction*.—One who returned from the captivity, Neh. iii. 10.

HARUPHITE, Ha-rew'-fite.—One of David's brave officers, 1 Chr. xii. 5.

HARUZ, Hay'-ruz.—The grandfather of king Ammon, 2 Kings xxi. 19.

HARVEST implies not only the seasons for reaping corn, but also the produce itself. So it means, Gen. viii. 22. Harvest began in March, and ended about the middle of May, or beginning of June. The season was one of hard labour, but of great joy, so that the *joy of harvest* became proverbial. In the first fortnight of this season, the *latter rains* are frequent, but cease towards the end of April, when the sky is generally fair and serene. In the plain of Jericho the heat of the sun is excessive, though in other parts of Palestine the weather is most delightful; and on the sea-coast the heat is tempered by morning and evening breezes from the sea. As the harvest depends on the duration of the rainy season, the *early* or autumnal rains, and the *latter* or spring rains, are absolutely necessary to the support of vegetation, and were consequently objects greatly desired by the Israelites and Jews. These rains, however, were always

chilly, (Ezra x. 9; Song ii. 11,) and often preceded by whirlwinds (2 Kings iii. 16, 17,) which raised such quantities of sand as to darken the sky, or, in the words of the sacred historian, to make 'the heavens black with clouds and wind;' 2 Kings xviii. 45.

Any time of gainful labour is called *harvest*; hence a "sleeper in harvest causeth shame" to himself and friends. Prov. x. 5. A people ripened by sin for destruction, are likened to a harvest ready for the sickle of God's vengeance, Isa. xviii. 5; Joel iii. 13; Rev. xiv. 15. A remarkable time of success of the gospel is called harvest, Matt. ix. 37, 38; John iv. 35. The day of judgment is likened to a harvest; when all things shall be ripe for the final gathering; Matt. xiii.

HARVEST, Gen. 8. 22. & 30. 14.

Ex. 34. 21. in *A*. thou shalt rest

Is. 9. 3. Joy before thee according to joy of *A*.

Jer. 5. 24. reserveth appointed weeks of the *A*.

8. 20. *A*. is past and summer ended and we are not saved

51. 33. *A*. shall come; Joel 3. 13;

Matt. 9. 37. *A*. plenteous

38. pray the Lord of *A*.

13. 39. *A*. end of the world

Rev. 14. 15. *A*. of earth is ripe; Joel 3. 13.

HASADIAH, Has-a-dy'-ah, *the mercy of the Lord*.—The son of Zerubabel; 1 Chron. iii. 20.

HASENUAH, Has-e-new'-ah—A descendant of Benjamin; 1 Chron. ix. 7.

HASHABIAH, Hash-a-by'-ah, *the estimation of the Lord*.—The son of Amaziah, the Levite; 1 Chron. vi. 45.—The son of Jeduthun; 1 Chron. xxv. 3, 19.—The ruler of half the country of Keilah; Neh. iii. 17.

HASHABNAH, Hash-ab'-nah, *silence of the Lord*.—One of the order of the Levites; Neh. x. 25.

HASHABNIAH, Hash-ab-ny'-ah. One that builded the wall of Jerusalem; Neh. iii. 10.

HASHBADANA, Hash-bad'-a-nah. One that was at Ezra's left hand when he read the law; Neh. viii. 4.

HASHEM, Hay'-shem.—A Gizonite of Canaan; 1 Chr. xi. 34.

HASHMONAH, Hash'-mo-nah,

diligence.—A station of the Israelites in the wilderness; Num. xxxiii. 29.

HASHUB, Hay'-shub, *esteemed or numbered*.—One who signed the covenant with Nehemiah; Neh. iii. 11.

HASHUBAH, Ha-shu'-bah, *estimation or thought*.—A descendant of David; 1 Chron. iii. 20.

HASHUM, Hay'-shum.—He and his descendants returned from Babylon; Neh. vii. 22.

HASHUPHA, Ha-shu'-fah.—The son of Zerubbabel; Neh. vii. 46.

HASSENAAH, Has-se-nay'-ah.—His sons erected the fish-gate at Jerusalem; Neh. iii. 3.

HASTE, 'I said in mine *haste*,' &c. "in my agitation;" Ps. xxxi. 22; cxvi. 11.

HASTE. 'He that believeth shall not make *haste*,' Isa. xxviii. 16. Shall not be thrown into any tumult of passion, hurry or terror, or agony and torture of despair, through the disappointment of his hope, &c. He shall not be ashamed—he shall not be confounded, as Peter and Paul express it;—he shall not have cause to flee in agitation and dismay, as if he saw indications of the foundation giving way, and danger were at hand. The idea is taken from a person alarmed, and fleeing to a place of safety.

Imagine a man on whose house the tempest beats; he sees the foundation is frail, and the building must fall; he rushes out with great impetuosity to reach a place of refuge.—But the foundation of the church shall never be shaken, and God's people will be safe amid all earthly storms, and the attacks of all spiritual foes; 1 Pet. ii. 6; Rom. ix. 33.

HASTE, Ex. 12. 11, 33; Is. 52. 12.

Ps. 31. 22. I said in my *A*. 116. 11.

88. 22. make *A*. to help me, 40. 13. &

70. 1. 5, & 71. 12, & 141. 1.

119. 60. I made *A*. and delayed not to

keep commandments

Songs 8. 14. make *A*. my beloved

Is. 23. 16. believeth shall not make *A*.

49. 17. thy children shall make *A*.

Ps. 16. 4. *A*. after another god

Is. 5. 19. let him *A*. his work that we

60. 22. I the Lord will *A*. it in his time

Jer. 1. 12. I will *A*. my word to perform

Prov. 14. 29. that is, *A*. of Spirit; Eccl.

7. 9.

21. 5. thoughts of *h.* only to want
 29. 20. *h.* in words more hope of a fool
 20. 21. inheritance gotten *h.* not
 blessed

HASUPHA, Ha-su'-fah.—His descendants were Nethinims; Ezra ii. 43.

HATACH, Hay'-tak, *He that strikes*.—Chamberlain to king Ahasuerus; Esther iv. 6.

HATE, 'not his father and mother,' Luke xiv. 26. In the Hebrew idiom it has merely a figurative sense, equivalent to loving less one object than another, or there would be a violation of the fifth commandment. See Mal. i. 2, 3; Gen. xxix. 30, 31; Deut. xxi. 15—17.

HATE, Gen. 24. 60; Deut. 21. 15.

Lev. 19. 17. shalt not *h.* thy brother in heart

Deut. 7. 10. repay him that *h.* him

1 Kings 22. 8. I *h.* him, for he never

Ps. 68. 1. let them that *h.* him flee

97. 10. ye that love the Lord *h.* evil

119. 104. I *h.* every false way, 128.

118. I *h.* vain thoughts

163. *h.* lying

189. 21. do not I *h.* them that *h.* thee

Prov. 8. 13. fear of Lord is to *h.* evil

86. all they that *h.* me love death

Jer. 44. 4. this abominable thing that I *h.*

Amos 5. 10. they *h.* him that rebuketh

15. *h.* the evil and love good

Mic. 3. 2. who *h.* the good and love evil

Luke 14. 26. and *h.* not his father and

his mother

John 7. 7. world cannot *h.* you but me it

15. 18. if world *h.* you it *h.* me before

Rom. 7. 15. what I *h.* that do I

1 John 3. 18. marvel not if world *h.* you

Rev. 2. 6. deeds of Nicolaitanes, which

I *h.* 15.

17. 16. these shall *h.* the whore

Prov. 1. 29. for they *h.* knowledge

6. 12. and say how have I *h.* instruc-

Is. 66. 5. your brethren that *h.* you said

Mal. 1. 3. I *h.* Esau; Rom. 9. 13.

Matt. 10. 22. shall be *h.* of all men;

Mark 13. 13; Luke 21. 17.

Luke 19. 14. his citizens *h.* him

John 15. 24. *h.* me and my Father, 18.

Eph. 5. 29. no man ever *h.* his own flesh

Rom. 1. 30. backbiters *h.* of God

2 Sam. 19. 6. *h.* friends and lovest

Ps. 5. 6. *h.* all workers of iniquity

60. 17. seeing thou *h.* instruction, and

Ez. 23. 5. as of him that *h.* thee lying

Prov. 13. 24. spareth the rod *h.* his son

John 12. 25. *h.* his life in this world

1 John 2. 9. *h.* his brother is in dark-

ness, 11, & 3. 15, & 4. 20.

Ez. 18. 21. *h.* covetousness

Tit. 3. 3. *h.* and *h.* one another

Jude 23. *h.* even the garment spotted

by the flesh

HATHATH, Hay'-thath.—A descendant of Judah; 1 Chron. iv. 13.

HATIPHA, Hat-ty'-fah.—His children were of the order of the Nethinims; Ezra ii. 54.

HATITA, Hat-te'-tah.—His descendants were Nethinims; Ezra ii. 42.

HATIL, Hat'-til.—One whose children were servants to Solomon; Ezra ii. 57.

HATFUSH, Hat'-tush.—A descendant of David; 1 Chron. iii. 22.

HAUGHTY. Proud, lofty; 2 Sam. 22.

28. "Thine eyes are upon the

haughty," &c. The word describes

the disposition; Prov. 16. 18—the

heart; Prov. 18. 12—the daughters

of Zion; Is. 8. 16—the acornier;

Prov. 31. 24—the inhabitants of

the earth; Is. 24. 4—a righteous

person; Ps. 131. 1. See also Zeph.

8. 11; haughtiness; Is. 2. 11, 17;

13, 11; 16. 6.

HAURAN, Haw'-ran.—A district between Tiberias and Damascus; Ezek. xlvii. 16, 18. Some suppose it to be the same as Ituræa; Luke iii. 1.

HAVEN. A port where ships are sheltered from the sea; Gen. xlii. 13; Acts xxvii. 8.

HAVILAH, Hav'-e-lah, land of, *painful bearing*.—Havilah, son of Cush, according to Bochart, peopled the country where the Tigris and Euphrates unite and discharge themselves together into the Persian Gulf. This probably is the land of Havilah, which extended to Shur over against Egypt. The Ishmaelites inherited this territory; for it is said, "They dwelt from Havilah unto Shur, that is before Egypt, in the way that leadeth towards Assyria; Gen. x. 7; xxv. 18; 1 Sam. xv. 7. Relative to the exact position of this country geographers are not however agreed.

HAVILAH. "And they dwell from Havilah unto Shur, &c., and he died in the presence of all his brethren," Gen. xxv. 18.—This translation is wrong, in introducing Ishmael into the description of the district occupied by his descendants, after the narration of his death, ver. 17; and stating that he died "in the presence of all his brethren." The original text is sufficiently

intelligible. After having related the death of Ishmael, the writer points out the territory occupied by his descendants, and then he adds, "*It* (the *lot* or territory) *fell* (or was divided to him) in the presence of all his brethren." Compare Josh. xxii. 4. This corresponded exactly to the promise of God, ch. xvi. 12, "He shall dwell in the presence," &c. Hence the prediction was fulfilled.

HAVOTH-JAIR, Hav'-oth-jay'-ir, *villages that enlighten*.—Villages in the land of Gilead, which Jair, the son of Manasseh, conquered and took; they belonged to the half-tribe of Manasseh; Num. xxii. 41.

HAWK, a well-known bird, of which there are nine other principal species, viz. falcons, goshawks, sparrow-hawks, &c. The hawk is a remarkably quick-sighted animal, very ravenous and courageous. It was declared unclean by the law; Lev. xi. 16; Deut. xiv. 15.

HAY and STUBBLE, erroneous doctrines. A Christian congregation is represented by St. Paul under the similitude of a building; its ministers are the architects, some of whom lay the foundation on which others build; some erect a superstructure of gold and silver; others of wood, hay and stubble. The sense concealed under the allegory is apparent: a Christian congregation is instructed by teachers, some of whom communicate the first principles, others impart further knowledge; some deliver good and useful things, such as at that time prevailed in the Corinthian church. "Wood, hay, stubble," 1 Cor. iii. 12.

HAZAEI, Haz'-a-el, *seeing*.—One of the officers of Benhadad, king of Syria, whom Elijah was commanded to anoint as king; 1 Kings xix. 15, 16. Hazael had been sent by Benhadad to inquire of Elisha whether he should recover? The prophet, foreseeing his cruelty, wept; Hazael inquired the cause; which, when he knew, he could not think it possible such barbarity should lurk in his heart. The Lord, said Elisha, hath revealed to me, that thou shalt be the king of

Syria. Hazael returned to the king his master, and told him he would recover. The next day, he spread over the king's face, or person, a cloth dipped in water, which might, perhaps, have been recommended as a cure for the disorder. However, Benhadad immediately died, and Hazael usurped the throne. The whole circumstances lead us to think that Hazael suffocated his master, that he might ascend the throne; he was guilty of many other great cruelties; 2 Kings viii. 8—13.

HAZARHADDAR, Haz'-zar-ad'-dar.—A boundary of Canaan; Num. xxxiv. 4.

HAZAR-ENAN, Haz'-zar-e'-nan.—A boundary of Canaan; Num. xxxiv. 9.

HAZAR GADAH, Haz'-zar gad'-dah, *imprisoned*.—A city of Palestine; Josh. xv. 27.

HAZAR-HATTICON, Haz'-zar-hat'-te-kon.—A place in upper Egypt; Ezek. xlvii. 16.

HAZARMAVETH, Haz'-zar-may'-veth, *court of death*.—The third son of Joktan; Gen. x. 26.

HAZAR-SHUAL, Haz'-zur-shu'-al, *wolf's house*.—A city in the tribe of Simeon; Josh. xv. 28.

HAZUR-SUSAH, Haz'-zur-su-sah. A city in Palestine; Josh. xix. 5.

HAZUR-SUSIM, Haz'-zar-sew'-sim.—A city in Simeon; 1 Chron. iv. 31.

HAZELELPONI, Haz'-zel-el-po'-ny, *shade*.—A woman of the posterity of Judah; 1 Chron. iv. 3.

HAZERIM, Ha'-ze-rim.—The ancient habitation of the Hivites; Deut. ii. 23.

HAZEROTH, Ha'-ze-roth, *villages, court*.—An encampment of the Israelites in the wilderness; Num. xi. 35.

HAZEON-TAMAR, Haz'-e-zon Tay-mar.—The same as ENGEDI, (which see,) Gen. xiv. 7.

HAZIEL, Haz'-ze-el.—Son of Shimei; 1 Chron. xxiii. 9.

HAZO, Haz'-zo.—A son of Nahor; Gen. xxii. 22.

HAZOR, Haz'-zor, *court, hay*.—The name of a city in the tribe of

Judah; Josh. xv. 23.—Also a city in the tribe of Naphtali; Josh. xix. 36. This was probably the capital of king Jabin, which Joshua took from him after the great battle in which he defeated him; Josh. xi. 1, 10—13. Joshua destroyed it, and it seems to have been rebuilt by Solomon; 1 Kings ix. 15. It was a place of great importance, as indicated by the remarkable prophecy; Jer. xlix. 28—33.

HEAD. The understanding or governing principle in man; Isa. i. 6; Dan. ii. 28. Chief of a people; Mic. iii. 1, 9, 11. The metropolis of a country; Isaiah vii. 8, 9.—It sometimes signifies the whole man; Prov. x. 6; Ezek. ix. 10.—Also, the life; Dan. i. 10.—The “head” of the serpent, means the power, policy, and works of Satan, which the Lord was delegated to destroy. The head deprived of hair, was a token of grief; Amos viii. 10.—The “head anointed” was expressive of joy; Eccles. xix. 8.—The shaking of the head, indicated contempt; Isa. xxxvii. 22.

Head means a person that hath rule and pre-eminence over others. Thus God, is the head of Christ, as Mediator; from whom he derives all his dignity and authority; Christ is the only spiritual head of his church, both in respect of eminence and influence; he communicates life, motion, and strength to every believer. Also the husband is the head of his wife, because by God's ordinance he is to rule over her; Gen. iii. 16.—Also in regard of pre-eminence of sex; 1 Peter iii. 7, and excellency of knowledge; 1 Cor. xiv. 35. The apostle mentions this subordination of persons in 1 Cor. xi. 3.

HEAD is sick, and heart faint; Isa. i. 5. The idea is taken from the diseased or wounded condition of the human body; the head and heart, the two noblest parts of it, represent the state of the body politic.

HEAD, Gen. 2. 10, & 40. 13.

Gen. 3. 15. It shall bruise thy h.

49. 28. blessings on h. of him separate from his brethren, Deut. 33. 16.

Jeru. 9. 6. iniquity increased over our h.

Ps. 38. 4. iniquity gone over my h.
Prov. 16. 31. hoary h. is crown of glory
20. 29. beauty of old men is gray h.
Ecc. 2. 14. wise man's eyes in his h.
9. 8. let h. lack no ointment
Songs 5. 2. my h. is filled with dew
11. his h. is most fine gold locks
Is. 1. 5. whole h. is sick and heart faint
6. from sole of foot to crown of his h.
Jer. 9. 1. O that my h. were waters
48. 37. every h. shall be bald, and
Ezek. 9. 10. recompense way on h. 16. 43.
Dan. 2. 28. visions of thy h. on thy bed
88. thou art this h. of gold. 32.
Zech. 4. 7. bring forth h. stone of it
Matt. 8. 20. not where to lay his h.
14. 8. give me the h. of John Baptist
Rom. 12. 20. coals of fire on h. Pr. 25. 22.
1 Cor. 11. 3. h. of man is Christ, h. of woman is man, h. of Christ is God
4. h. covered dishonoureth h. 5.
Eph. 1. 22. gave him to be h. over all
4. 15. grow up in all to h. even Christ
5. 23. husband h. of wife, Christ of the church
Col. 1. 18. he is h. of the body, 2. 19.
Rev. 19. 12. on his h. many crowns
Ps. 24. 7. lift up your h. O ye gates, 9.
Is. 35. 10. everlasting joy on their h. 51. 11.
Luke 21. 28. lift up your h. for day of
Rev. 13. 1. seven h. and ten horns
HEADLONG, Job 5. 13; Luke 4. 29; Acts 1. 18.
2 Tim. 3. 4. h. high-minded

HEAD-BANDS, Isa. iii. 20.—These, according to later interpreters, refer to zones or girdles, which appear to have been in ancient times, what some are now, very rich in texture, studded with gold, and ornamented with very precious stones.

HEAL.—To cure the afflictions of the body; Matt. iv. 24.—To forgive sin, and restore the soul to the favour of God; Ps. ciii. 3.—False, ineffectual doctrine and preaching; Jer. vi. 14.—To realize the efficacy of the tree of life; Rev. xxii. 2. Beneath the shade of the tree of life no disease shall ever afflict the nations of the saved, but perpetual health shall flourish among them; Zech. xiv. 11.

HEAL her now, O God, Num. 12. 13.

Deut. 32. 39. I wound, I h. and I kill

2 Chr. 7. 14. I will h. their land

Ps. 6. 2. h. me for my bones are vexed

41. 4. h. my soul for I have sinned

60. 2. h. breeches for the land shaketh

Is. 57. 18. I've seen way and I'll h. him

Jer. 8. 22. I will h. your backslidings,

Hos. 14. 4.

17. 14. h. me and I shall be h.

Hos. 6. 1. hath torn and he will h. us

Luke 4. 18. h. the broken-hearted

23. ye will say to me, physician, **A** thyself
John 12. 40. converted, and I should **A**.
2 Chr. 30. 20. Lord **A**. the people
Ps. 30. 2. I cried and thou hast **A**. me
107. 20. sent his word and **A**. them
Isa. 6. 10. convert and be **A**. *Acts* 28. 27.
 53. 5. with his stripes we are **A**. *1 Pet.*
 2. 24.
Jer. 6. 14. **A** hurt of daughter, 8. 11.
 15. 18. wound incurable, refuseth to
 be **A**.
Hos. 7. 1. when I would have **A**. Israel
Matt. 4. 24. he **A**. them, 12. 15, & 14. 14.
Heb. 12. 13. let it rather be **A**.
Jam. 5. 16. pray that ye may be **A**.
Rev. 13. 3. his deadly wound **A**.
Ez. 15. 26. I am the Lord that **A**. thee
Ps. 103. 3. who **A**. all thy diseases
 147. 3. he **A**. broken in heart
Isa. 80. 26. Lord **A**. stroke of their wound
Jer. 14. 19. looked for a time of **A**.
 80. 13. thou hast no **A**. medicine
Mat. 4. 2. with **A**. in his wings
Matt. 4. 23. **A** all manner of sicknesses;
Matt. 19. 25.
1 Cor. 12. 9. to another gifts of **A**.
Rev. 22. 2. leaves are for **A**. of nations
HEALTH, *Ps.* 42. 11. **A**. of my counte-
 nance, 43. 5.
 67. 2. thy saving **A**. among all nations
Prov. 3. 8. it shall be **A**. to thy navel
 12. 18. the tongue of wise is **A**.
Jer. 8. 15. looked for a time of **A**.
 80. 17. I will restore **A**. and **A**. thee
HEAP coals, *Prov.* 25. 22; *Rom.* 12. 20.
Deut. 32. 23. I will **A**. mischiefs on them
Job 36. 13. hypocrites in heart **A**. up
 wrath
Ps. 39. 6. he **A**. up riches and knowledge
2 Tim. 4. 3. **A**. to themselves teachers
Jam. 5. 3. ye have **A**. treasures
Judg. 15. 16. **A**. on **A**. with the jaw-bone

HEAR.—To receive sounds by the
 ear. Also to understand and to obey;
Isa. lv. 3; *John* viii. 47; x. 27.—To
 hear the word of God means a mere
 listening without laying it to heart;
Matt. xiii. 19. God is said to hear
 prayer, when he grants our requests;
Ps. cxvi. 1; *John* ix. 31.

HEAR, *Gen.* 21. 6, & 23. 6.
Deut. 80. 17. if heart turn away not **A**.
1 Kings 8. 30. **A**. thou in heaven
2 Kings 19. 16. bow down thine ear and **A**.
2 Chr. 6. 21. **A**. from thy dwelling-place
Job 5. 27. **A**. it and know it for thy good
Ps. 4. 1. **A**. my prayer, 89. 12, & 54. 2, &
 51. 1, & 84. 3, & 102. 1, & 143. 1;
Dan. 9. 17. 19.
 4. 3. Lord will **A**. 17. 16, & 145. 19;
Zech. 10. 6.
 10. 17. wilt cause thy ear to **A**.
 51. 3. cause me to **A**. joy and gladness
 59. 7. who say they doth **A**. 10. 11.
 —66. 16. come and **A**. all ye that fear **G**.
 115. 6. ears but they **A**. not

Prov. 19. 27. cease to **A**. instruction that
Ecc. 5. 1. be more ready to **A**.
Songs 2. 14. let me **A**. thy voice, 8. 13.
Isa. 1. 2. **A**. O heavens and give ear O
 earth
 6. 10. lest they **A**. with ears, *Deut.* 29. 2.
 55. 3. **A**. and your soul shall live
Matt. 10. 27. what ye **A**. in the ear that
 preach ye
 13. 17. to **A**. those things ye **A**.
 17. 5. this is my beloved Son, **A**. ye
 18. 17. if he neglect to **A**. them
Mark 4. 24. take heed what ye **A**.
 83. spake word as they were able to **A**.
Luke 8. 18. take heed how ye **A**.
 16. 29. Moses and prophets, let them
A. them
John 5. 25. they that **A**. shall live
Acts 10. 33. to **A**. all things commanded
 of God
Jam. 1. 19. let every man be swift to **A**.
Rev. 2. 7. let him **A**. what spirit saith
 to churches, 3. 6, 13, 23.
 3. 20. if any **A**. my voice and open door
HEARD, *Ez.* 2. 24. God **A**. their groaning
Ps. 6. 8. Lord hath **A**. my supplication
 10. 17. hast **A**. desire of humble, 34. 6.
 34. 4. I sought the Lord and he **A**. me
 61. 5. thou hast **A**. my vows, 116. 1.
 68. 19. verily God hath **A**. me, 18. 6.
 118. 21. I will praise for thou hast **A**.
 120. 1. I cried to the Lord and he **A**.
Isa. 40. 23. hast thou not **A**. and hast thou
 not known
 64. 4. from the beginning men have
 not **A**.
Jer. 3. 6. I **A**. and **A**. but they
Jonah 2. 2. I cried to Lord and he **A**. me
Mat. 3. 16. Lord **A**. and **A**.
Matt. 6. 7. be **A**. for much speaking
Luke 1. 13. thy prayer is **A**. and thy wife
John 3. 32. what he hath seen and **A**.
 8. 6. wrote as though he **A**. them not
Rom. 10. 14. of whom they have not **A**.
1 Cor. 2. 9. eye not see nor ear **A**.
Phil. 4. 9. what **A**. and seen in me do
Heb. 4. 2. with faith in them that **A**. it
 6. 7. he was **A**. in that he feared
Jam. 5. 11. ye **A**. of patience of Job
Rev. 3. 3. remember how hast **A**. and
 hold fast
Ez. 3. 7. I have **A**. their cry
 6. 5. I have **A**. their groaning, *Acts*
 7. 84.
 16. 12. I have **A**. their murmurings,
Num. 14. 27.
1 Kings 9. 3. I have **A**. thy prayer and
 supplication; *2 Kings* 19. 20, & 20.
 5, & 22. 19.
Job 42. 5. I have **A**. of thee by the **A**.
Isa. 49. 8. in acceptable time have I **A**.
 thee, *2 Cor.* 6. 2.
Jer. 31. 18. I have **A**. Ephraim bemoan-
 ing himself
Ps. 65. 2. thou that **A**. prayer
John 11. 42. knew thou **A**. me always
1 Sam. 3. 9. speak Lord, for thy ser-
 vant **A**.
Prov. 8. 34. blessed is the man that **A**.
Matt. 7. 24. whoso **A**. those sayings of
Luke 10. 16. he that **A**. you **A**. me

John 9. 51. God h. not sinners but h.
1 John 5. 44. ask according to his will
be h.

Rev. 22. 17. let him that h. say come
Rom. 2. 13. not h. but doers of
Eph. 4. 29. minister grace unto the h.
James 1. 22. be doers of word not h.
23. a h. of word and not a doer
25. not forgetful h. but a doer blessed
Job 42. 5. of thee by h. of ear
Prov. 20. 12. h. ear and seeing eye
28. 9. turneth his ear from h. of law
Matt. 8. 14. A. they h. not, Acts 21. 26.
Rom. 10. 17. faith comes by h. and h. by
Heb. 5. 11. seeing ye are dull of h.
2 Pet. 2. 8. in seeing and h. vexed
HEARKEN to his voice, *Deut. 28. 15.*
Deut. 28. 1. if thou h. diligently, 30. 10.
1 Sam. 15. 22. better to h. than fat of
Ps. 81. 11. my people would not h. to
103. 20. angels A. to voice of his word
Is. 46. 12. A. unto me ye stout-hearted
51. 1. h. unto me ye that follow right
55. 2. A. diligently, eat that which is
good, and delight

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. The latter application is very common in Scripture; *Dent. v. 29; Luke i. 17; Exod. xxxvi. 2; Hosea vii. 11; Matt. xiii. 15; Luke xxiv. 25.* The Lord Jesus Christ, who demonstrated his Godhead on many occasions, by searching the heart, declares that from the heart of man proceeds every evil. *Matt. xv. 18.* As the great evil which corrupts and defiles the heart is unbelief, so the only purifier of the heart mentioned in the Scripture is *faith*; *Acts xv. 9*; "With the heart man believeth unto righteousness;" that is, sincere and saving faith engages the affections; *Rom. x. 10.* This is called the "righteousness of faith." *Rom. iv. 13.* *Heart* sometimes means the centre of a thing, or place; *Ezek. xxvi. 4; Ps. xli. 2; Matt. xii. 40.*—*To want heart* means to lack understanding.

HEART, *Ec. 28. 30, & 35. 5.*

1 Sam. 1. 13. she spake in her h. only
10. 9. God gave him another heart
16. 7. but Lord looketh on the h.
24. 6. David's h. smote him after he
1 Chr. 16. 10. let h. of them rejoice
that seek the Lord; Ps. 105. 3.
22. 19. set your h. to seek the Lord
2 Chr. 17. 6. his h. was lifted up in ways
of the Lord
30. 19. prepares his h. to seek God of
Ps. 22. 26. your h. shall live for ever,
34. 18. Lord nigh to them of broken h.

Ps. 37. 31. the law of his God is in his h.
51. 17. a broken and contrite h. Is.
66. 2.

64. 6. and the thought and h. is deep
78. 37. their h. was not right with him
112. 7. his h. is fixed trusting in Lord
Prov. 4. 23. keep thy h. with all diligence
10. 20. A. of wicked is little worth
16. 9. a man's h. deviseth his way but
27. 19. h. of man answers to man
Ecc. 7. 4. h. of wise in house of mourning
10. 2. wise man's h. at his right hand,
but a fool's h. is at his left hand
Songs 8. 11. in day of gladness of his h.
Is. 6. 10. make the h. of this people fat
67. 15. to revive heart of contrite ones
Jer. 11. 20. triest the reins and h. 17. 10
12. 11. no man layeth to h. Is. 42. 25
17. 9. h. is deceitful above all things
24. 7. I will give them a h. to know me
32. 39. I will give them one h. Ezek.
11. 16.

Lam. 3. 41. lift up our h. with hands
Ezek. 11. 19. take stony h.—give A. of
flesh

18. 31. make ye new h. and new spirit
36. 26. new h. take stony h. and give
h. of flesh

Joel 2. 13. rend your h. not your garments

Mal. 4. 6. turn A. of fathers to children

Matt. 6. 21. there will your h. be also

12. 34. out of abundance of A. mouth

speareth

35. out of treasure of h. Luke 6. 45.

15. 19. out of h. proceedeth evil,

Matt. 7. 21.

Luke 2. 19. pondered them in her h. 51.

24. 25. O fools and slow of h. to believe

32. did not our h. burn within us

John 14. 1. let not your A. be troubled,

27

Acts 5. 38. were cut to the A. 7. 54.

11. 23. with purpose of A. they cleave

to the Lord

13. 22. found man after my own h.

Rom. 10. 10. with the h. man believeth

1 Cor. 2. 9. nor entered into h. of man

2 Cor. 3. 3. in fleshy tables of the A.

1 Pet. 8. 4. in hidden man of h.

1 John 3. 20. if h. condemn us God is

greater than our h.

Deut. 11. 13. serve him with all your h.

Josh. 22. 5; 1 Sam. 12. 20.

13. 8. love Lord our God with all your

h. 30. 6; Matt. 22. 37; Mark 12.

30. 33; Luke 10. 27.

26. 16. statutes keep and do them with

all h.

30. 2. turn to the Lord with all h. and

soul, 10. 2 Kings 23. 25; Joel 2. 12.

1 Kings 2. 4. walk before me in truth

with all h. 8. 23.

8. 48. return to thee with all their h.

2 Chr. 6. 38.

2 Chr. 16. 12. seek God of Israel with

all h.

22. 2. sought Lord with all h.

31. 21. did with all A.

Ps. 36. 12. I will praise thee with all h.
Prov. 3. 5. trust in Lord with all h. and be not

Jer. 29. 13. search for me with all h.
Zeph. 3. 14. sing, be glad, rejoice with all h.

Acts 8. 37. if thou believest with all h.
Pa. 45. 1. my h. is inditing a good
57. 7. my h. is fixed, O God, is fixed, 108. 1.

61. 2. what time my h. is overwhelmed

73. 26. my flesh and my h. faileth, but God is

84. 2. my flesh and h. crieth for the living God

109. 22. my h. is wounded within me
181. 1. Lord my h. is not haughty nor

Songs 5. 2. I sleep but my heart waketh
Jer. 3. 16. give pastures according to my h.

Hos. 11. 3. my h. is turned within me
1 *Kings* 8. 61. a. perfect with Lord, 11. 4. & 15. 3. 14. 2 *Chr.* 15. 17.

2 *Kings* 20. 2. and with perfect h. 2 *Chr.* 19. 9.

1 *Chr.* 23. 9. serve him with a perfect h. 29. 9.

2 *Chr.* 16. 9. in behalf of whose h.
Ps. 101. 2. I will walk in house with perfect h.

24. 4. clean hands and pure h.
Matt. 5. 8. blessed are pure in h.

1 *Tim.* 1. 5. charity out of pure h.
2 *Tim.* 2. 22. call on Lord out of pure h.

1 *Pet.* 1. 22. love with pure h. fervently
Ps. 9. 1. praise him with whole h. 111. 1. & 138. 1.

119. 2. seek him with whole h. 10.
34. observe with whole h.

58. favour with whole h.
69. keep precepts with whole h.

145. I cried with whole h.
Jer. 3. 10. not turned with my whole h.

Col. 3. 23. do it h. as to Lord and not

HEARTH.—A place on which a fire is made; *Isa.* xxx. 14; *Jer.* xxxvi. 22. The word *hearth* means a kind of "brazier," or portable machine to keep fuel together for burning. The Easterns still use such machines, which are placed in the middle of the room, and supplied with wood, without a chimney. It was made of iron, and stood on three feet. The ancient Greeks and Romans had them, and the Greeks and Turks have them now.—*Parkhurst*. Figuratively, it signifies the effects of extreme grief on the body; "My bones are burnt as a *hearth*;" *Ps.* cii. 3: Dr. Boothroyd translates *hearth* in this passage, *firebrand*.

HEAT.—State of the weather; 1

Sam. xi. 11; 2 *Sam.* iv. 5.—The penetrating influence of the sun; *Pa.* xix. 6.—The parched state of the body through affliction; *Job* xxx. 30.—Divine indignation; *Deut.* xxix. 24.—Fervour of spirit; *Ezek.* iii. 14.—Grievous distress; *Isa.* xxv. 4, 5.

HEATH.—A lowly shrub, growing in desert places; whence such barren spots are called in England *heaths*, whether that plant be found on them or not. It bears no fruit, is worthless as fodder, and is reckoned by Pliny among "the unhappy plants." Men who trust in man and not in God, are "like the heath in the desert," which vainly strikes its roots into a soil not capable of giving it vigour, *Jer.* xvii. 6: To this lonely unpleasant plant, persons are compared who fly their country or homes, and endure hardships in secluded places; *Jer.* xlviii. 6.

HEATHEN.—A term, which, like the word *Gentile*, was applied by the Jews to all who were not Hebrews. It is now confined to those who worship false gods; and includes all those who are not Jews, Mahomedans, or Christians. More than two-thirds of the human race belong to this class. The countries which are yet pagan are, all that part of *Africa* which lies between the tropic of Cancer and the Cape of Good Hope, the aborigines of *North and South America*, *China*, *Birmah*, *Hindustan*, *Tartary*, *Japan*; and many islands in the Indian and other oceans. They are called **PAGANS**, from the Greek word (*paga*) a fountain, or rural place; or from the Latin word *paganus*, a countryman, or rustic, because Christianity was first planted in cities, while the ignorant country people adhered longer to their old superstitions. It is a strong argument in favour of Christianity, that it seeks not concealment, to work on ignorance; but comes forth to the day and challenges learning and power. Its early conquests were in the chief cities of the earth, where education was most enjoyed; and in all ages, learning and science have been its handmaids.

Considerable attempts have been

made of late years for the enlightening of the heathen; and there is every reason to believe good has been done. From the aspect of Scripture prophecy, we are led to expect that the kingdoms of the heathen at large shall be brought to the light of the gospel, Matt. xxiv. 14; Isa. lx.; Pa. ii. 7, 8; xxii. 28, 29. It has been much disputed, whether it be possible that the heathen should be saved without the knowledge of the gospel: some have absolutely denied it, upon the authority of those texts which universally require faith in Christ; but to this it is answered, that those texts regard only such to whom the gospel comes, and are capable of understanding the contents of it. The truth, says Dr. Doddridge, seems to be this: that none of the heathens will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law: nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that, for the sake of Christ, though to them unknown, they may be accepted by God; and so much the rather, as the ancient Jews, and even the apostles, during the time of our Saviour's abode on earth, seem to have had but little notion of those doctrines, which those who deny the savability of the heathens are most apt to imagine," Rom. ii. 10—22; Acts x. 34, 35; Matt. viii. 11, 12. "If," as Mr. Newton observes, "we suppose a heathen brought to a sense of his misery; to a conviction that he cannot be happy without the favour of the great Lord of the world; to a feeling of guilt, and desire of mercy; and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme, to have mercy upon him: who will prove that such views and desires can arise in the heart of a sinner, without the energy of that Spirit which Jesus is exalted to bestow? Who will take it upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner

who is thus disposed, though he have never heard of his name? Or who has a warrant to affirm, that the supposition I have made is in the nature of things impossible to be realized?"

HEATHEN, Lev. 25. 44, & 26. 45.

Pa. 2. 1. why do h. rage, Acts 4. 25.

25. 8. give thee the h. or Gentiles for thine inheritance

Matt. 18. 17. let him be as an h. man

Gal. 3. 8. justify the h. through faith

HEAVE-OFFERING.—This consisted of corn, fruit, and meat, and was a special present to the priests; it was offered to God, and then lifted towards heaven in token of being devoted to him, Exod. xxix. 27, 28; Num. xv. 19—21; xviii. 24—29.

HEAVEN, *exalted*, or *heaved high*.

The Jews reckoned three heavens:—(1.) The aerial heaven, where the birds fly, the winds blow, and the showers are formed. (2.) The heaven or firmament, wherein the stars are disposed. (3.) The heaven of heavens, or the third heaven, which is the place of God's residence, the dwelling of angels and the blessed. This is the true palace of God, entirely separated from the impurities and imperfections, the alterations and changes of the lower world; where he reigns in eternal peace. It is the temple of the divine Majesty, where his excellent glory is revealed in the most conspicuous manner. "It is the habitation of his holiness, the place where his honour dwells." It is the sacred mansion of light and joy, and glory.

Heaven is to be considered as a place as well as a state; it is expressly so termed in Scripture, John xiv. 2, 3, and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. If it be not a place, where can those bodies be? and where will the bodies of the saints exist after the resurrection? Where this place is, however, cannot be determined. It is known to God only.

Heaven is a place of inexpressible felicity. The names given to it are proofs of this: it is called "paradise," Luke xxiii. 43. "Light," Rev. xxi.

23. "A building and mansion of God," 2 Cor. v. 1; John xiv. 2. "A city;" Heb. xi. 10, 16. "A better country," Heb. xi. 16. "An inheritance," Acts xx. 32. "A kingdom," Matt. xxv. 34. "A Crown," 2 Tim. iv. 8. "Glory," Ps. lxxxiv. 11; 2 Cor. iv. 17. "Peace, rest, and joy of the Lord," Isa. lvii. 2; Heb. iv. 9; Matt. xxv. 21, 23. The felicity of heaven will consist in freedom from all evil, both of soul and body, Rev. vii. 17, in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge.

It has been disputed whether there are degrees of glory in heaven. The arguments against degrees are, that all the people of God are loved by him with the same love, all chosen together in Christ, equally interested in the same covenant of grace, and equally redeemed with the same price; to suppose the contrary, it is said, is to eclipse the glory of divine grace, and carries with it the legal idea of being rewarded for our works. On the other side it is observed, that if the above reasoning would prove any thing, it would prove too much, viz., that we should all be upon an equality in the present world as well as that which is to come; for we are now as much the objects of the same love, purchased by the same blood, &c., as we shall be hereafter. That rewards contain nothing inconsistent with the doctrine of grace, because those very works which it pleaseth God to honour are the effects of his own operation. That all rewards to a guilty creature have respect to the mediation of Christ. That God's graciously connecting blessings with the obedience of his people, serves to show not only his love to Christ and to them, but his regard to righteousness. That the Scriptures expressly declare for degrees, Dan. xii. 3; Matt. x. 41, 42; Matt. xix. 28, 29; Luke xix. 16, 19; Rom. ii. 6; 1 Cor. iii. 8; 1 Cor. xv. 41, 42; 2 Cor. v. 10; Gal. vi. 9.

HEAVEN frequently means the church of God, called the kingdom of

heaven. It consists of two divisions, one in the highest heavens, one on earth. In this extensive sense, the heaven of prophecy is often to be understood, Rev. v. 6, xii. 1, signifying the visible church.

HEAVEN.—"Whose top may reach unto heaven," Gen. xi. 4. An unusual hyperbole to express great height. See also Deut. i. 28; ix. 1.

"HEAVENS *shall pass away with a great noise*, the earth also shall be burnt up;" 2 Pet. iii. 10. The Rev. Ingram Cobbin says on this passage:—"Put a drop of water on an anvil, pass over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be loud as a musket; when, then, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the thunderings, the innumerable explosions (till every particle of water on the earth and in the atmosphere is, by the action of fire, reduced into its component gaseous parts) will be frequent, loud, confounding, and terrific. That the world will be burned, was, singularly enough, an opinion of many ancient philosophers.

HEAVENS.—(1) The powerful providence of God, Dan. iv. 26.—(2) Good, Matt. xxi. 25; Luke xv. 18.—(3) Political or ecclesiastical governments, Isa. xiii. 13; Hag. ii. 6, 21.

HEAVEN of heavens cannot contain thee, 1 Kings 8. 27; 2 Chr. 2. 6, & 6. 18.

Ps. 103. 11. as h. is high above earth

115. 16. the h. even h. are the Lord's

Prov. 25. 8. the h. for height and earth

Is. 66. 1. h. is my throne, Acts 7. 49.

Jer. 31. 37. if h. above can be measured

Hag. 1. 10. h. over you is stayed from

Matt. 5. 18. till h. and earth pass, 24. 33.

Luke 16. 18. sinned against h. and in, 21.

John 1. 51. see h. open and angels ascending

Ps. 73. 25. whom have I in h. but thee

Ecc. 5. 2. God is in h. and thou on earth

Heb. 10. 34. have in h. a better substance

1 Pet. 1. 4. inheritance reserved in h.

for you

Ps. 8. 3. consider the h. the work

19. 1. the h. declare the glory of God

89. 11. the h. are thine, the earth also

Is. 65. 17. I create new h. and new

earth, 66. 22; 2 Pet. 3. 12; Rev. 21. 1.

Acts 3. 21. h. must receive him till time
2 Cor. 5. 1. we have house eternal in h.
Eph. 4. 10. ascended far above all h.
Matt. 6. 14. h. Father, 26. 32, & 15. 13,
& 18. 35; Luke 11. 13.

John 8. 12. believe if I tell you of h.
1 Cor. 15. 48. as is h. such are the h. 49.
Eph. 1. 3. in h. places, 20, & 2. 6, & 3. 10.
2 Tim. 4. 18. unto his h. kingdom to
whom be glory

Heb. 3. 1. partakers of h. calling
HEAVY. Descriptive of the hands of
 Moses, *Ex. 17. 12;* and of the hand
 of God, *1 Sam. 5. 11; Ps. 32. 4; 38.*
4; and the heart. Prov. 25. 20; the
eyes. Matt. 23. 43; Num. 11. 14;
Job 33. 7.

Ps. 38. 4. as a h. burden too h. for me
Prov. 31. 6. to those of h. hearts
Is. 6. 10. make their ears h. and
58. 6. the fast to undo the h. burden
Matt. 11. 29. labour and are h. laden
23. 4. bind h. burdens and are grievous
to bear

Ps. 69. 20. I am full of h.
119. 23. my soul melteth for h.
Prov. 12. 25. h. in heart makes it stoop
14. 13. and the end of that mirth is h.
Is. 61. 3. garment of praise for spirit
of h.

Rom. 9. 2. I have great h. and sorrow
1 Pet. 1. 6. are in h. through manifold
temptations

HEBER, He'-ber, the traveller or sojourner.—The son of Salah, and the grandson of Shem, born A. M. 1723; Luke iii. 35. From him some think that Abraham and his posterity derived the name of Hebrews. But others, with greater probability, have suggested that they were thus called, because they came from the other side of the Euphrates into Canaan. Heber signifying "one that passes," or "a passage," that is, of the Euphrates. —Also the Kenite of Jethro's family, husband to Jael, who killed Sisera, Judges iv. 17, &c. This Heber was a person of considerable consequence. —Also father of Socho; 1 Chron. iv. 18. —Also son of Shashak; 1 Chron. viii. 22, 25.

HEBREWS, He'-brews.—The name by which a Jew desired to be known, in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber.

The Apostle Paul gloried that he was an Hebrew of the Hebrews;

which Macknight thus explains. The Jews who lived among the Greeks, and who spake their language, were called Hellenists, Acts vi. 1; ix. 29; xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts xv. 1. But those who were born in Judea, of parents directly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called Hebrews, a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants; for it was the name given to Abraham himself by the Canaanites, to signify that he had come from the other side of the Euphrates. An Hebrew, therefore, possessing the character and qualifications above described, was a more honourable person than an Israelite, inasmuch as this latter name denoted no more than a person's being a member of the commonwealth of Israel, which a Jew might be, though born and bred in a foreign country. Paul, indeed, was born at Tarsus, in Cilicia; yet being an Hebrew of the Hebrews, who received his education in Jerusalem, and spake the language there used, and who understood the Hebrew, in which the oracles of God were written, he was a Jew of the most honourable class.

HEBREWS, Epistle to.—The Hebrews were the believing Jews in Judea, who spoke a dialect of the Hebrew, and were so called to distinguish them from those who dwelt among the Greeks, speaking their language, and thence called Hellenists. They were at that time exposed to great sufferings on account of their profession of Christ. Paul addressed this Epistle to them to keep them from changing their faith in Christ, by proving the truth of the grand doctrines of Christianity, and showing

that it was the completion and fulfilment of the Mosaic dispensation, the rites and ceremonies of which were but types of the New Testament dispensation. It was written in Italy about the year 63. This Epistle to the Hebrews is among the most important of the Scriptures. It exhibits in an extraordinary degree the writer's knowledge in the mystery of Christ, and unfolds some of the sublimest discoveries of infinite wisdom.

HEBRON, *Hebron, society, friendship*.—One of the most ancient and renowned cities in the world, situated on an eminence twenty miles southward from Jerusalem. Abraham, Isaac, and Sarah, were buried near this place, Gen. xxiii. 2. See also Josh. xiv. 13; x. 3, 23, 36. It was anciently called *Kirjath-arba*, the city of *Arba*; and *Mamre*; Gen. xxiii. 19; xxxv. 27. It was afterwards taken by Joshua, and given over to Caleb, who banished the Anakim from its territories! Afterwards it was made one of the Levitical cities, and a city of refuge. It was the royal residence of David for seven years and a half. After his removal to Jerusalem, it was chosen by Absalom as the place in which to raise the standard of rebellion.

Hebron is supposed to have been the place where Zacharias and Elizabeth resided; for it was a station for priests, and because it lay on that ridge of mountains which gave to that part of Judea the name of the *hill* country; Luke i. 5, 6, 39.—Also the son of Kohath, chief of the family of the Hebronites, Exod. vi. 18.

HEBRON.—In Josh. x. 23 and 37, the Israelitish general is charged by infidels with killing the same king of Hebron *twice*. The historians relate no such thing. Hebron was a place of considerable note, and its inhabitants finding that their king had fallen in battle, elected another in his place. The *second* king was he whom Joshua slew after he had taken the city and its dependencies, as related in ver. 37.

HEDGE, Places of residence; 1 Chr. 4. 23.—The protection of God, Job 1.

10; Prov. 15. 19; Is. 5. 5; Hos. 2. 6; Job 8. 23; Lam. 3. 7.

HEED, care, attention, caution, 2 Sam. 20. 10; 2 Kings 10. 31.

Deut. 2. 4. take good h. to yours. 4. 15.

Josh. 22. 5. take diligent h. to do

Ps. 119. 9. by taking h. thereto accord.

Ecc. 12. 9. preacher gave good h. and

sought out

Jer. 18. 18. not give h. to any of his ways

HEEL; Hosea xii. 3. The humanity of Christ; "Thou shalt bruise his heel;" Gen. iii. 18, that is, persecute, and vex, trouble him by all means. Yet Jesus gained a glorious victory over his enemies, a victory which shall amply revenge on the serpent's head the calamities which he has introduced into this world.—Also, despicable usage; Pa. xli. 9, referring to Judas; John xiii. 18. "Wherefore should I fear in the days of evil, when the iniquity of my heels, shall compass me about?" Pa. xlix. 5. Dr. Kennicott translates the passage, "Wherefore should I fear in the days of evil, though surrounded by the wickedness of my enemies?"

HEGAI, or **HEGE**, *Heg-a-i*, *He'ge, meditation, word*.—The keeper of king Ahasuerus's seraglio, and his chamberlain; Esther ii. 3, 8.

HEIFER. A young cow, offered in the sacrifices; Num. xxix. 1—10. The heifer was to be red, the symbol of sin; it was to be free from blemish, having never borne the yoke, to be slain without the camp, before the people, its blood to be sprinkled seven times towards the entrance of the tabernacles, its body burnt, and the ashes mingled with water to be sprinkled on the people; Heb. xix. 13, 14. The red heifer was an eminent type of Jesus Christ, whose blood cleanses from all sin, and who suffered without the camp or gate; Heb. xiii. 12.

HEIR.—properly denotes a person, who by right succeeds to an inheritance. In the East, heirs frequently received their portions during the life of their parents, and in royal families, those only born after their parents were raised to the throne. It is probable, therefore, that from this custom, the birth of royal heirs may have been dated from the time that their

fathers ascended the throne, and not from their age.—Christ is called “the heir of all things;” Col. i. 18; Rev. i. 5; Heb. i. 2. The Father, by raising him from the dead, and exalting him to the throne of his glory in the heavens, is said to have constituted him “both Lord and Christ,” Acts ii. 36. “Lord of all,” ch. x. 36, which is equivalent to his being “heir of all things;” and it imports his supreme dominion as the Lord, Proprietor, and Disposer of all persons and things; all power and authority being given unto him both in heaven and on earth; Matt. xxviii. 18. Christ, considered in reference to his divine nature, was “before all things,” Col. i. 17, and “had glory with the Father before the world was made,” John xvii. 5. He in the beginning was with God, and was God, by whom all things were made; John i. 1. He is said also to have existed “in the form of God,” and to have “thought it no robbery to be equal with God,” Phil. iii. 6, but he emptied himself of the form or majesty of Deity; took upon him a mortal body; was made, for a little while, lower than the angels, for the sufferings of death; and to accomplish our salvation, humbled himself, even to the death of the cross; Phil. ii. 8; Heb. ii. 9, 10, 14. This is that obedience of the Saviour’s which was so acceptable in the sight of his heavenly Father; John x. 17, in which he is represented as delighting; Eph. v. 2, and as rewarding, by conferring upon his Son “dominion and glory, and a kingdom, that all people, nations, and languages, should serve him,” Dan. vii. 14; Heb. i. 2—4, having put all things under his feet; 1 Cor. xv. 27. He is also the dispenser of all spiritual blessings; for “it hath pleased the Father that in Him should all fulness dwell,” Col. i. 19. And, not to enlarge farther he is “heir of the heavenly inheritance;” for it is in his right, and as joint heirs with him, that all his redeemed brethren obtain it; Luke xxii. 29; Col. iii. 14; Rom. viii. 17.

HEIR. Gen. 15. 4, & 21. 10.

Prov. 30. 23. handmaid h. to her mistress
Jer. 49. 1. hath Israel no sons, no h.
Matt. 21. 38. this is the h. let us kill him
Rom. 4. 13. that Abraham should be h.
of world

8. 17. If children h. of God, joint h. with Christ

Gal. 3. 29. children h. according to

4. 7. if a son, then an h. of God

Eph. 3. 6. Gentiles should be fellow h.

Heb. 1. 2. God hath appointed h. of all

6. 17. might show to the h. of promise

11. 7. became h. of the righteousness

by faith

1 Pet. 3. 7. h. together of grace of life

HELAH, He'-lah.—The wife of Ashur; 1 Chron. iv. 5.

HELAM, He'-lam, *their army*.—A place noted for a battle fought between David and the Syrians; 2 Sam. x. 17.

HELBAB, Hel'-bah.—A city in the tribe of Asher; Judges i. 31.

HELBON, Hel'-bon, *milk, fatness*. An ancient city of Syria, of great opulence and antiquity, and supposed to be the same with Aleppo, called by the Arabs, Alep, or Halab. It has been noted for its excellent wines; its buildings are of hewn stone, and its streets well paved with stone. It has suffered much from earthquakes. By one in 1822, its population was reduced one-half; Ezek. xxvii. 18.

HELDAL, Hel'-dal, *the world*.—He furnished gold and silver, to make crowns for Joshua; Zech. vi. 10, 11. Also a captain appointed by David to do duty at the palace; 1 Chron. xxvii. 15.

HELEB, He'-leb.—The son of Baanah, one of the valiant officers of David's army; 2 Sam. xxiii. 29.

HELED, He'-led.—One of David's worthies; 1 Chron. xi. 30.

HELEK, He'-lek.—A descendant of Manasseh; Num. xxvi. 30.

HELEM, He'-lem, *dreaming or healing*.—A descendant of Asher; 1 Chron. vii. 35.

HELEPH, He'-lef, *a passing over*. A city in the tribe of Naphtali; Josh. xix. 33.

HELEZ, He'-lez.—One of David's valiant men; 2 Sam. xxiii. 26.

HELL, He'-ly, *ascending, climbing up*.—The father of Joseph, the Virgin Mary's husband; Luke iii. 23.

HELIOPOLIS, He-le-op'-o-lis, *the city of the sun*.—It called On in the Hebrew text; Gen. xli. 45.—A city of Egypt. It was situated on the Nile, half a day's journey from Babylon.

HELKATH, Hel'-kath, *field*.—A city in the tribe of Asher; Josh. xxi. 31.

HELKATH-HAZZURIM, *the field of strong men*.—Frontier town of Asher; 2 Sam. ii. 16.

HELL. In Hebrew *Sheol*, and in the Greek *Hades*. These words also mean the *grave*, or the state of the dead. They generally mean the grand receptacle of departed souls—or the invisible world; Job xi. 8; Ps. xvi. 10; Acts ii. 27—31; Ps. cxxxix. 8; Isa. v. 14; xiv. 9; Amos ix. 2, 3; Rev. i. 18; xx. 14. The Jews believed in the existence of a place of torment after the day of judgment, called *hell*, and which they metaphorically styled *Gehenna*, from the fires which were kept constantly burning in the valley of Hinnom (*Giahennem*); and "Tophet," from the tophs or drums, which were there employed to drown the cries of the children who were sacrificed in the fires to Moloch. This place they considered as the emblem of hell, which they believed to be the residence of the devil and his angels, and the destined abode of the wicked.

God as a Sovereign has a just right to punish his wilfully rebellious subjects according to their deserts, even as earthly monarchs and governments erect their tribunals, and pass sentence of condemnation. Many are the representations of hell, as the place of penal infliction. It is called a "Place of torment;" Luke xvi. 28.—"everlasting fire;" Matt. xxv. 41, the fire of hell "where their worm dieth not," &c. Mark xix. 44,—the "blackness of darkness for ever." It is called the "bottomless pit;" Rev. xx. 3—6—a "prison;" 1 Pet. iii. 19.—the "second death;" Rev. xxi. 8.—the "wrath of God;" Rom. ii. 5. The punishment will consist in awful re-creation, mental agony, despair, hopelessness.

By "the gates of hell," Matt. xvi. 18, is meant the power and policy of the devil and his instruments. "The sorrows of hell, the pains of hell," that is, deadly or killing pains, such agonies and horrors as dying persons used to feel within themselves, or such sorrows as bring to the brink of the grave; Ps. xviii. 5; cxvi. 3.

HELL, Matt. 18. 9; Mark 9. 43, 45.

Deut. 32. 22. burn to lowest h.

2 Sam. 22. 6. sorrows of h. compassed me

Job 11. 8. it is deeper than h.

23. 6. h. is naked before him and

Ps. 9. 17. wicked shall be turned into h.

16. 10. not leave my soul in h. Acts

2. 7.

55. 15. let them go down quick into h.

86. 18. deliver my soul from lowest h.

116. 3. pains of hell gat hold upon me

139. 8. If I make my bed in h. thou

Prov. 5. 5. her steps take hold on h.

7. 27. her house is way to h.

9. 15. her guests are in the depths of h.

15. 11. h. and destruction are before

24. he may depart from h. beneath

23. 14. shalt deliver his soul from h.

27. 20. h. and destruction are never

full

Is. 5. 14. therefore h. hath enlarged

14. 9. h. from beneath moved to

55. shalt be brought down to h.

28. 15. with h. are at agreement, 48.

57. 9. debase thyself even to h. Ezek.

31. 16, 17, & 32. 21, 27.

Amos 9. 2. though they dig into h. thence

Jonah 2. 2. out of the belly of h. cried I

Hab. 2. 5. who enlargeth his desire as h.

Matt. 5. 22. be in danger of h. fire

29. body be cast into h. 30, & 18. 9;

Mark 9. 43, 46, 47.

10. 28. destroy both soul and body

in h.

11. 23. brought down to h. Luke 10. 15.

16. 18. gates of h. shall not prevail

against

23. 15. twofold more child of h. than

83. can ye escape damnation of h.

Luke 12. 5. power to cast into h.

16. 23. rich man died, in h. lifted up

his eyes

Acts 2. 31. his soul was not left in h. 27.

Jam. 3. 6. tongue set on fire of h.

2 Pet. 2. 4. cast them down to h.

Rev. 1. 18. having the keys of h. and

death

6. 8. death and h. followed with him

20. 13. death and h. delivered up the

dead

14. death and h. were cast into lake of

HELMET. A cap made of metal,

strong leather, &c. for protecting a

soldier's head; 1 Sam. xvii. 5. Some-

times flaps were added to protect the

neck, and cheeks, and visors to guard

the face, and ornamented with em-

bossed emblematical figures, &c. By the prophet Isaiah, *salvation* is represented by a *helmet*. Anticipating Christ the great Deliverer, he says, "He shall put on an helmet of salvation upon his head;" Isa. lix. 17. Paul speaking of Christ's second advent, thus exhorts the Thessalonians; "But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation;" 1 Thess. v. 8. On the crest, and other parts of the Grecian helmet were emblematical figures; and the Apostle probably refers to helmets which had on them an emblematical representation of *Hope*; indicating that the wearer should be safe. And again; "And take the helmet of salvation;"—Take the assurance of your deliverance from sin and guilt by Christ, and the sure hope of your everlasting happiness in heaven, which, like a helmet, will, in the day of battle, cover your head from all danger, and preserve your souls from sinking in the hour of conflict, and in the solemn article of death.

HELMET, 1 Sam. 17. 5; 2 Chr. 26. 14.
Is. 59. 17. an h. of salvation on his head
Eph. 6. 17. take the h. of salvation and sword of the Spirit
1 Thess. 5. 8. for an h. the hope of salvation

HELP-MEET. "I will make him an help-meet;" Gen. 18. The words, "*help meet for him*" literally mean one *like*, or, *as himself*, standing *opposite* to or *before* him. This implies, that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things *like* and *equal* to himself. As man was made a social being, it was not proper he should be alone; for, to be alone, without a matrimonial companion, *was not good*. It was too solitary for *man's social nature*. Celibacy therefore is *not good*.

HELP meet for him, Gen. 2. 18.
Deut. 33. 29. Lord the shield of h.
Judg. 5. 23. came not to h. of the Lord against
Ps. 27. 9. thou hast been my h.
33. 20. he is our h. and shield
40. 17. my h. and deliverer, 70. 5.

46. 1. God a present h. in time of trouble
60. 11. vain is the h. of man, 108. 12.
71. 12. make haste for my h.
89. 19. laid h. on one that is mighty
115. 9. Lord is their h. and shield, 10. 11.
124. 8. our h. is in name of the Lord
Hos. 13. 9. but in me is thy h.
Acts 26. 22. having obtained h. of God
1 Cor. 13. 28. h. governments
2 Chr. 14. 11. It is nothing with thee to h.
Ps. 40. 13. Lord make haste to h. me,
Is. 41. 10. I will h. thee, 13. 14, & 44. 3
63. 5. I looked there was none to h.
Acts 16. 9. come into Macedonia and h.
Heb. 4. 16. find grace to h. in time of
1 Sam. 7. 12. hitherto hath the Lord h.
Ps. 118. 12. I might fall but the Lord h. me
Is. 49. 8. in day of salvation I h. thee
Zech. 1. 15. h. forward the afflicted
Acts 18. 27. h. them much which had believed
Rev. 12. 16. the earth h. woman
Rom. 8. 26. the Spirit also h. our infirmities
Ps. 10. 14. art h. of the fatherless
54. 4. God is my h. Heb. 13. 6.
Job 9. 18. proud h. stoop under
2 Cor. 1. 24. we are h. of your joy, by faith ye stand
3 John 8. fellow h. to the truth

HEM, rather, *fringe*, Matt. ix. 20. The Jewish mantle, or upper garment, had four tufts or fringes, one at each corner, from which was suspended a tuft of threads or strings; Num. xv. 37, 38, and was worn by the Jews to distinguish them from other nations. *To touch the fringe of any consecrated robe*, was anciently an act of the most profound reverence.

HEMAM, He'-mam.—Descendant of Esau; Gen. xxxvi. 22.

HEMAN, He'-man, *trouble, tumult*. The son of Joel; 1 Chr. vi. 33.—The son of Mahol, renowned for his wisdom; 1 Kings iv. 31.

HEMATH, He'-math.—The father of the house of Rechab; 1 Chron. ii. 55.—Also a place; Num. xiii. 21.

HEMDAN, Hem'-dan.—A descendant of Esau, and son of Dishon; Gen. xxxvi. 28.

HEMLOCK, a hurtful and dangerous herb; Hos. x. 4, and Amos vi. 12. "For ye have turned judgment into gall, and the fruit of righteousness into hemlock."

HEN, Hen, *grace, quiet, rest*.—The son of Zephaniah; Zech. vi. 14.

HEN, Mat. xxiii. 37; Luke xiii. 34. A well known fowl. Our Lord compares his saving and preserving mercy to a hen gathering and covering her brood with her wings in the time of danger. He knew that the Roman eagle was about to desolate Jerusalem, and in him they might have found mercy.

HENA, He'-nah, *a troubling*.—A country situated in Arabia Felix, which was conquered by the Assyrians; 2 Kings xviii. 34.

HENADAD, Hen'-a-dad.—A Levite who sealed the covenant; Neh. iii. 18.

HENOCK, He'-nok.—The son of Midian; 1 Chr. i. 3.

HEPHER, He'-fer, *a digger*.—The father of the Hopherites; Num. xxvi. 32, 33.—A city, Josh. xii. 17.

HEPHZI-BAH, Hef'-ze-bah, *my pleasure*.—The mother of Manasseh, king of Judah; 2 Kings xxi. 1. The church is so called; Isa. lxii. 4.

HERALD. An officer at arms, whose business it was to proclaim war or peace, or to convey messages, &c. Dan. iii. 4.

HERAM, He'-ram.—A city in the tribe of Naphtali.

HERB. A vegetable; Gen. i. 30; Pa. civ. 14.

HERD. A drove or flock; Gen. xlvii. 18; Matt. viii. 30. *Herdman*, he who had the care of cattle; Gen. xiii. 7, 8; Amos i. 1.

HERES, He'-rees.—A mountain in the tribe of Dan; Judges i. 35.

HERESH, He'-resh.—A Levite; 1 Chron. ix. 15.

HERESY, properly signifies fundamental error in religion; in the Scriptures it has a milder import, denoting a class, party, or sect, irrespective of the opinions they held, and is frequently thus rendered; Acts xxiv. 5, 14; xxvi. 5; 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1; Tit. iii. 10. Subsequent to the Apostolic age, the term heresy gradually lost the simplicity of its original meaning, and was applied reproachfully to any opinion supposed to be contrary to what was considered the orthodox creed.

HERITAGE. A portion or possession; Ex. vi. 8; Pa. cxi. 6.—The church of Christ; Micah vii. 18; Pa. xciv. 5.—God, who is the saint's portion; Pa. xvi. 6; cxix. 57.—Children, Pa. cxxvii. 3.

HERITAGE appointed by God, Job 20.

29.

Ps. 16. 6. I have a goodly h.

61. 5. given me h. of them that fear thee

119. 111. thy testimonies taken as h. for ever

127. 3. 10. children are h. of Lord

Is. 54. 17. this is the h. of servant of the Lord, 58. 14.

Jer. 3. 19. goodly h. of host of nations

Joel 2. 17. give not thy h. to reproach, 3. 2.

1 Pet. 5. 3. not as lords over God's h.

HERMAS, Her'-mas, *Mercury, gain*.—A disciple of Christ residing in Rome; Rom. xvi. 4. He wrote a work in three books, towards the close of the first century, entitled the "Pastor," or "Shepherd," which was very highly esteemed by the early fathers. Mr. Horne observes, "It was originally written in Greek, though now extant only in a Latin version, and it contains numerous allusions to the New Testament." This work is supposed to have been written at Rome, or in the neighbourhood, about A. D. 92.

HERMES, Her'-mees, *Mercury, gain*.—A Christian brother at Rome, to whom Paul sent his salutation; Rom. xvi. 14.

HERMOGENES, Her-moj'-e-nees, or Her-mog'-e-nees, (*g* being always hard in the Greek,) *begotten of Mercury*.—An apostate from the faith of Christ on account of persecution; 2 Tim. i. 15.

HERMON, Her'-mon, *dedicated, anathma, or destruction*.—A celebrated mountain in the Holy Land, often spoken of in Scripture. It was a part of Anti-Libanus, in the northern boundary of the country beyond Jordan, and the territory which originally belonged to Og, king of Bashan. The highest summit of these mountains is in particular called Hermon. It rises 2000 feet above the level of the sea, and was also called Sirion and Shenir;

Joah. xii. 5; xiii. 5; Deut. iii. 8; iv. 48; Pa. lxxxix. 12; cxxxi. 3. One of the hills composing this chain was sometimes called SION. This hill was of course lower than Hermon. Hence the sacred poet compares the union of Christian brethren to the dew of Hermon that descended upon the mountains of Zion (the same as Sion;) Pa. cxxxi. 3. In this passage, the words in *italic*, added by the translators, materially alter the sense, and should not be read. *Maundrell*, when travelling on the mountain, says, "We were sufficiently instructed by experience what is meant by the *dew of Hermon*, our tents being as wet with it, as if it had rained all night."

HEROD, Her-od, *the glory of the skin*.—Herod the Great, was the son of Antipater, the Idumean, born a. c. 71. At the age of twenty-five, his father made him governor of Galilee, and he greatly distinguished himself by the suppression of robbers. In the civil war between the party of Cæsar, and that of the republicans, he joined the party under Brutus and Cassius, and was made governor of Cælo-Syria. After their deaths, he declared for Marc Antony, and ingratiated himself into his favour, and was made tetrarch, and afterwards he became governor of Judea, and at last king of the Jews, a. c. 40.

Three years after he became a peaceable possessor of this kingdom, on the death of Antigonus, his rival. Herod married Mariamne, daughter of Alexander, son of Aristobulus; and put Hircanus to death. After the defeat of Antony at Actium, he by his submission to Augustus, kept possession of the kingdom; and being returned to Judea, put Mariamne to death, about 23 years a. c. This woman he most passionately loved; so much that he experienced the greatest grief soon after, and became frantic, often calling her, as if she were still living; he then destroyed all that had any authority among the people. In a time of pestilence he gave some proofs of humanity, by selling his plate, in order to relieve the poor. He repaired

and beautified the temple 19 years a. c., but he obscured the glory of this building, by erecting a theatre and amphitheatre for exhibiting combats in honour of Augustus; who was so taken with this action, that he gave him the sovereignty of three new provinces, which prompted Herod to push his adulation to a degree of impiety, by erecting a temple to that prince. Some time after he put to death three of his own sons: on which occasion Augustus said, it were better to be Herod's hog than his son. A. M. 4000, four years before the vulgar æra, the Saviour of the world was born at Bethlehem, during the reign of Herod; Matt. ii. 1. When the tyrant was informed of this circumstance, he ordered all the males not exceeding two years old to be put to death, in the territory of Bethlehem. But the beloved of heaven escaped the snare of the fowler, and the designs of Herod were frustrated; Matt. ii. 3—14.

As the last days of Herod were marked by crimes of atrocious turpitude, so the circumstances attending his death were awful almost beyond expression. A report being one day spread that he was deceased, some young people testified their exultation by throwing down a golden eagle, which had by his order been placed over the great portal of the temple, contrary to the law and custom of the Jews. The supposed authors of this exploit, with forty of their disciples, were seized by Herod's order, and burnt alive! In the meantime his bodily complaints daily increased; a violent fever attacked him, accompanied by a strong hectic fever, which gradually consumed his vitals. His hunger became insatiable; and his bowels ulcerated, which racked him with excruciating pains. His legs swelled like a person that is dropsical—and to complete the loathsome picture, worms are said to have bred in his putrid flesh, and crawled out of his ulcerated bowels, while an insupportable itching pervaded his whole body, in which state he languished some days and then expired! Herod

died at the age of seventy, in the thirty-seventh year of his being declared the king of the Jews by the Romans.

Herod 'will seek the young child to destroy him,' Matt. ii. 13. It is not surprising that a prince so violent, jealous and vindictive, and who had imbrued his paternal hands in the blood of his own family, should feel little remorse in the destruction of the children of others. It has often been the cruel policy of the East, to consolidate the foundations of their throne by the slaughter of all who had claim or power to dispute their authority. The history of Abysinnia tells of a tyrant destroying about 400 children. Sir Thomas Roe states, that a king of Pegu, in order to destroy a nephew of his own, whose claims interfered with his possession of the crown, and who was secreted by his partizans among a vast multitude of the children of the grandees, commanded the whole to be slaughtered, to the number of 4000,—a massacre much more terrible than that of Herod's, in which it is thought that not more than 50 infants fell a prey to the tyrant's jealousy.

HEROD, "arrayed in royal apparel."—Josephus says, that on the second day of the festival, Herod Agrippa put on a dress of rich and curious texture, and that when he appeared in the theatre, the beams of the rising sun were so splendidly reflected from the silver garment, that the spectators were struck with awe and admiration. He made an oration to them on the occasion, which perhaps by its eloquence and cant, intoxicated their minds, "and the people gave a shout, saying, It is the voice of a god, and not of a man!" The king did not reprove the blasphemy, and God struck him with grievous torments in his bowels. When too late he reproved his flatterers, and said: "Behold your god is now condemned to die." In five days he died, in the fifty-fourth year of his age.

HEROD ANTIPAS.—See *Antipas*.

HEROD AGRIPPA. He slew the Apostle James.—See *Agrippa*.

HEROD, called PHILIP. The son of Herod the Great, and Mariamne; she was the daughter of Simon the high-priest; Matt. xiv. 3; Mark vi. 17. Herod Antipas was his brother who seduced his wife.

HERODIANS, He-ro'-de-ans.—A sect among the Jews in the time of Christ; Matt. xxii. 16; Mark xii. 13; they were political partisans of Herod Antipas. They concurred in Herod's scheme of subjecting himself and his dominions to the Romans, and were therefore diametrically opposed to the Pharisees, who considered it unlawful to submit or to pay taxes to the Roman emperor. They were, however, united with the Pharisees as enemies of Christ.

HERODIAS, He-ro'-de-as. — The daughter of Aristobulus and Bernice, sister to king Agrippa, and granddaughter to Herod the Great. Her first husband was her own uncle, Herod-Philip, by whom she had Salome. She left her own husband, and lived in adulterous intercourse with Herod Antipas, a conduct which John the Baptist took every opportunity of censuring; Matt. xiv. 3; Mark vi. 17. Herod's passion blinded his mind to the wickedness of his conduct, and in his rage he first imprisoned John, and then, to gratify the malice of Herodias, he caused him to be beheaded.

HERODION, He-ro'-de-on, *son of Juno*.—Paul's kinsman; Rom. xvi. 11.

HERON, a tall bird, with a crest of long black feathers hanging from the hinder part of its head. The Hebrews were enjoined to abstain from eating it; Lev. xi. 19; Deut. xiv. 18.

HESED, He'-sed.—An officer of Solomon; 1 Kings iv. 10.

HESHBON, Hesh'-bon, *invention, industry*.—A celebrated city of the tribe of Reuben, beyond Jordan, twenty miles east of that river, according to Eusebius; Josh. xiii. 10, and probably made over to Gad; Josh. xxi. 39.

HESHMON, Hesh'-mon, *hasty message*.—A city in the tribe Judah; Josh. xv. 27.

HETH, Heth, *trembling, fear*.—The

son of Canaan, and father of the Hittites; Gen. x. 15.

HETHLON, Heth'-lon, *fearful dwelling*.—A city mentioned by Ezekiel, chap. xlvii. 15; xlviii. 1.

HEW tables of stone, Ex. 34. 1; Deut. 12. 3.

Jer. 2. 13. h. them out cisterns

Hos. 6. 5. have h. them by the prophets

Matt. 3. 10. h. down, 7. 19; *Luke* 8. 9.

HEZEKI, Hez'-e-ky, *strength*.—A descendant of Benjamin; 1 Chron. viii. 17.

HEZEKIAH, Hez-e-ky'-ah, *strong in the Lord*.—He was one of the kings of Judah, the son of Ahaz and Abi; was born A. M. 3251. At the age of twenty-five, he succeeded his father in the government of the kingdom of Judah; and reigned twenty-nine years in Jerusalem. His age when he became king implies that his father was only twelve years old at the time of his birth. This is not improbable, considering how early man reaches puberty in the East. The Vatican, and the Septuagint make Hezekiah twenty-five years old when he assumed the sovereignty; 2 Chron. xxix. 1. On his accession to the throne, he abolished idolatry, and restored the worship of the true God. He cleansed and repaired the temple, which had been profaned. He summoned the people throughout the land to assemble at Jerusalem, to keep the passover together, and by that sacred ordinance renew their covenant with God; 2 Chron. xxx. 1, &c. Many accepted the invitation, and came with unfeigned humility to bow before the Lord. An immense congregation assembled; the Holy Spirit descended, a holy solemnity prevailed and continued among them for the space of fourteen days. When they separated, they were divinely wrought upon to break the images, destroy the altars, cut down the groves, &c. and established the worship of the true God.

Yet Hezekiah was afterwards severely tried. In the fourth year of his reign, Shalmaneser, king of Assyria, invaded the kingdom of Israel; he took Samaria, and carried the ten

tribes into captivity. He refused to pay the tribute which the Assyrians had imposed on Ahaz; the consequence was the invasion of Sennacherib in the fourteenth year of Hezekiah's reign; See Isa. xxx. and xxxi. Many of his princes, instead of seeking Divine direction, sought the aid of the Egyptians. This measure failed; and in a short time, the pious monarch, grieved to see his kingdom pillaged, implored peace of Sennacherib on any terms he would prescribe; and gave him three hundred talents of silver and thirty talents of gold to withdraw. But the Assyrians, regardless alike of the sanction of their oaths and their treaties, continued the war, and prosecuted his conquests more vigorously than ever. Nothing was able to withstand his power; and of all the strong places of Judah, none remained uncaptured but Jerusalem, which was reduced to the very last extremity.

But the prophet Isaiah encouraged Hezekiah by promises of Divine interposition so as to secure victory; 2 Kings xix. 20—34. After Sennacherib had defeated the kings of Egypt and Ethiopia, he returned into Judea with immense spoil, and renewed the siege of Jerusalem. But God heard the prayers of his people, and commissioned his angel, who suddenly cut off, in one night, by incurable disease, 185,000 men.

Sennacherib returned to Nineveh, where two of his sons, weary of his tyranny and savage temper, slew him while he was worshipping in the temple of Nisroch, his god, and immediately fled into the mountains of Armenia; 2 Kings xix. 37. It was during the first year of this war that Hezekiah was seized with a dangerous illness—"he was sick unto death," owing, as the sacred historian strongly intimates, to his heart being improperly elevated on occasion of this miraculous deliverance, and not sufficiently acknowledging the hand of God in it; 2 Kings xx; Isaiah xxxviii. Isaiah was sent to bid him set his house in order, for he should die, and

not live. Hezekiah had instant recourse to God by prayer and supplications for his recovery; and the prophet had scarcely proceeded out of the threshold, when the Lord commanded him to return to Hezekiah, and to say to him, Thus saith the Lord, "I have heard thy prayers, and I have seen thy tears: I have healed thee, and in three days thou shalt go up to the temple, and I will add fifteen years more to thy life: I will also protect thee from the assaults of the king of Assyria, and will defend Jerusalem from his insults." And to confirm to him the certainty of all these tokens of the divine regard, the shadow of the sun on the dial of Ahaz, at his request, went backward ten degrees. Hezekiah, after his recovery, composed an ode of thanksgiving to the God of all his mercies, which the prophet Isaiah has recorded in his writings; Isa. xxxviii. 10, 11.

How fickle is the heart of man! The king of Babylon having been informed of his sickness, and recovery, sent ambassadors, to congratulate him on his recovery. Hezekiah was greatly elated by such courtesy, and, to testify his gratitude, he made a pompous display to them of all his treasures, his rich vessels, &c. Speedily Divine mercy chastised him for his folly, and restored him to a right mind; but declaring that hereafter all his treasures of which he had been so proud, should be removed to Babylon, and even his sons be made eunuchs to serve in the palace of the king of Babylon. Hezekiah bowed submissively to the will of God, and acknowledged the divine goodness towards him, in ordaining peace and truth to continue during the remainder of his reign. He accordingly passed the latter years of his life in tranquillity, and contributed greatly to the prosperity of his people and his kingdom. He died in the year of the world, 3306, leaving behind him a son, namely, Manasseh, who succeeded him in the throne; a son every way unworthy of such a father.

That Hezekiah was conquered by

Sennacherib is proved in the most striking and convincing way. It is by an inscription which was found by Mr. Layard in the palace of Luxor. The inscription has been translated by Sir Henry Rawlinson. The Scripture is 2 Kings xviii. 13—16.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Now read the deciphered inscription from the slab at Luxor; it is written, let it be remembered, by a *Heathen*, 2500 years ago, which gives it rare value:—

"Because Hezekiah, king of Judah, did not submit to my yoke, forty of his strong fenced cities, and innumerable small towns which depended upon them, I took and plundered; but I left to Hezekiah, Jerusalem, his capital city, and some of the smaller towns around it. Because Hezekiah still refused to pay me homage I attacked him, and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold, and eight hundred talents of silver—the accumulated wealth of the nobles of Hezekiah's court; and of their daughters and of the officers of his palace, men-slaves and women-slaves, I carried to Nineveh; and I accounted in the spoil my tribute which he refused to pay me."

Mark the astonishing coincidence. Dr. Cumming judiciously says, First of all, the historic facts as engraved on the monuments, are almost the translation into other words of the Scripture record in the Second Book of Kings. But you notice, in the Second Book of Kings, it reads—"thirty talents of gold and three hundred talents of silver," while it is also stated, that other silver was added. And, accordingly, we find the king, Sennacherib, giving the account of the sum

total of the whole to be eight hundred talents of silver; that is, the three hundred talents paid, and the additional silver which Hezekiah says he paid him from the house of the Lord; an undesignated coincidence that most clearly proves the authenticity of the fact, and shows again the very stones crying out from Babylon, from Nineveh, and from Egypt.—Moses therefore is right, and his writings are truly historical.

HEZEKIAH, son of Neariah, a descendant of Zerubbabel; 1 Chron. iii. 23.

HEZEKIAH, a person who returned from Babylon, with ninety of his family; Neh. vii. 21.

HEZION, He'-ze-on.—A king of Syria; 1 Kings xv. 18.

HEZIR, He'-zir.—A priest; 1 Chron. xxiv. 15. Also one who sealed the covenant; Neh. x. 20.

HEZRAI, Hez'-ra-i.—A Carmelite; 2 Sam. xxiii. 35.

HEZRO, Hez'-ro, *the division of song*.—One of David's valiant men; 1 Chron. xi. 37.

HEZRON, Hez'-ron, *dart of joy*.—The third son of Reuben, father of the Hezronites; Gen. xlv. 9; Num. xvi. 6.—The same as Esrom, son of Pharez; 1 Chr. ii. 5; Matt. i. 3.

HIDDAI, Hid'-da-i, *praise, cry*.—One of David's valiant men; 2 Sam. xxiii. 30.

HIDDEKEL, Hid'-de-kel, *a sharp voice*.—One of the rivers of Eden, supposed to be the Tigris, a noble river, rising in the mountains of Armenia, and issuing into the Persian Gulf. On it once stood the great cities Nineveh, Ctesiphon, and Seleucia; and at present the cities Bagdad, Mosul, Diarbekir; Gen. ii. 14; Dan. x. 4. This river parts Assyria from Mesopotamia, and meeting the Euphrates a little below Babylon, runs along with it in one common channel, until they separate again, and make the two streams of Pison and Gion, which empty themselves into the Persian Gulf.

HIDE. To conceal; 1 Sam. xx. 2; Gen. xviii. 17.—To excuse and extenuate sins; Ps. xxxii. 5; xxviii. 13.

—To pardon, absolve from sin; Ps. li. 9.—To protect and to preserve; Ps. xxvii. 5; lxxiii. 3; Prov. xxii. 3.

HID TREASURES, Prov. ii. 4. In the East, treasures are frequently buried, to secure them from oppressors; and it is one business of sorcerers to profess to direct to the place of concealment. The people seek after them with the greatest diligence.

HIDDEN ONES, Ps. lxxxiii. 8. Has the same allusion as the above, and denotes God's care and protection of his people.

HIDE MY COMMANDMENTS, Prov. ii. 1. As a treasure is secured in the cabinet; or as the law was put within the ark.

HID themselves, Adam and his wife, Gen. 3. 8.

Ps. 119. 11. word have I h. in my heart.

Zeph. 2. 3. may be ye shall be h. in day

Matt. 10. 26. h. that shall not be known

11. 25. h. these things from wise and prudent, Luke 10. 21.

2 Cor. 4. 3. if gospel be h. it be h. to lost

Col. 2. 3. in whom are h. all the treasures

3. 3. your life is h. with Christ in God

Ps. 83. 3. consulted against thy h. ones

1 Cor. 4. 5. to light h. things of darkness

1 Pet. 3. 4. h. man of heart not corruptible

Rev. 2. 17. give him to eat of h. manna

Gen. 18. 17. shall I h. from Abraham

Job 33. 17. that he may h. pride from man

Ps. 17. 8. h. me under shadow of wings

27. 5. in time of trouble he shall h. me

30. 7. h. thy face and was troubled

31. 20. wilt h. them in secret of thy presence

51. 9. h. thy face from my sin

143. 9. I flee to thee to h. me, 7.

Is. 26. 20. h. thyself for a little moment

Jam. 5. 20. h. a multitude of sins, 1 Pet. 4. 8.

Rev. 6. 16. h. us from face of him

Job 13. 24. why h. thou thy face, Ps. 30. 7. & 44. 24. & 83. 14. & 143. 7.

Is. 45. 15. art God that h. thyself O God

Job 34. 29. when he h. his face

42. 3. who is he that h. counsel without knowledge

Ps. 139. 12. darkness h. not from thee

Is. 8. 17. I will wait on Lord that h. his face

Hab. 3. 4. h. of his power

Ps. 32. 7. h. place, 119. 114; Is. 32. 2.

HIDING-PLACE. "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as

the shadow of a great rock in a weary land;" Isa. xxxii. 2. In the East, the winds are sometimes dreadfully destructive; a covert then is valuable. Thirst too is often extremely distressing—a king once said, I will give my kingdom for one cupful of water. *Rivers of water!* what a luxury! The shadow of a great projecting rock is extremely refreshing in a hot country. It shelters from the rays of the sun, and has in itself a natural coolness, which it communicates to every thing about it.

So the Lord Jesus is a refuge from the storms of Divine wrath to come. He "saves his people from their sins." When they require refreshment, he opens to them rivers in the desert, and then with great joy they draw water out of the wells of salvation. When tired with the world and its vanities, they sit beneath the Rock of Ages, and find rest to their souls.

HIEL, Hy'-el, *the life of God*.—The person, a Bethelite, who rebuilt Jericho; 1 Kings xvi. 34, notwithstanding Joshua's curse, which was verified on himself; Josh. vi. 26.

HIERAPOLIS, Hy'-e-rap'-o-lis, *the holy city*.—It was a city situated in Phrygia, about two miles from the city of Colosse. It was celebrated for its hot springs. It was destroyed by an earthquake in the times of the Apostles. Its ruins indicate that it was one of the most glorious cities in the world; Col. iv. 13. Here are to be found innumerable sarcophagi, some with sculpture, others with inscriptions—sepulchres of other forms, surrounded with pillars—a colonnade of pillars, extending 150 paces, and leading to a triumphal triple arch with towers—another line of sepulchral buildings, leading to the remains of a very magnificent church, with those of two other churches, more distant. The noblest ruins of all are those of the theatre and gymnasium, some portions being perfect. There is a great quantity of beautiful sculpture.

HIGGAION, Hig'-gay'-e-on, *meditation*.—A musical instrument; Ps. ix. 16. Gesenius translates it *instru-*

mental music; (that is, to join the singing, or to play alone.) Tholuck renders it *meditation, pause, meaning*. Let the singers meditate and reflect while the music stops.

HIGH. Applied to God; Ps. lxxviii. 35; Gen. xiv. 18; Eccl. v. 8; Isa. lvii. 15.—Applied to Christ; Acts ii. 33; Phil. ii. 9; Ps. xcix. 2; Isa. vi. 1.—Applied to the Christian profession; Phil. iii. 14.

HIGH, Deut. 3. 5, & 12. 2, & 28. 43.
Deut. 26. 19. make thee h. above
1 Kings 9. 8. at this house which is h.
1 Chr. 17. 17. state of man of h. degree
Job. 11. 8. as h. as heaven what canst
Ps. 49. 2. hear low and h. rich and poor
89. 13. strong hand and h. thy right
97. 9. thou Lord art h. above all earth,
113. 14.
103. 11. as heaven is h. above earth
181. 1. not in things too h. for
138. 6. though Lord be h. yet hath
he respect
Prov. 21. 4. a h. look and proud heart
Eccl. 12. 5. afraid of that which is h.
Is. 57. 15. I dwell in h. and holy place
Ezek. 21. 26. abase him that is h.
Rom. 12. 16. mind not h. things, but
condescend
2 Cor. 10. 5. every h. thing that exalteth
Phil. 3. 14. for the prize of h. calling
of God
Num. 24. 16. most H. Deut. 32. 8; 2
Sam. 22. 14; Ps. 7. 17, & 9. 2, & 21.
7, & 46. 4, & 50. 14, & 56. 2, & 57. 2.
Ps. 47. 2. Lord most H. is terrible, great
King
83. 18. Jehovah art most H. over all
earth
92. 8. thou art most H. for evermore
Is. 14. 14. I will ascend and be like the
most H.
Hos. 11. 7. called to most H. but none
exalteth
Acts 7. 48. most H. dwelleth not in tem.
Job. 5. 11. set up on h. those below
16. 19. witness in heaven and my re-
cord on h.
Ps. 107. 41. poor on h. from afflictions
113. 5. like our God which dwells on h.
Is. 26. 5. brings down them that dwell
on h.
Luke 24. 49. endued with power from
on h.
Eccl. 5. 8. there he h. than thy
Is. 55. 9. heaven h. than earth my ways
Heb. 7. 26. made h. than the heavens
Ps. 18. 13. the H. gave his voice
87. 5. H. himself shall establish her
Eccl. 5. 8. he that is h. than h.
Luke 1. 35. power of the H. overshadow
2. 14. glory to God in the h. 19. 28.
6. 35. shall be the children of the H.
14. 8. sit not down in h. room
Luke 1. 28. art h. favoured
16. 15. which is h. esteemed among
OC

Rom. 12. 3. not think of himself more h.
1 Thess. 5. 13. esteem them very h. in
2 Tim. 3. 4. heady, h. minded
Rom. 11. 20. be not h. minded, but fear
1 Tim. 6. 17. that they be not h. minded
HEIGHT, *Job* 22. 12; *Rom.* 8. 39; *Eph.*
 8. 18.

HIGH PLACES. Natural or artificial eminences appropriated for idol worship; *1 Kings* iii. 2, 4; xii. 31, 32; xiv. 23, &c. In the first ages God was worshipped in this manner, and altars were built there in honour of him. But the people becoming debased, they were appropriated to idols, and therefore such places were Divinely denounced and prohibited.—The *groves* were probably plantations on these high places, and surrounding the altars.



HIGH-PRIEST. He enjoyed peculiar dignities and influence. He alone could enter the Holy of Holies; the supreme administration of sacred things was confined to him; he was the final arbiter in all controversies, and afterwards presided over the Sanhedrim, and held the next rank to the reigning monarch. He retained his office for life, provided he acted according to Divine direction. At its first institution also, the high-priesthood was made hereditary in the family of Aaron; *Num.* iii. 10, who was the first person invested with this dignity; *Lev.* viii. 1; *Heb.* v. 4, 5. From Aaron it descended to Elea-

zar, his eldest son, from whom it passed in long succession to Eli; from him, on account of the wickedness of his sons the dignity subsequently devolved on the descendants of Ithamar the second son of Aaron; *1 Sam.* ii. 35, 36. But in the reign of Solomon, it returned again into the family of Eleazar by Zadok; *1 Kings* ii. 35, in which it remained till the Babylonian captivity. During this period the high-priest was elected by the other priests, or by an assembly partly consisting of priests.

The Lord Jesus is the great High-priest of the church. His priesthood is superior to that of Aaron and of his successors. Aaron, the type of Christ, was not actually an high-priest, nor could he take that office till he was expressly called to it of God, and consecrated according to his directions; *Exod.* xxviii. 1; *ch.* xxix; *Lev.* viii. The apostle says, "Even so Christ glorified not himself to be made an high-priest, but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec;" *Heb.* v. 4, 5, 6. Aaron was installed in the high priest's office, by the blood of the ram of consecration; *Lev.* viii. 22, 25. So Christ was consecrated to the office of high-priest through sufferings, and the blood of his own sacrifice; for God is said "to make the Captain of our salvation perfect, through sufferings," *Heb.* ii. 10. The whole gospel testifies that Christ suffered upon earth as the substitute of guilty men, bearing the punishment of their sins in his own body on the tree; *Heb.* ix. 28; *1 Pet.* ii. 24; iii. 18, and that he suffered death on the cross, without the gate of Jerusalem, that he might sanctify the people with his own blood; *Heb.* xiii. 12. To this death God the Father is said to deliver him up, and not to spare him; *Acts* ii. 23; *Rom.* viii. 32. And as he voluntarily submitted to this, in obedience to his Father, for the redemption of sinners; *John* x. 18, so he is said to lay down his life, and to

give himself for us; John x. 15; Tit. ii. 14. But this answers to the offering and killing of the victim under the law; a work which was not peculiar to the high-priest, nor even to the sons of Aaron, but was frequently done by others. See Lev. i. 3, 4, 5, 11; iii. 1, 2, 6, 7, 8, 12, 13. Nor did this complete the work of the atonement, though a necessary and essential part of it. In order to this, the priests, Aaron's sons, were to bring the blood of the animal already slain, and sprinkle it round about the altar, and offer the rest for a burnt-offering of a sweet savour unto the Lord; Lev. i. 5, 9. And on the great day of atonement, the high-priest alone was to carry the blood of the slain victim within the veil into the most holy place, and there sprinkle it on and before the mercy-seat, which is expressly said to make the atonement; Lev. xvi. 14—18. Now, we are told that that which answers to this peculiar service of the high-priest was Christ's rising from the dead, entering into heaven with his own blood, and presenting or offering it unto God in the heavenly sanctuary; Heb. ix. 11, 15, 23, 24.

HIGH-PRIEST.—'I wist not that he was high-priest,' Acts xxiii. 5. "I did not consider him as high-priest, but an usurper, for he came to the office by bribery and corruption. "It appears that Ananias had been deprived of the office, and was succeeded by Jonathan. Subsequent to his death there was a vacancy for some time, which Ananias undertook to fill, though unauthorized. Though he had been, yet he was not then the high-priest.

HIGH THING.—'Every high thing that exalteth,' &c. This being a military figure, alludes to the high walls, turrets, &c., of a fortification, from which the besieged annoy their enemies. The proud boastings of infidels—their evil machinations are thus compared, indicating that the power of the gospel is destined ultimately to subjugate them; 2 Chr. x. 5.

HIGHWAYS.—'Go ye, therefore,

into the highways,' Matt. xxii. 9. It is as common in the East for a rich man to give a feast to the poor, as it is in Europe for a nobleman to entertain men of his own degree. If he wishes to gain some temporal or spiritual blessing, he orders his head servant to prepare a feast for one or two hundred poor guests.

HILEN, Hy'-len.—A city of Judah, 1 Chr. vi. 58.

HILKIAH, Hil-ky'-ah, *God is my portion.*—The father of Jeremiah, Jer. i. 1.—The father of Eliakim, 2 Kings xxii. 4. See also 2 Kings xviii. 18, 26, 37.

HILL, Ez. 24. 4; Ps. 68. 15, 16.

Ps. 2. 6. set king on holy h. of Zion, 3.

4, & 15. 1, & 43. 2, & 68. 15, & 99. 9.

Gen. 7. 19. all high h. under the heavens were covered

49. 26. utmost bound of everlasting h.

Num. 23. 9. from h. I behold him

Ps. 65. 12. little h. rejoice on every side

68. 16. why leap ye, ye high h. h. of

God

98. 8. let h. be joyful together

114. 4. little h. skipped like lambs

Hos. 10. 8. h. fall on us, *Luk.* 23. 30.

Hab. 3. 6. perpetual h. did bow

HILLEL, Hil'-lel, *praising, folly, Lucifer.*—The father of Abdon, judge of Israel; Judges xii. 13.

HIN.—A liquid measure, containing one gallon and two pints, Exod. xxix. 40; xxx. 24.

HIND.—A female stag in the third year of its age; it is a beautiful creature, sure-footed and swift, Job xxxix. 1; Ps. xxix. 9.—By *hind* and *roe*, the Easterns express the gracefulness and beauty of women, Prov. v. 19; Song ii. 17; iii. 5; Hab. iii. 19; 2 Sam. xxii. 34.

HINNOM, Hin'-nom, *there they are, their riches.*—A valley on the south side of Jerusalem, where the idolatrous Jews burned their children alive to Moloch, Baal, and the sun. It is also called Tophet, from *Toph*, an instrument of great sound, which was beaten to drown the shrieks and cries of the victims; Josh. xv. 8; 2 Kings xxiii. 10; Neh. xi. 30. To expose it to execration, Josiah made it a receptacle for the refuse and filth of the city; and in it a fire was kept con-

tinually burning. Hence it became an emblem of hell, the place of eternal punishment; Isa. xxx. 33; Matt. v. 22; Mark ix. 44.

HIRAH, Hy'-rah, *exaltation of life*.—A Canaanite of the city of Adullam, Gen. xxxviii. 1.

HIRAM, Hy'-ram, *exaltation of life, their whiteness*.—King of Tyre, the son of Abibal, 2 Sam. v. 11. He was contemporary with David and Solomon, and distinguished himself by his magnificence, and the state of opulence and splendour to which he raised that city. When David was seated on the throne of Israel, and acknowledged by all the chosen tribes, Hiram sent ambassadors to him, and furnished him also with various artificers to build his palace, 2 Sam. v. 11, 12. He also supplied him with cedar from the forest of Lebanon, which lay contiguous to his dominions. And when Solomon had succeeded to the throne of his father David, Hiram sent ambassadors, to congratulate him on the event, 1 Kings v. 1—3, &c. Also when Solomon began to prepare for building the temple of the Lord, he contracted with Hiram for a supply of timber and stone, as well as labourers to hew them for the building, with all of which the king of Tyre furnished him, receiving in return from Solomon a quantity of corn and oil. These two princes cultivated a good understanding with each other during the whole of their lives. See 1 Kings ix. 10—13.

HIRAM was also the name of an eminent artificer, who made the two brazen columns, which were named Jachin and Boaz, and which were placed at the entrance of the porch of the temple. "He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre," 1 Kings vii. 13—40.

HIRE, Deut. 24. 15; Is. 23. 18; Mt. 1. 7, & 3. 11; Luke 10. 7; Jam. 5. 4. Job 7. 1. an h. John 10. 12, 13.

HIRED.—'No man hath hired us,' Matt. xx. 7. *Morier*, the traveller, says that he saw, in the east, labourers with spades, &c., in their hands,

standing in the market-place, before sunrise, in order to be hired for the day, to work in the fields.

HIRELING.—A man employed to take care of sheep, to whom wages are paid. Indicates a false minister who seeks worldly gain more than the salvation of souls, John x. 12, 13.

HISS is explained by the method of calling back bees by the blast of a whistle; therefore the meaning is *to call*; Isa. v. 26; vii. 18. To hiss at any one is an expression of insult and contempt; Jer. xix. 8; Ezek. xxvii. 36.

HITHERTO Lord helped us, 1 Sam. 7. 12.

Job 38. 11. A. shalt come but no

John 16. 24. A. ye asked nothing in my

1 Cor. 8. 2. A. ye were not able to bear

HITTITES, Hit'-tites, *who are broken, or fear*.—The descendants of Heth, one of the seven nations of Canaan, Gen. xv. 20; Deut. vii. 1—5.

HIVITES, Hy'-vites, *wicked, bad, wickedness*.—A people descended from Canaan, called the Avims; Gen. x. 17.

HIZKIJAH, Hiz-ky'-jah.—A captive, Neh. x. 17.

HOBAB, Ho'-bab, *favoured and beloved*.—The son of Jethro, and brother-in-law of Moses, Num. x. 29. There is a difficulty in ascertaining the relationship of Moses to Hobab. The word, which in Exod. iii. 1, and Num. x. 29, is rendered father-in-law, and in Gen. xix. 14, son-in-law. The meaning, therefore, is indeterminate, simply denoting relation by marriage. Besides what is related of Hobab in one place, is related of Jethro in another; Exod. xviii. 27. The probability is, that the father-in-law, Raguel, or Reuel, which means the same person, was dead, and that the person who visited Moses was his brother-in-law, called both Jethro and Hobab. He ultimately lived with Israel, Judg. iv. 11, though at first he did not comply with the invitation of Moses.

HOBAB, Ho'-bab, *love, secrecy*.—A place northward of Damascus, Gen. xiv. 15.

HOD, Hod.—A descendant of Asher, 1 Chron. vii. 37.

HODATAH, Ho-da'-ah.—A descendant of king David, 1 Chr. iii. 24.

HODAVIAH, Hod-a-vy'-ah.—Of the tribe of Manasseh, 1 Chron. v. 24.—A Levite, Ezra ii. 40.

HODESH, Ho'-desh.—A female descendant of Benjamin, 1 Chr. viii. 9.

HODEVAH, Ho-de'-vah.—A captain who returned from captivity, Neh. vii. 43.

HODIAH, Ho-dy'-ah.—A female descendant of Judah, 1 Chr. iv. 19.

HODIJAH, Ho-dy'-jah.—One who sealed the covenant, Neh. viii. 7.

HOPNI, Hof'-ny, *he that covers, my fist*.—The son of Eli, the high-priest, 1 Sam. i. 3; ii. 22, 23.

HOGLAH, Hog'-lah, *his festival*.—A daughter of Zelophehad, Num. xxvi. 33; Josh. xvii. 3.

HOHAM, Ho'-ham.—King of Hebron, Josh. x. 3.

HOLD.—A place of safety; 2 Sam. v. 7; 2 Sam. xxiii. 14; Nah. i. 7.—A prison; Acts iv. 3.—Sin, temptation, and wicked policy; 2 Cor. x. 4.—Divine direction and support; Ps. xvii. 5.

HOLD, Gen. 21. 18; Ex. 9. 2, & 20. 7. Judg. 9. 46. *h.* of the house of the god

Berith

Job 17. 9 righteous shall *h.* on his way

Isa. 41. 13. I will help, I will *h.* thy right hand

62. 1. for Zion's sake I will not *h.* my peace, 42. 14.

Jer. 2. 13. the cisterns can *h.* no water

Matt. 6. 24. *h.* to one and despise the

Rom. 1. 18. *h.* truth in unrighteousness

Phil. 2. 29. *h.* such in reputation

Heb. 3. 14. if we *h.* beginning of our confidence

1 Thess. 5. 21. prove all things, *h.* fast that which is good

2 Tim. 1. 13. *h.* fast the form of sound words

Heb. 3. 6. if we *h.* fast the confidence of hope

4. 14. us *h.* fast our profession, 10. 23.

Rev. 2. 25. what ye have *h.* fast till I

3. 8. remember *h.* fast and repent

11. *h.* fast that thou hast, that no man

Ps. 77. 4. *h.* my eyes waking

Rev. 2. 18. *h.* fast my name and hast not denied

Job 2. 3. still *h.* fast his integrity

Ps. 68. 9. which *h.* our soul in life, and

Prov. 17. 29. fool when he *h.* his peace

Jer. 6. 11. I am weary with *h.* in

Phil. 2. 16. *h.* forth the word of life that

Col. 2. 19. no *h.* the head from which

1 Tim. 1. 19. *h.* faith and a good conscience

3. 9. *h.* mystery of faith a pure conscience

Tit. 1. 9. *h.* fast the faithful word

HOLINESS. Freedom from sin, conformity, and devotedness to God; Lev. xvii. 44; xix. 2; Ps. iv. 3; Rom. vi. 19; xii. 1; xiii. 12; 2 Cor. vii. 1; Eph. i. 4; iv. 24; Phil. i. 27; Col. i. 10; 1 Thess. ii. 12; 1 Pet. i. 15; 2 Pet. iii. 11. Without it, none can see God; Heb. xii. 14. God is the only perfect standard of holiness, and to love him supremely, obey him and imitate him incessantly, constitute the holiness of intelligent beings. This his law requires; and this man refuses, which subjects him to the curse of the law, and destroys all fellowship with the Divine Lawgiver. To reconcile and reunite man to God was the design of the Redeemer's death. He suffered the curse in the room of transgressors, that he might bring them to God. All who believe in him are justified, purified, or made holy by the Spirit of God.

HOLON, Ho'-lon.—A city of refuge, situated in the mountains of Judah; Josh. xv. 51; xxi. 15.

HOLY,—often applied to God, to signify his *infinite purity*; Lev. xix. 9; xxi. 8;—frequently he is called "The Holy One of Israel," 2 Kings xix. 22; Ps. lxxi. 22; lxxviii. 14; Isa. i. 4. That God is infinitely holy is frequently stated in the Scriptures. Holiness is represented as his beauty, his grandeur, and more than forty times he is called the Holy One of Israel, or Jacob. Every thing relating to God is called holy, on account of its connection with him and conformity to him. The prophets call the Lord, The Holy One of Israel, as if the name of holy were synonymous with that of God. "They provoked the Holy One of Israel to anger," Isaiah i. 4. "They shall stay upon the Lord, the Holy One of Israel," Isaiah x. 20. And in Isaiah xxix. 19. "The poor among men shall rejoice in the Holy One of Israel." The Messiah in like manner is called the Holy One; Ps. xvi. 10. "Thou wilt not suffer thine Holy One to see corruption." And in Luke iv. 34, "I know thee who thou art, the Holy One of God." So in Luke i. 35.

"That holy thing which shall be born of thee shall be called the Son of God." Christ is called simply the "Holy One," Acts iii. 14. Holy is likewise the common epithet given to the third Person of the glorious Trinity, Holy Ghost.

Persons, places, and things are called *holy*, when separated to the Lord; Ex. xix. 6; Lev. xvi. 33; Num. xxi. 6. Christians are especially called *holy*. The operations of the Holy Spirit upon them, and the name given them, *saints*, imply that they are *holy*, and they must follow after holiness; Acts ix. 13, 32, 41; Rom. i. 7. Holiness does not consist in knowledge, talents, nor outward ceremonies of religion, but hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit; Eph. ii. 8, 10; John iii. 5; Rom. vi. 22. It is the essence of happiness, and the basis of true dignity; Prov. iii. 17; iv. 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation; Prov. iv. 18, and absolutely essential to the enjoyment of God here and hereafter; Heb. xii. 14.

HOLY ground, Ex. 3. 5.

Ex. 16. 23. *h. sabbath*, 31. 14, 15.

19. 6. *h. nation*, 1 Pet. 2. 9.

28. 38. *h. gifts*; 29. 6. *h. crown*

30. 25. *h. ointment*

Lev. 16. 33. *h. sanctuary*

27. 14. *house h.*; 30. *h. tithes*

Num. 6. 17. *h. water*

31. 6. *h. instruments*

Lev. 11. 45. *be ye h. for I am h.* 20. 3, 7.

1 Sam. 2. 2. *there is none h. as the Lord*

21. 5. *vessels of young men are h.*

Ps. 22. 3. *thou art h. that inhabitest*

99. 5. *worship at footstool, for he is h.*

145. 17. *the Lord is h. in all his works*

Prov. 20. 25. *snare to devour what is h.*

Is. 6. 3. *h. h. Lord God of hosts, Rev.*

4. 8.

Ezek. 22. 26. *difference between h. and*

Matt. 7. 6. *give not what is h. to dogs*

Luke 1. 35. *h. thing born of her*

Acts 4. 27. *thy h. child Jesus, 30.*

Rom. 7. 12. *law h. com. h. just, good*

11. 16. *if first fruit be h. lump also h.*

12. 1. *sacrifice h. acceptable to God*

1 Cor. 7. 14. *children unclean, but now h.*

Eph. 1. 4. *be h. without blame, 5. 27.*

2 Tim. 1. 9. *called us with h. calling*

3. 15. *hast known the h. scriptures*

Tit. 1. 8. *sober, just, h. temperate*

1 Pet. 1. 15. *be ye h. in all manner, 16.*

2. 5. *an h. priesthood; 9. A. nation*

2 Pet. 1. 21. *h. men of God spoke as*

moved

3. 11. *h. in all conversation and god-*

liness

Rev. 3. 7. *saith he that is h. and true*

4. 8. *h. h. Lord God Almighty*

15. 4. *for thou only art h. all nations*

20. 6. *blessed and h. is he that hath*

22. 11. *he that is h. let him be h. still*

Ex. 26. 33. *most h. place, 34. & 29. 37.*

& 40. 10; 1 Kings 6. 16. & 7. 50, &

8. 6; Ezek. 44. 13. & 45. 3.

Lev. 6. 25. *most h. offering, 7. 1. 6. & 10.*

17. & 14. 13; Num. 18. 9, 10; Ezek.

48. 12.

27. 23. *most h. things, Num. 4. 4. 19;*

1 Chr. 6. 49. & 23. 13; 2 Chr. 31. 14.

Lev. 21. 21. *most h. bread*

2 Chr. 3. 8. *most h. house*

Ezek. 43. 12. *the whole limit shall be*

made h.

Dan. 9. 24. *seventy weeks are deter-*

mined—to finish the transgression

Jude 20. *building up selves in most h.*

faith

Ps. 42. 4. *with multitude that kept h.*

day, Is. 58. 13; Gal. 2. 16; Ex. 35. 2.

HOLY, HOLINESS, Ps. 87. 1. *h. moun-*

tain, Is. 11. 9. & 56. 7. & 57. 13. &

65. 11. 25. & 68. 20; Dan. 9. 16. &

11. 45; Joel 2. 1. & 3. 17; Obad. 16;

Zeph. 3. 11; Zech. 8. 3.

Lev. 20. 3. *H. name, 22. 2. 32; 1 Chr. 16.*

10. 35; Ps. 33. 21. & 103. 1. & 111.

9. & 145. 21; Is. 57. 15; Ezek. 36. 30,

21.

Deut. 33. 8. *H. One, Job 6. 10; Ps. 16. 10,*

& 89. 19; Is. 10. 17. & 29. 23. & 40.

25. & 43. 15. & 49. 7; Hab. 1. 12. &

8. 3; Mark 1. 24; Acts 3. 14; 1 John

2. 20.

2 Kings 19. 22. *H. One of Israel, Ps. 71.*

22. & 78. 41. & 89. 18; Is. 1. 4. & 5.

19. 24. & 10. 20. & 12. 6. & 17. 7. &

29. 19. & 80. 11, 12. & 31. 1. & 41. 14.

& 45. 11. & 47. 4. & 49. 7. & 55. 5.

& 60. 9, 14; Jer. 50. 29. & 51. 5.

Deut. 7. 6. *h. people, 14. 2. 21. & 26. 19,*

& 28. 9; Is. 62. 12; Dan. 8. 24. &

12. 7.

Ex. 23. 29. *h. place, Lev. 6. 16. & 10. 17;*

Ecd. 8. 10.

Ps. 5. 7. *h. temple, 11. 4. & 65. 4. & 79.*

1. & 138. 2; Jonah 2. 4; Mic. 1. 3;

Hab. 2. 20; Eph. 2. 21.

Is. 65. 5. *I am h. than thou*

HOLIER, Heb. 9. 3. 8. & 10. 14.

1 Thess. 2. 10. *how h. and justly*

Ex. 15. 11. *glorious in h.*

23. 36. *h. to the Lord, 39. 30; Is. 23.*

18.

1 Chr. 16. 29. *in beauty of h. Ps. 29. 2.*

& 96. 9. & 110. 3; 2 Chr. 20. 21.

2 Chr. 31. 18. *sanctified themselves in h.*

Ps. 30. 4. *remembrance of his h. 97. 12.*

47. 8. *God sits on throne of h.*

48. 1. *in mountain of his h. Jer. 31. 23.*

60. 6. *God has spoken in his h. 103. 7.*

80. 35. I have sworn by my *h.*
 93. 5. *h.* becometh thine house O Lord, for ever
Ja. 23. 18. her hire shall be *h.* to the L.
 35. 8. and it shall be called the way of *h.*
 62. 9. drink it in the courts of my *h.*
 63. 15. habitation of thy *h.*
 18. people of *h.*
Jer. 2. 8. Israel was *h.* to the Lord
 23. 9. because of Lord and word of his *h.*
Amos 4. 2. Lord hath sworn by his *h.*
Obad. 17. on mount Zion shall be *h.*
Zech. 14. 20. on horse-bells *h.* to L. 21.
Mal. 2. 11. Judah has profaned *h.* of Lord
Luke 1. 75. in *h.* and righteousness before him
Acts 3. 12. as though by our *h.* we had
Rom. 1. 4. Son of God according to the Spirit of *h.*
 6. 19. yield members servants to righteousness to *h.*
 22. fruit unto *h.* and end everlasting
2 Cor. 7. 1. perfecting *h.* in fear of God
Eph. 4. 24. created in righteousness and true *h.*
1 Thess. 3. 13. unblamable in *h.* before God
 4. 7. called not uncleanness but to *h.*
1 Tim. 2. 15. in faith, love, *h.* sobriety
Tit. 2. 3. behaviour as becometh *h.* not
Heb. 12. 10. partakers of his *h.*
 14. *h.* without which no man see Lord

HOLY DAY, the sabbath-day, or a sacred festival, as the Feast of Passover, Feast of Tabernacles, &c. *Ex.* xxxv. 2; *Ps.* xlii. 4; *Isa.* lviii. 13.

HOLY GHOST, more properly rendered and expressed Holy Spirit, *Matt.* xii. 32; *Luke* xi. 32. If rendered Holy Ghost, or Ghost in some passages, they would appear perfectly ridiculous: see many passages in *Rom.* viii. Dr. Clarke, and other Commentators prefer 'Holy Spirit.'

HOLY HANDS. "*Lifting up holy hands*;" *1 Tim.* ii. 8. This alludes to a custom of the Jews, who, before they prayed, washed their hands, as an emblem of that purity of heart and life, which must ever be associated with prayer acceptable to God.—*Lifting up of the hands* is expressive of prayer, the stretched out resembling those of an expectant recipient.

HOLY PLACE,—that part of the tabernacle entered only by the high-priest, and that only once a year, on the great day of atonement; *Ex.* xxvi. 33; *Heb.* ix. 25.

HOLY SPIRIT. The third person in the Trinity. The Holy Spirit is a real and distinct person in the Godhead.

(1) Personal powers of rational understanding and will are ascribed to him; *1 Cor.* ii. 10, 11; *xii.* 11; *Eph.* iv. 3.—(2) He is joined with the other two divine persons, as the Object of worship and the Fountain of blessings; *Matt.* xxviii. 19; *2 Cor.* xiii. 14; *1 John* v. 7.—(3) He appeared under the emblem of a dove, and cloven tongues of fire; *Matt.* iii; *Acts* ii.—(4) Personal offices of an Intercessor belong to him; *Rom.* viii. 26.—(5) He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, &c. *Mark* xiii. 11; *Acts* xx. 23; *Rom.* viii. 15, 16; *1 Cor.* vi. 19; *Acts* xv. 28; *xvi.* 6, 7, &c. &c. &c.

The Holy Spirit is a Divine Person, equal in power and glory with the Father and Son.—(1) Names proper only to the Most High God are ascribed to him; as Jehovah, *Acts* xxviii. 25, with *Isaiah* vi. 9, and *Heb.* iii. 7, 9, with *Ex.* xvii. 7; *Jer.* xxxi. 31, 34; *Heb.* x. 15, 16. God, *Acts* v. 3, 4. Lord, *2 Cor.* iii. 17, 19. "The Lord, the Spirit."—(2) Attributes proper only to the Most High God are ascribed to him; as Omnipotence, *1 Cor.* ii. 10, 11; *Isa.* xl. 13, 14. Omnipresence, *Psalms* cxxxix. 7; *Eph.* ii. 17, 18; *Rom.* viii. 26, 27. Omnipotence, *Luke* i. 35. Eternity, *Heb.* ix. 14.—(3) Divine works are evidently ascribed to him; *Genesis* i. 2; *Job* xxvi. 13; *Psalms* xxxiii. 6; *Psalms* civ. 33.—(4) Worship, proper only to God, is required and ascribed to him; *Isaiah* vi. 3; *Acts* xxviii. 25; *Rom.* ix. 1; *Rev.* i. 4; *2 Cor.* xiii. 14; *Matt.* xxviii. 19.

The agency of the Holy Spirit is extraordinary and ordinary. The former by immediate inspiration, making men prophets; the latter by his regenerating and sanctifying influences, making men saints.

This is more particularly displayed in (1) Conviction of sin, *John* xvi. 8, 9. (2) Conversion, *1 Cor.* xii; *Eph.* i. 17, 18; *1 Cor.* ii. 10, 12; *John* iii.

5, 6. (3) Sanctification, 2 Thea. ii. 13; 1 Cor. vi. 11; Rom. xv. 16. (4) Consolation, John xiv. 16, 26. (5) Direction, John xiv. 17; Rom. viii. 14; (6) Confirmation, Rom. viii. 16, 26; 1 John ii. 24; Eph. i. 13, 14.

HOLY SPIRIT, Sin against the.—See *Blasphemy*.

HOLY SPIRIT, Holy Ghost, Matt. 1. 18. with child of the H. Ghost

Mark. 1. 30. that conceiveth in her is of H. Ghost

3. 11. baptize you with the H. Ghost, **Mark 1. 8; John 1. 33; Acts 1. 5, & 11. 16.**

12. 31. blasphemy against H. Ghost, 32; **Mark 8. 29.**

Mark 12. 36. David said, by H. Ghost, **Acts 1. 16.**

13. 11. not ye that speak, but H. G.

Luke 1. 35. H. Ghost shall come upon

2. 25. H. Ghost was upon him

26. revealed to him by the H. Ghost

3. 22. H. Ghost descended in bodily shape

12. 10. blasphemeth against H. Ghost

13. H. Ghost shall teach you in same **John 7. 39.** for H. Ghost was not yet

14. 26. Comforter, which is H. Ghost, whom the Father will send

20. 22. receive ye the H. Ghost

Acts 1. 2 through H. Ghost had given commandment

3. after that H. Ghost is come upon

2. 33. promise of the H. Ghost

38. gift of H. Ghost, 10. 45.

5. 3. Satan filled heart to lie to H. G.

32. we are his witnesses and also the H. Ghost

7. 51. ye do always resist H. Ghost as your fathers

8. 15. receive H. Ghost, 17. 19.

13. H. Ghost given

9. 31. walking in the fear of the Lord,

and in the comfort of the H. Ghost

10. 38. anointed Jesus with H. Ghost

44. H. Ghost fell on all them, 11. 15, & 15. 8.

47. received the H. Ghost

19. 2. be any H. Ghost, 6.

13. 2. H. Ghost said, separate unto me, Saul

4. they being sent forth by the H. G.

15. 28. It seemed good to H. G. and us

16. 6. forbidden of H. Ghost to preach

20. 23. save that which the H. Ghost witnesseth

28. flocks over which H. Ghost made you overseers

21. 11. thus saith H. Ghost, so shall the Jews

23. 25. well spake the H. G. by Eneas **Rom. 6. 5.** love of God shed abroad by the H. Ghost

9. 1. conscience bearing witness in the H. Ghost

14. 17. righteousness, peace, and joy in the H. Ghost

15. 13. abound in hope through power of the H. Ghost

16. offering of Gentiles sanctified by the H. Ghost

1 Cor. 2. 13. in words which H. Ghost teacheth

6. 19. temple of the H. Ghost which is in you

12. 3. can say Jesus is Lord but by the H. Ghost

2 Cor. 6. 6. by the H. Ghost, by love unfeigned

13. 14. communion of H. Ghost be with you

1 Thess. 1. 5. in H. G. much assurance 6. Joy of H. Ghost

2 Tim. 1. 14. keep by H. Ghost which dwells

Tu. 3. 5. not by works but by renewing of H. Ghost

Heb. 2. 4. miracles and gifts of H. G.

3. 7. wherefore as the H. Ghost saith,

6. 4. made partakers of H. Ghost

9. 8. H. Ghost thus signifying that the

10. 15. whereof H. Ghost is a witness

1 Pet. 1. 12. preach with the H. Ghost sent down

2 Pet. 1. 21. but A. men of God spake as they were moved by the H. Ghost

1 John 5. 7. Father, Word, and H. Ghost are one

Jude 20. building up yourselves, praying in H. Ghost

Luke 1. 15. filled with, or full of the H. Ghost, 41. 67; **Acts 2. 4, & 4. 8, & 6. 3, 5, & 9. 17, & 11. 24, & 13. 9, 52.**

Ps. 51. 11. take not thy H. Spirit from

Is. 63. 10. rebelled and vexed his H. S.

11. where is he that put his H. Spirit within

Luke 11. 15. give H. Spirit to them that

Eph. 1. 13. ye are sealed with H. Spirit of promise

4. 30. grieve not the H. Spirit of God

1 Thess. 4. 8. who hath given us his H. Spirit.

HOMAN, Ho'-man.—A descendant of Esau, Gen. xxxvi. 22. In the English version improperly Heman.

HOME, Gen. 39. 16, & 43. 16.

Ps. 68. 12. tarried at A. divided spoil

Ecc. 12. 5. man goeth to his long A.

2 Cor. 5. 6. while we are at A. in body

Tit. 2. 5. chaste keepers at A.

HOMER.—A dry measure of capacity. It is different from the Omer. The latter contains nearly six pints. The homer is 100 omers, or about 512 pints; Lev. xxvii. 16; Isa. v. 10.

HONEST and good A. Luke 8. 15.

Acts 6. 3. men of A. report full of Holy Ghost

Rom. 12. 17. provide things A. in sight

2 Cor. 8. 21. providing for A. things, not only

13. 7. shall do that which is A.

- Phil.* 4. 8. whatsoever things *h.*
 1 *Pet.* 2. 12. have your conversation
h. among
Rom. 13. 13. walk *h.* as in the day
 1 *Thess.* 4. 12. walk *h.* towards them
Heb. 13. 18. all things willing to live *h.*
 1 *Tim.* 2. 2. in all godliness and *h.*

HONEY was produced in great quantities in the land of Palestine, and was an article of exportation; *Ezek.* xxvii. 17. It was often called "a land flowing with milk and honey." Besides the bees raised in hives, multitudes were wild and laid up their stores in hollow trees and fissures of rocks. *Matt.* iii. 4; *Deut.* xxxii. 13. **CAMPBELL**, in his *Travels in Africa*, says, "the bees have a habit of plastering their honey on the surface of rocks in cliffs; which, for its protection, they cover with a layer of dark-coloured wax, not easily distinguished from the rock itself. By making an incision in this outer coat, and applying his mouth, a person would extract plenty." *Deut.* xxxii. 13. The ancients used honey, as we do sugar, and prized it highly; hence it is an image of pleasure; *Ps.* cxix. 103; *Song* iv. 11, &c.

Honey ran upon the ground in the forest in which Jonathan dipped the end of his staff, and ate of it; 1 *Sam.* xiv. 25, 26, 27. John the Baptist fed on wild honey; *Matt.* iii. 4.

A sweet syrup procured from ripe dates, seems to have borne this name. The word rendered "honey," in 2 *Chr.* xxxi. 5, properly signifies *dates*. Josephus mentions *palm honey*. Bochart, Celsius, and Geddes, consider the honey (mentioned *Gen.* xliii. 11) to be of this sort.

HONEY.—Symbolical of whatever gives exquisite pleasure, particularly divine truth and eloquence; *Ps.* xix. 10; *lxxxi.* 16; *Songs* iv. 11; *Isa.* vii. 15.

- HONEY**, *Gen.* 43. 11; *Lev.* 2. 11; *Judg.* 14. 8, 18; 1 *Sam.* 14. 20, 29.
Ps. 19. 10. sweeter than *h.* and *h.* comb, 119. 103.
Prov. 25. 27. not good to eat much *h.*
Songs 4. 11. *h.* and milk are under thy
Is. 7. 15. butter and *h.* shall he eat, 22.
Matt. 8. 4. his meat was locusts and wild *h.*
Rev. 10. 9. in thy mouth sweet as *h.* 10.

- 1 *Sam.* 14. 27. dipped in *h.* comb, *Prov.* 5. 8, & 16. 24, & 24. 13, & 27. 7; *Songs* 4. 11, & 5. 1; *Luke* 24. 42.

HONOUR.—Recompence or reward; *Num.* xxiv. 11.—Adoration due to God only; *Ps.* xxix. 2; *Mal.* i. 6; 1 *Tim.* i. 17.—It is applied to important offices; *Heb.* v. 4.—Heavenly dignity and happiness; *Rom.* ii. 10.

- HONOUR** be not united, *Gen.* 49. 6.
 1 *Chr.* 29. 12. both riches and *h.* come
Ps. 7. 5. lay my *h.* in the dust
 8. 5. crowned him with glory and *h.*
 26. 8. the place where thy *h.* dwelleth
 49. 12. man being in *h.* abjeth not
 20. man that is in *h.* and understandeth not
 149. 9. this *h.* have his saints
Prov. 3. 16. in her left hand riches *h.*
 15. 33. before *h.* is humility, 18. 12.
 26. 1. *h.* not seemly for a fool
 29. 23. *h.* shall uphold the humble
Mal. 1. 6. if a father, where my *h.*
Matt. 13. 57. prophet is not without *h.*
 save, *Mark* 6. 4; *John* 4. 44.
John 5. 41. I receive not *h.* from men
Rom. 2. 7. seek for glory, *h.* immortality
 9. 21. make one vessel to *h.* and another to
 12. 10. in *h.* preferring one another
 13. 7. give *h.* to whom *h.* is due
 2 *Cor.* 6. 8. by *h.* and dishonour
 1 *Tim.* 2. 17. elders, worthy of double *h.*
 2 *Tim.* 3. 20. some to *h.* and some to dishonour
Heb. 5. 4. taketh his *h.* to himself, but
 1 *Pet.* 1. 7. found to praise and *h.*
 8. 7. giving *h.* unto the wife as the weaker vessel
Ex. 20. 12. *h.* thy father and mother, *Matt.* 15. 4.
 1 *Sam.* 2. 30. them that *h.* me I will *h.*
Prov. 8. 9. *h.* Lord with thy substance
Is. 29. 13. with lips they *h.* me
John 5. 23. should *h.* Son as they *h.* the Father
 12. 26. if serve me, him will my Father *h.*
 1 *Pet.* 2. 17. *h.* all men love brotherhood
Ps. 15. 4. he *h.* them that fear Lord
Mal. 1. 6. a son *h.* his Father
Matt. 15. 8. *h.* me with their lips, *Mark* 7. 6.
Heb. 13. 4. marriage is *h.* in all

HOODS, *Isa.* iii. 34. A kind of head dress still in use among the Arabian females. It consists of a large handkerchief or shawl, which after covering the head falls some way down the back, the corners being so brought round as to cover the bosom, and sometimes the lower part of the face.

HOOF. Spoken of horses; *Judg.* v. 22.—Of a bullock; *Ps.* lxxix. 31.

By chewing the cud, and parting the hoof, the clean beast was discerned from the unclean; Deut. xiv. 6—8.

HOofs, brass,—a metaphor, expressive of strength; taken from the manner of threshing corn, which was by the treading of oxen, whose hoofs were shod with iron or brass; Micah iv. 13.

HOOF, 'not a hoof be left behind,' Ex. x. 26. An Eastern Proverb, similar to a saying amongst the Arabians, first used about horses, and afterwards transferred to other things—*present money even to a hoof*, that is, they would not part with a horse, or any other commodity, till the buyer had laid down the price of it to a farthing.

HOOK 'into his nose,' Job xli. 2. Camels, buffaloes, are thus managed in the East. The people govern them by a bridle fastened to a ring running through the nostrils; 2 Kings xix. 28; Isa. xxxvii. 29; Ex. xxix. 4.

HOOK, Ex. 28. 32; Ezek. 29. 4, & 38. 4.

Is. 2. 4. pruning h. 18. 5; Mic. 4. 3.

HOPE. The expectation of future good. It is the fruit of faith, and is inseparably connected with it; for "Faith is the substance of things hoped for;" Heb. xi. 1. The Christian's hope of happiness and glory in heaven is founded on the merits, the blood, the grace, the promises, the Spirit of Christ, and the unchangeable truth and Almighty power of God. Divine hope is distinguished from carnal presumption, by its inseparable effect, a cleansing efficacy by the aid of the Holy Spirit; 1 John iii. 3. The hope of a Christian is said to have for its basis the word of him who cannot lie;—"Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope;" Rom. xv. 4. It is founded upon the oath of God. See Heb. vi. 18, 19.

Jesus Christ is said to be "our hope," 1 Tim. i. 1. He dwells in the heart as "the hope of glory;" Col. i. 27; Heb. xii. 2. He is called "the hope of Israel;" Acts xxviii. 20. The Lord

is called "the hope of his people;" Jer. xiv. 8.

Hope, which produces sacred joy, is, (1) a divine hope; it has for its object the enjoyment of God, and it draws supplies of strength from that Holy Spirit, which discovers to believers the greatness and stability of gospel promises; Eph. i. 17, 18. (2) It gives honour to the faithfulness and power of God. Abraham against all human probability, believing "in hope, staggered not at the promise; but was strong in faith, giving glory to God," Rom. iv. 18, 21. "This hope maketh not ashamed," Rom. v. 1, 5. (3) This hope fills the soul with holy joy; "Blessed be the God and Father of our Lord Jesus Christ," saith Peter, "who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead. Wherein ye greatly rejoice;" 1 Pet. i. 3—6. And it was, on this account that the apostle Paul prayed, with so much ardour, for an increase of hope among believers; "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost," Rom. xv. 13. Supported by this sweet persuasion, "we," as the children of God, "wait for the adoption, to wit, the redemption of our body." For, in this respect, "we are saved by hope," Rom. viii. 18—24.—(4) Hope purifies. "And every man that hath this hope in him, purifieth himself, even as he is pure." Whosoever is born of God, or regenerated by a true faith and lively hope, "doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God," 1 John iii. 2, 3, 9. "Who is he that overcometh the world," but the man who believes with that faith which affords him a lively representation of things hoped for? Compare 1 John v. 5, with Hebrews xi. 1. (5) This hope produces charity in the soul; Col. i. 3, 5. "We give thanks to God, praying always for you, since we heard of the love which ye have to all the saints; for the hope which is laid up for you in heaven."

HOPE in Israel concerning this, *Ezek* 10. 2.

Job 8. 13. hypocrite's *h.* shall perish

11. 30. their *h.* as giving up the Ghost

27. 8. what is *h.* of hypocrite when *G.*

Ps. 78. 7. might set their *h.* in God

146. 5. whose *h.* is in the Lord their God

Prov. 10. 28. *h.* of righteous shall be gladness

11. 7. the *h.* of unjust perisheth

13. 12. *h.* deferred maketh heart sick

14. 32. righteous hath *h.* in his death

19. 18. chasten thy son while there is *h.*

28. 12. more *h.* of a fool than, 29. 20.

Is. 57. 10. saidst there is no *h.* *Jer.* 2.

25. & 18. 12; *Ezek.* 37. 11.

Jer. 14. 8. O the *h.* of Israel, 17. 13, & 50. 7.

17. 7. blessed man whose *h.* the Lord *Lam.* 3. 29. if so there may be *h.*

Hos. 2. 15. valley of Achor, door of *h.*

Joel 3. 16. L. will be the *h.* of his people

Zech. 9. 12. turn to the strong hold, ye prisoners of *h.*

Acts 24. 15. have *h.* towards God

Rom. 5. 4. experience *h.*

5. *h.* maketh not ashamed

8. 24. we are saved by *h.* and *h.*

15. 4. comfort of the scriptures that we might have *h.*

1 *Cor.* 9. 10. husbandman partaker of his *h.*

13. 13. now abideth faith, *h.* charity

15. 19. in this life only *h.* in Christ

Gal. 5. 6. wait for *h.* of righteousness by faith

Eph. 2. 12. having no *h.* without God in the world

Col. 1. 23. not moved from *h.* of gospel

27. riches of glory of Christ in you the *h.* of glory

1 *Thess.* 4. 13. sorrows as others who have no *h.*

5. 8. for an helmet the *h.* of salvation

1 *Tim.* 1. 1. Jesus Christ who is our *h.*

Tit. 2. 13. looking for blessed *h.*

3. 7. heirs according to *h.* of eternal life

Heb. 6. 11. to full assurance of *h.*

19. which *h.* we have as anchor

1 *Pet.* 1. 3. begotten us again to lively *h.*

21. that your faith and *h.* might be in God

3. 15. give a reason of *h.* in you

1 *John* 3. 3. he that hath this *h.* purifieth

Ps. 16. 9. my flesh also shall rest in *h.*

Rom. 4. 18. who against *h.* believed in *h.*

5. 2. rejoice in *h.* of glory of God, 12.

Tit. 1. 2. *h.* of eternal life which God promised

Ps. 39. 7. my *h.* is in thee

71. 5. thou art my *h.* *Jer.* 17. 17.

Ps. 22. 9. make me *h.* when I was

31. 24. all ye that *h.* in the Lord

33. 18. them that *h.* in his mercy, 22.

42. 5. *h.* thou in God for, 11, & 43. 5.

43. I have *h.* in thy judgment

74. I have *h.* in thy word, 147.

81. but I *h.* in thy word, 114, & 180. 5.

119. 49. hast caused me to *h.*

180. 7. let Israel *h.* in the Lord, for

147. 11. fear him that *h.* in his mercy

166. I have *h.* in thy salvation

Lam. 3. 23. it is good that a man should both *h.*

Rom. 8. 25. if we *h.* for that we see not

Heb. 11. 1. faith is the substance of things *h.* for

1 *Pet.* 1. 13. gird loins *h.* to end

1 *Cor.* 13. 7. charity *h.* all things

Luke 6. 35. lend *h.* for nothing again

HOPHNI, Ho'-ny, a little fist;

And **PHINEHAS**, bold countenance.—

The sons of Eli, the high-priest, whose wickedness caused the Lord to reject the house of Eli from serving him any more; 1 Sam. ii. Both were slain in a battle with the Philistines, and the ark of the covenant taken, at which news old Eli fell backwards and broke his neck; 1 Sam. iv. 10, 11.

HOR, Hor, who conceives, shows.—

A mountain in Arabia Petraea, on the borders of Edom, and subsequently included in the territories of Idumea. The mountain of Hor was visited by Burkhardt, from whose account it appears to form a conspicuous object in the chain of the Djebel Shera, or Mount Seir, rising abruptly from the valley of El Araba, or Desert of Zin, about fifty miles to the north of Ezion-geber, and ninety miles to the south-east of Jerusalem. Mount Hor received its name from the progenitor of the Horites who dwelt in the surrounding neighbourhood. The Israelites in their progress through the wilderness, encamped in the vicinity of Mount Hor, upon which Aaron died and was buried, in the fortieth year after the departure from Egypt. A building is shown on Mount Hor, reputed to be the tomb of Aaron. It consists of a small white building, crowned by a cupola; within which is a descent of several steps into a chamber hewn out of the rock. (Gen. xiv. 6; xxxvi. 20; Deut. xxxiii. 50; Num. xx. 26; xxvii. 13.)

HORAM, Ho'-ram.—King of Gezar; Josh. x. 33.

HOREB, Ho'-reb, desert, dryness.

A mountain in Arabia Petraea, the summit of Mount Sinai being its western peak; Ex. iii. 1. Sinai lies east;

Horeb west: so that when the sun rises, the latter is covered with the shadow of Sinai. At Horeb God appeared to Moses in the burning bush; Ex. iii. 1, 2, 3. At the foot of this mountain Moses struck the rock, and drew water from it; Ex. xvii. 6. Elijah retired to this place to avoid the persecution of Jezebel; 1 Kings xix. 8. It is said frequently, that God gave the law at Horeb, though other places expressly named Sinai; because Horeb and Sinai in some sort form but one mountain.

HOREM, Ho'-rem. — A city of Naphtali; Josh. xix. 38.

HOR-HAGIDGAD, Hor'-ha-gid'-gad, *hill of felicity*. — The twenty-fifth encampment of the Israelites in the wilderness; Num. xxxiii. 32.

HORI, Ho'-ry. — The son of Lotan, a descendant of Seir; Gen. xxxvi. 22.

HORIMS, Ho'-rima. — An ancient people who dwelt in the mountains of Seir, beyond Jordan; Gen. xxxvi. 22.

HORMAH, Hor'-mah, *devoted to God*. — The name of a city which was called Zephath, before the Hebrews changed its name; Judges i. 17; Num. xxi. 3.

HORN. The chief defence and greatest strength of some cattle are in their horns. — The horn is a hollow silver ornament, which was worn in the front part of the head, as expressive of dignity, power, dominion, and happiness, and was the emblem of strength, Rev. v. 6. — Of dignity and power; 1 Sam. ii. 1, 10; Job xvi. 15; Ps. cxxxii. 17. — Powerful kingdoms are so styled in prophecy; Zech. i. 18, &c. It is thus that Daniel represents the power of the Persians, of the Greeks, of Syria, and of Egypt. He represents Darius and Alexander like a goat and a ram running violently at each other with their horns; Daniel viii. 3, 5, 6. Emblematic of Divine protection; Ps. xviii. 2; Amos iii. 14; Luke i. 69.

There is a peculiar use of the word "horn" in various parts of Scripture; — "Mine horn is exalted in the Lord;" 1 Sam. ii. 1. "God shall exalt the horn of his anointed," ver.

"He hath raised up an horn of

salvation for us in the house of his servant David;" Luke i. 69. Probably there is an allusion to the hollow silver horns which were worn by females, warriors, and others as ornaments and indications of joy and triumph, when erect; but of sorrow, mourning, &c., when worn low. The part next the head was four or five inches in diameter, and rose obliquely from the head to a point. They are still used by the Druses of Mount Lebanon, the Abyssinians, &c.

HORNS, 'bind the sacrifice to the horns of the altar,' Psalm cxviii. 27; Also 1 Kings i. 50. There were four horns, one at each corner of the altars of



burnt-offering and of incense. The Jews, like the heathens, allowed the altar to be a place of refuge. The horns were probably useful to tie up the victim, and to keep the sacrifice from falling off. It may be mentioned, that the altars of Greece and Rome had horns, to which animals were fastened, and to which those who fled thither for protection used to cling. This latter circumstance illustrates the conduct of Joab, who "fled unto the tabernacle of the Lord, and caught hold of the horns of the altar," when he feared the wrath of king Solomon, 1 Kings ii. 28, 29.

HORN of my salvation, Ps. 18. 2.

Ps. 75. 4. lift not up the h. 5. 10.

92. 10. my h. shalt thou exalt like h.

138. 14. exalt the h. of his people

Luke 1. 69. raised up an h. of salvation

Mic. 4. 13. I will make thy h. iron and

horns brass

Dan. 8. 20. h. kings, 21.

Hab. 3. 4. had h. coming out of his hand

Rev. 5. 6. Lamb having seven h.

13. 1. beast having ten h. 17. 3, 7.

11. had two h. like to a beast

HORNETS, a species of very large wasps, thought by some to be the Zimb or dog fly of Abyssinia. Dr. Clarke says "a few thousands of them were sufficient to put a large army to confusion and route," Ex.

xxiii. 28; Two kings seem to have been expelled by them; Josh. xxiv. 12. But some explain this metaphorically, and suppose that hornets signify the same as the terrors of the Almighty. Ancient authors, however, attest that whole tribes or nations have been driven out of a country by such insects.

HORONAIM, Hor-o-nay'-im, anger, raging.—A town of Moab, Isa. xv. 5.

HORONITE, Ho'-ron-ite.—An inhabitant of Horon, a city of Arabia, Neh. ii. 10.

HORRIBLE, dreadful, hateful, Ps. 11. 6; Jer. 5. 30, & 18. 13, & 23. 14; Hos. 6. 10; Jer. 9. 12; Ezek. 32. 70.

HORROR, Gen. 15. 12; Job 18. 20; Ps. 55. 6, & 119. 63; Ezek. 7. 18.

HORSE.—One of the noblest and most useful animals of the creation. Its use in war was prohibited by Moses, and the kings of Israel were warned against keeping many horses, lest they should glory in their own strength, and forget God. Egypt was early famous for its horses, and they were one of its chief articles of commerce. Under the image of this animal the sun was worshipped; Ex. xv. 1; Deut. xvii. 16; Hos. xiv. 3; 1 Kings ii. 28, 29; 2 Kings xxiii. 11.

HORSE. "*A whip for the horse, and a bridle for the ass;*" Prov. xxvi. 3. According to our notions, we should rather say, a bridle for the horse and a whip for the ass: but it should be considered that the Eastern asses, particularly those of the Arabian breed, are much more beautiful, and better goers than ours, and so, no doubt, they were anciently in Palestine; and, being active and well broken, would need only a *bridle* to guide them: whereas their horses, being scarce, and often caught wild, and badly broken, would be less manageable, and frequently require the correction of the whip. That the ass, however, was driven by a rod, is apparent from this passage; Eccl. xxiii. 24. "Fodder, a wand, and burdens are for the ass; and bread, correction, and work for a servant."

HORSE.—Emblem of conquest, the work of its rider, Joel ii. 4; Hab. i. 8; Jer. iv. 13.

HORSE, White.—Emblem of great conquest; Rev. vi. 2. Red,—of bloody war. Black,—of disease and pestilence. Pale,—of famine and misery; Rev. vi. 2—8; Zech. vi. 2.

HORSES. "*And Solomon had horses brought out of Egypt, and linen yarn; the king's merchant received the linen yarn at a price, &c.*" 1 Kings x. 28, 29. This passage has been difficult of interpretation. Mr. Charles Taylor discards the *linen yarn*, and restricts the passage to *horses*;—"And Solomon had horses, brought out of Egypt, even (literally, drawings out, prolongations,) *strings*, that is, of horses, and the king's mother received the *strings*, that is, of horses—in commutation, exchange, barter," &c. 2 Chron. i. 16.

HORSE and rider thrown, Ez. 15. 21.

Ps. 32. 9. be not as *h.* or mule

33. 17. *h.* is a vain thing for safety

147. 10. Lord delights not in strength of *h.*

Prov. 21. 31. *h.* is prepared for day of battle

Eccl. 10. 7. I have seen servants on *h.*

Jer. 8. 6. as *h.* rusheth into battle

12. 5. how canst thou contend with *h.*

Hos. 14. 3. we will not ride on *h.*

Zech. 1. 8. *h.* red, white, black, 6. 2, 3, 6; Rev. 6. 2, 4, 5, 8, & 9. 17.

HORSE-HOOF.—"Thei were the horse-hoofs broken by means of the prancings, the prancings of the mighty ones"—better translated the *prancings of their strong steeds*. Anciently horses were not shod; nor are they at the present day, in some parts of the East.

HOSANNAH, Ho-zan'-nah, save, I beseech thee—A form of benediction, or an ascription of praise, Matt. xxi. 9, 15. Persons who applied to the king for help, or redress of grievances, used the word *Hosannah*, or *Hoshiah na*, save now, we beseech thee; redress our grievances, &c. It was a customary form of acclamation at the *Feast of Tabernacles*. The people carried palms, myrtles, &c., in their hands, and sung the 25th and 26th verses of Psalm cxviii., which commence with the word *Hosannah*.

HOSEA, Ho-zee'-a, *a Saviour*.—The son of Beeri, the first of the minor prophets. He is generally supposed to have been a native and inhabitant of the kingdom of Israel, and prophesied to the Jews from 790 to 724 years B. C. He prophesied sixty years. His prophecies relate to the ten tribes, who were then fallen from the true worship of God into idolatry and ruin.

HOSHAI AH, Ho-sha-i'-ah.—A person mentioned Neh. xii. 32.—Also the father of Jezeiah; Jer. xlii. 1.—The father of Azariah; Jer. xliii. 2.

HOSHEA, Ho-she'-a, *a Saviour*.—The last of the kings of Israel; he was the son of Elah, and conspired against Pekah, son of Remaliah, whom he assassinated, and usurped the crown; 2 Kings xv. 30; xvii. 1—6, &c.

HOSHEA.—"And Hoshea the son of Elah, made a conspiracy against Pekah.....and slew him, and reigned in his stead, in the twentieth year of Jotham.....;" 2 Kings xv. 30. The twentieth year of Jotham was certainly the fourth of Ahaz. But it is said, (chapter xvii. 1,) that in the twelfth year of Ahaz, Hoshea began to reign. How is this difficulty to be removed? The answer is, that the beginning of Hoshea's reign may be considered in a double respect. From the fourth of Ahaz to the twelfth, he reigned as sovereign; whereas, after the twelfth of Ahaz he was subject to the king of Assyria, and paid him tribute. See ch. xviii. 10, 11.

HOSPITALITY.—The practice of kindly entertaining strangers. It is explicitly commanded in Scripture, and enjoined by example.

The obligations to this duty arise from the fitness and reasonableness of it; it brings its own reward, Acts xx. 35. It is expressly commanded by God, Lev. xxv. 35, 36; Luke xvi. 19; xiv. 13, 14; Rom. xii. 13; Heb. xiii. 1, 2; 1 Pet. iv. 9. We have many striking examples of hospitality on divine record: Abraham, Gen. xviii. 1, 8. Lot, Gen. xix. 1, 3. Job xxxi. 17, 22. Shunamite, 2 Kings iv. 8, 10. The hospitable man mentioned in Judges xix. 16, 21. David, 2 Sam.

vi. 19. Obadiah, 1 Kings xviii. 4. Nehemiah, Neh. v. 17, 18. Martha, Luke x. 38. Mary, Matt. xxvi. 6, 13. The primitive Christians, Acts ii. 45, 46. Priscilla and Aquila, Acts xviii. 26. Lydia, Acts xvi. 15, &c., &c. Lastly, what should have a powerful effect on our minds, is the consideration of the Divine hospitality.

HOST.—One who lodges and entertains guests, Luke x. 35; Rom. xvi. 23.

HOSTAGES.—Persons given to another as a pledge for the performance of certain conditions, 2 Kings xiv. 14; 2 Chron. xxv. 24.

HOT. Spoken of an oven, *Ezek. 24. 11*; *Hos. 7. 7*. The heart, *Deut. 10. 6*. The displeasure of God, *Deut. 9. 9*; *Ps. 6. 1*, & *38. 1*, & *39. 3*; *Prov. 6. 28*; *1 Tim. 4. 2*; *Rev. 3. 15*.

HOTHAM, Ho'-tham.—A descendant of Asher, 1 Chron. vii. 32.

HOTHAN, Ho'-than.—The father of two of David's worthies; 1 Chron. xi. 44.

HOTHIR, Ho'-thir.—A singer in the Jewish temple; 1 Chron. xxv. 4.

HOUGH.—To hamstring, or to disable an animal by severing the great tendon on the back of the hind leg; Josh. xi. 6—9. "*And David houghed all the chariot horses*;" 2 Sam. viii. 4. If he hamstrung them, it was unreasonable and inhuman. But the text does not mean it. The original may read thus:—"And David disjointed all the chariots, except a hundred chariots which he reserved for himself. This destruction of chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots. Piety therefore actuated him to destroy them. He however kept one hundred; probably as a sort of baggage or forage waggons.

HOUR.—(1) The twenty-fourth part of a natural day, being the common method of measuring time. According to the New Testament, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans, Matt. xx. 3, 5, 6; John xi. 9, which of course varied in length according to the different

seasons. When the sun rose at the time we call *six o'clock*, their *third* hour agreed with our *ninth*, their *sixth* with our *noon*, and their *ninth* with our *three o'clock*. Their night was divided in the same manner. (2) Hour signifies any fixed season or opportunity; hence we read of the *hour* of temptation, the *hour* of judgment, of Christ's death or second coming, of the power of Satan and his agents against Christ, &c.; Rev. iii. 10; Luke xxii. 53.

HOUE, Dan. 3. 6, 15, & 4. 33.

Matt. 10. 19. should be given you in that same *h*.

24. 26. of that day and *h*. knows no man

25. 13. ye know neither day nor *h*.

Luke 12. 12. Holy Ghost teach you in same *h*.

22. 53. this is your *h*. and power of John 2. 4. my *h*. is not yet come

4. 23. *h*. cometh and now is, 5. 25.

7. 30. his *h*. was not yet come, 8. 20.

12. 27. save me from this *h*. came I unto this *h*.

Rev. 3. 2. not know what *h*. I will come

10. I will keep thee from the *h*. of temptation

17. 12. power as kings one *h*. with

18. 10. in one *h*. is thy judgment come

HOUSE.—It sometimes means, (1) Family, as in Matt. x. 12; xii. 25; John iv. 53.—(2) Church of God, Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6.—(3) Human body, 2 Cor. v. 1.—(4) The grave, Job xxx. 23; iv. 19.

HOUSES.—The houses in Canaan and other Eastern countries are built in the form of a hollow square. The rooms open into the court in the centre, where some have fountains of water playing. The roof is flat; and when the sun is not hot, it is a place of agreeable retirement. Peter had his vision here; Acts x. 9. An awning is frequently extended over the open space in the centre, to exclude the sun. This was lifted away and the low battlement of tiles "broken up," by the friends of the man sick of the palsy, whom they had brought across the roofs of the neighbouring houses, so that they could lower him down before Christ. Mark ii. 3; Luke v. 19. When the destruction of Jerusalem came, the disciples of Jesus were to escape from the roofs,

if they should be there, without going down into the house. This in our houses would be impossible; but there they could come down the stairs, and pass through the balconies which led round the inner court, and so out into the street, through the covered gateway. Mark xiii. 15.

Some houses in the East are chiefly built of mud, with a few bricks baked in the sun, which soon split and separate. It is impossible to enter one without seeing the prediction fulfilled, "He will smite the great houses with breaches, and the little houses with clefts," Amos vi. 11. In these clefts poisonous reptiles conceal themselves; "He went into the house and leaned his hand against the wall, and a serpent bit him;" Amos v. 19. Thieves frequently dig through the mud walls, or under the clay floors of houses, and entering unperceived, plunder them, while the inhabitants are asleep; "In the dark they dig through houses, which they had marked for themselves in the day-time; Job xxiv. 16.

HOUSE OF GOD. "*How he went into the house of God, in the days of Abiathar the high-priest;*" Mark ii. 26.—From 1 Sam. xxi. 2, we learn that *Ahimelech*, and not *Abiathar*, filled the office of high-priest. Dr. Owen states the difficulty arises, from a wrong translation of *epi*, in the *days of*. It should have been *about*, *near upon*, or *a little before*. Then it would read, "*about*, or *a little before the time* that Abiathar was made high-priest. By this construction, he remarks, the whole becomes conformable to the truth of the case, and stands clear of all objections. Abiathar, he adds, is mentioned as making, in the Scripture history, a more considerable figure than his father Ahimelech. Some commentators maintain that the father and son had two names, and that the father was also called Abiathar. For *Abiathar* is called the son of Ahimelech in 2 Sam. viii. 17, and in 1 Chron. xviii. 16, *Abimelech*, the son of Abiathar. That many Jews bore one or even two surnames, is certain.

HOUSEHOLD. A place to dwell

in; Gen. xix. 3. The household, or persons dwelling in the house; Acts x. 2. Cornelius feared God "with all his house," with all his family. So in Hebrews xi. 7. "Noah prepared an ark to the saving of his house." The church of God is called his house; 1 Tim. iii. 15. "That thou mayest know how to behave thyself in the house of God, which is the church of the living God;" a people in and among whom he dwelleth. And in Heb. iii. 6. "But Christ as a Son over his own house, whose house are we." Believers are set apart from profane uses, and dedicated to the service of God; among whom he manifests his gracious presence by his Spirit. The tabernacle is also called the house of God; Judges xviii. 31, as also the temple; 2 Chron. v. 14.

When the church of Christ is held up to our view, under the notion of a household, the first idea that strikes our attention is that of friendship. How sweet the harmony that prevails, or ought to prevail, in the family of which God is the Father, Christ the Elder Brother, the excellent of the earth the children, and angels the servants! The doors of this house which God hath built, and not man, are thrown open; every stranger that enters meets with a hearty welcome; yea, the servants are sent out into the highways and hedges to compel men to come in. Such is the benignity of the great Householder, and such the generosity displayed in the gracious invitations of the gospel; Luke xiv. 23.

HOUSE, *Ex.* 20. 17; *Lev.* 14. 36.

Ex. 12. 30. not an *h.* where not one dead

Job 21. 23. where is the *h.* of the

30. 23. to grave *h.* appointed for the living

Pror. 3. 33. curse of Lord is in *h.* of the wicked

7. 27. her *h.* is the way to hell going

12. 7. *h.* of the righteous shall

10. 14. *h.* and riches are inheritance of faith

Ecc. 7. 2. go to *h.* of mourning than to

12. 3. the keepers of *h.* tremble strong

Songs 2. 4. brought me to banquet *h.*

Is. 5. 8. woe to them that join *h.* to *h.*

60. 7. I will glorify *h.* of my glory

64. 11. our holy and beautiful *h.* in

Matt. 10. 13. *h.* be worthy

12. 25. *h.* divided against

23. 33. *h.* left desolate, *Luke* 11. 17, & 18. 35; *Jer.* 12. 7.

Luke 12. 3. proclaimed on the *h.* tops

John 14. 2. in my Father's *h.* are many mansions

Rom. 16. 5. church in their *h.* 1 *Cor.* 16. 19; *Col.* 4. 16; *Phil.* 2.

2 *Cor.* 5. 1. earthly *h.* a *h.* not made with hands

2. *h.* from heaven

2 *Tim.* 1. 16. give mercy to *h.* of Onesiphorus

Heb. 3. 3. built *h.* hath more honour than *h.*

2 *John* 10. receive him not into your *h.*

Ps. 105. 21. made him lord of all his *h.*

112. 3. wealth and riches shall be in his *h.*

John 4. 53. his whole *h.* believed

Acts 10. 2. feared God with all his *h.*

16. 34. believed in God with all his *h.*

1 *Tim.* 5. 8. especially for those of his own *h.*

Heb. 3. 2. faithful in all his *h.* 5. 6.

11. 7. made an ark for saving his *h.*

Josh. 24. 15. as for me and my *h.*

2 *Sam.* 23. 5. though my *h.* be not so with God

Ps. 101. 2. I will walk within my *h.* with a perfect

Is. 50. 7. made them joyful in my *h.* of prayer. *Matt.* 21. 13; *Mark* 11. 7; *Luke* 19. 46.

Matt. 12. 44. return unto my *h.* *Luke* 11. 24.

Acts 16. 15. if faithful come into my *h.*

Deut. 6. 7. when sittest in thy *h.*

Ps. 28. 3. I loved habitation of thy *h.*

56. 8. satisfied with fatness of thy *h.* 65. 4.

Is. 31. 1. set thy *h.* in order, for

Acts 11. 14. thou and all thy *h.* be saved, 16. 31.

Gen. 28. 17. *h.* of God or Lord, *Ps.* 42. 4,

& 55. 14, & 121. 1, & 27. 4; *Ecc.* 5. 1;

Is. 2. 8; *Mic.* 4. 2; 1 *Tim.* 3. 15; 1

Pet. 4. 17; *Ex.* 23. 19; *Josh.* 6. 24.

Job 4. 19. dwell in *h.* of clay

Ps. 49. 11. *h.* shall continue for ever

Matt. 11. 8. in soft linen sit in king's *h.*

19. 29. forsaken *h.* lands, *Mark* 16. 29.

23. 14. devour widow's *h.* *Luke* 20. 47.

Luke 16. 4. may receive me into their *h.*

1 *Cor.* 11. 22. have ye not *h.* to eat in

1 *Tim.* 3. 12. ruling our *h.* well

2 *Tim.* 3. 6. creep into *h.* and lead

Tit. 1. 11. subvert whole *h.*

Acts 16. 15. baptized and her *h.*

Gal. 6. 10. *h.* of faith

Eph. 2. 19. *h.* of God

Matt. 13. 52. like *h.* 20. 1.

HOUSE-TOPS.—These were flat, covered with broad stones, or a strong plastered terrace, and guarded by a low parapet wall; *Deut.* xxii. 8. The terrace is frequented as much as any part of the house. On this they walk,

eat, sleep, and transact business; 1 Sam. ix. 25, and perform their devotions; Acts x. 9. Proclamation was generally made from the house-tops. The windows of the houses open into an inner court, and not into the street; therefore curiosity respecting any thing in the street is generally gratified by going up to the house-top, Matt. x. 27; Luke v. 19. xii. 3; xvii. 31.

HOUSE-TOP. "*Let him that is on the house-top,*" &c. Matt. xxiv. 17. The houses in the East were flat-roofed, and had stairs on the outside, by which persons might ascend and descend without coming into the house. These flat-roofed houses formed continued terraces from one end of the city to the other, which terraces terminated at the gate. "He, therefore who is walking on the house-top, let him not come down to take anything out of his house;" but let him instantly pursue his course along the tops of the houses, and escape out of the city gate as fast as he can.

HOUSE-TOP. "*They went upon the house-top, and let him down through the tiling,*" &c. Luke v. 19. Dr. Shaw says, "The Eastern houses are generally low, having a ground floor only, or one upper story. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to the Greek, *to meson* of Luke v. 19. It is customary to fix cords from the parapet walls (Deut. xxii. 8) of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in

the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down the parapet of the roof into the area or court of the house before Jesus."

HOWL. To cry with bitter grief. *Isa.* 13. 6, & 14. 31; *Jer.* 4. 8; *Joel* 1. 5, 11, 14; *Jam.* 5. 1; *Hos.* 7. 14; *Deut.* 32. 16; *Amos* 8. 3.

HOW long. *Ps.* 6. 3, & 13. 1, 74. 9, & 79. 5, & 80. 4, & 89. 46; *Isa.* 6. 11; *Jer.* 4. 14;



Dan. 8. 13, & 12. 6; *Matt.* 17. 17
Luke 9. 41; *Rev.* 6. 10.

Job 15. 16. h. much more, *Prov.* 21. 27;
Matt. 7. 11; *Luke* 12. 24, 28; *Heb.* 9. 14.

Matt. 18. 21, & 23. 37. h. oft, *Luke* 13.
34; *Job* 21. 17; *Ps.* 78. 40.

HUKOK and HUKKOK, Hew'-kok, Huk'-kok.—A city of Asher, *Josh.* xix. 34; 1 *Chron.* vi. 75.

HUL, Hul, *infirmity.*—The son of Aram, *Gen.* x. 23.

HULDAH, Hul'-dah, *the world, prophetess.*—A prophetess, consulted by Josiah; 2 *Kings* xxii. 14.

HUMBLE, HUMILITY.—To be humble, or to be clothed with humility is indispensable to the Christian character. Humility is accompanied with contentment, peace, and submission to the Divine will. The sense of the weakness of our understanding, which is the effect of humility, is a temper of soul that prepares it for faith; partly as it puts us on a serious consideration of those things which are revealed to us in the word; partly, as it stops all curious inquiries into those important things which are

unsearchable; and principally as it graciously entitles to the promise; "God giveth grace to the humble," 1 Peter v. 5. This our Saviour makes a necessary qualification in all those who shall enter into his kingdom, Matt. xviii. 3. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And since pride arises out of ignorance, the gospel, to cause in us a lowly sense of our unworthiness, discovers the sinfulness, nakedness, and misery of the human nature, divested of its primitive righteousness. We have the example of our Saviour, in whom there is a union of all divine and human perfections, debasing himself to the form of a servant, to instruct us to be meek and lowly, Matt. xi. 29. "Learn of me, for I am meek and lowly." Humility is put for an humble, dejected and low estate, Luke i. 48. "He hath regarded the low estate of his handmaiden."

As creatures, our insignificance should make us humble; but as sinners, we have reason to be still more so. If there be one flower in the garden, there may be a thousand noxious weeds; and if we possess any degree of goodness, yet there is enough in us to keep us humble. But if this be not sufficient, the Lord will find other means to lay us low. "Lest I should be exalted above measure," says Paul, "through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." This was a singular kind of discipline, but such as the Lord saw necessary, and he rendered it effectual, 2 Cor. xii. 7.

HUMBLE person save Job 22. 29.

Ps. 9. 12. forgetteth not cry of h.

10. 12. forgetteth not h.

17. desire of h.

34. 2. h. shall hear of it and be glad

60. 32. h. shall see this and be

Prov. 61. 19. be of h. spirit with lowly

29. 23. honour shall uphold h. in spirit

Is. 57. 15. of a contrite and h. spirit to

revive spirit of h. and the heart of the contrite

Jam. 4. 6. gives grace to h. 1 Pet. 5. 5.

HUMBLE, verb, Ex. 10. 3. if thou refuse to h. thyself

Deut. 8. 2. to h. thee and to prove, 16.

2 Chr. 7. 14. shall h. themselves

34. 27. because didst h. thyself before

Prov. 6. 8. h. thyself and make sure friend

Jer. 13. 18. h. yourselves, sit down, for

Matt. 18. 4. whosoever h. himself shall be exalted, 23. 13; Luke 14. 11, &

18. 14.

2 Cor. 12. 21. my God will h. me among

Jam. 4. 10. h. yourselves in the sight of the Lord

1 Pet. 5. 6. h. yourselves therefore under

HUMBLED, Lev. 26. 41. if uncircumcised heart be h.

2 Kings 22. 19. hast h. thyself before the Lord

2 Chr. 12. 6. princes and kings h. them.

12. he h. himself, 32. 26.

83. 12, 23. h. not himself before the Lord, 36. 12.

Ps. 35. 13. I h. my soul with fasting

118. 6. Lord who h. himself to behold them

Is. 2. 11. lofty looks shall be h. 9.

5. 15. mighty men shall be h. and eyes of lofty shall be h.

10. 33. high and haughty shall be h.

Jer. 44. 10. they are not h. unto

Lam. 3. 20. my soul is h. in me

Dan. 5. 22. hast not h. thy heart

Phil. 2. 8. h. himself and became obedient

HUMBLED, Deut. 21. 14. h. her, 22. 24, 29; Ezek. 22. 10. 11.

HUMBLENESS, Col. 3. 12. put on h. of mind

HUMBLY, Mic. 6. 8. walk h. with thy God

HUMILIATION, Acts 8. 33. in his h. his judgment was taken away

HUMILITY, Prov. 15. 33. and before honour is h. 18. 12.

Prov. 22. 4. by h. are riches, and honour, and life

Acts 20. 19. serving the Lord with all h. of mind

Col. 2. 18. let no man beguile you in a voluntary h.

1 Pet. 5. 6. be subject one to another, clothed with h.

HUMTAH, Hum'-tah.—A city in Palestine, Josh. xv. 24.

HUNGER.—"They shall hunger no more," &c.; Rev. vii. 16. Alludes to a traveller's life in the desert. "Their desert life is now ended."

HUNGER, Ex. 16. 3; Deut. 28. 48.

Ps. 34. 10. young lions suffer h.

Prov. 19. 15. idle soul shall suffer h.

Jer. 42. 14. nor have h. of bread

Lam. 4. 9. better than they that be slain with h.

Deut. 8. 3. suffered thee to h.

Is. 49. 10. shall not h. nor thirst, Rev. 7. 16.

Matt. 5. 6. blessed are they that h. after

Luke 6. 21. blessed are ye that h. now
25. woe to you that are full, for ye
shall h.

John 6. 35. come to me shall never h.

Rom. 12. 20. If enemy h. feed him

1 Cor. 4. 11. we both h. and thirst

11. 34. if any man h. let him eat at
home

HUNGRY, Pa. 107. 9. fills h. with good-
ness

Ps. 146. 7. giveth food to h. Lord looseth

Prov. 25. 21. if enemy be h. give him

27. 7. to h. every bitter is sweet

Isa. 58. 7. to deal thy bread to h.

10. if draw out thy soul to h.

65. 13. shall eat, but ye shall be h.

Ezek. 18. 7. given his bread to the h. 16.

Luke 1. 53. filled h. with good things

Phil. 4. 12 how to be full and to be h.

HUNT, **1 Sam.** 26. 20; **Job** 38. 39.

Job 10. 16. thou h. me as a fierce

Ps. 140. 11. evil doth h. violent man

Prov. 6. 23. adulterer will h. for pre-
cious life

12. 27. sloth, roasts not what he took h.

Ezek. 13. 18. ye h. souls of my people

HUPHAM, Hew'-fam.—A des-
cendant of Benjamin, Num. xxvi. 39.

HUPPAH, Hup'-pah.—A priest in
the time of David; **1 Chr.** xxiv. 13.

HUPPIM, Hup'-pim.—A descend-
ant from Benjamin, Gen. xli. 21.

HUR, Hur, *liberty, whiteness*.—The
son of Caleb, **Exod.** xvii. 12.—The
father of Uri, **1 Chr.** ii. 19, 20.

HURAI, Hew'-ray.—One of David's
worthies, **1 Chr.** xi. 32.

HURAM, Hew'-ram.—A descendant
of Benjamin, **1 Chr.** viii. 5.—Also the
king of Tyre; **2 Chr.** ii. 3.—A cunning
workman; **2 Chr.** iv. 11.

HURI, Hew'-ri.—A descendant of
Gad, **1 Chr.** v. 14.

HURT, Gen. 4. 23, & 26. 29.

Josh. 24. 20. I will turn and do you h.

Ps. 15. 4. swears to his h. and changeth

Ecc. 5. 13. riches kept to the owner's h.

Jer. 6. 14. healed h. of daughters, 8. 11,
21.

Rev. 2. 11. not be h. of second death

6. 6. h. not oil and wine, 7. 3, & 9. 4.

HURTFUL, **Esa** 4. 15; **Ps.** 144. 10.

1 Tim. 6. 9. fall into foolish and h. lusts

HUSBAND.—One that has a wife;
Jer. vi. 11; who is her lord; **Gen.**
xviii. 12: her guide; **Prov.** ii. 17: her
head; **Eph.** v. 33. "The woman is
the glory of the man;" **1 Cor.** xi. 17.

Husband is applied in Scripture,
and in Homer, to persons betrothed;
Matt. i. 16, 20. The husband had
absolute authority over the wife, in

all things not religious; **Num.** xxx.
6—8; and was solemnly pledged to
love and treat her as a part of him-
self. Hence the title is figuratively
given to the Lord, in his relation to
his worshippers; **Isa.** liv. 5; **Eph.**
v. 22—33.

HUSBAND, Gen. 3. 6, 16, & 29. 32.

Ex. 4. 25. bloody h. art thou to me, 26.

Isa. 54. 5. thy maker is thy h. Lord of
Hosts

Jer. 31. 32. though I was an h. to them

Mark 10. 12. if woman put away her h.

John 4. 17. I have no h.; 18. had five h.

1 Cor. 7. 14. unbelieving h. is sanctified

34. careth how she may please her h.

14. 35. let them ask their h. at home

2 Cor. 11. 2. espoused you unto one h.

Eph. 5. 22. wives submit to own h. as

unto the Lord

23. for the h. is the head of wife, 24.

25. h. love your wives as Christ, **Col.**

3. 19.

33. see that wife reverence her h.

Col. 3. 18. wives, submit yourselves to
own h.

1 Pet. 3. 1. subject to their own h.

7. ye h. dwell with them according to

HUSBANDMAN. A tiller of the ground;

it is applied to Christ, because he

changes from sin to holiness, and

causes the sinner to have his fruit

unto holiness, **Gen.** 9. 20.

John 15. 1. my Father is the h.

2 Tim. 2. 6. h. that laboureth must be

Jam. 5. 7. h. waits for precious fruits

1 Cor. 3. 9. ye are God's h.

HUSHAH, Hew'-shah.—Son of
Ezer, **1 Chron.** iv. 4.

HUSHAI, Hew'-shay, *haste, shame*.—The Archite, David's friend.
He rendered him important services
when Absalom rebelled; **2 Sam.** xv.
32; xvi. 17, 18, &c.; xvii. 5.

HUSHAM, Hew'-sham.—King of
Edom, **Gen.** xxxvi. 34.

HUSHATHITE, Hew'-sha-thite.
—A descendant of Hushah, **2 Sam.**
xxi. 18.

HUSHIM, Hew'-shim.—A descend-
ant of Dan, **Gen.** xli. 23.—The son
of Aber; **1 Chron.** vii. 12.

HUSKS 'that the swine did eat,'
Luke xv. 16. The fruit of the carob-
tree. The pods are long, somewhat
sickle-shaped, and contain a sweetish
pulp, and several brown seeds like
beans. See **Num.** vi. 4; **2 Kings**
iv. 44. It is still used for the feeding
of swine; and is even eaten by the
poorest sort of people, in Greece,

Spain, &c., for it grows in the common hedges, and is of little account. The circumstance denotes extreme misery to which this debauched youth was reduced.

HUZ, Huz.—The son of Nahor, Gen. xxii. 20, 21.

HUZZAB, Huz'-zab, *molten*.—See Nahum ii. 7.

HYMENÆUS, Hy-men-e'-us, *nuptial, marriage*.—Paul's convert, who afterward apostatized; 2 Tim. ii. 17. He maintained that the resurrection is past. He is mentioned in connection with Philatus, and afterwards in connection with Alexander; 1 Tim. i. 20. Both were apostates.

HYMN.—A religious ode or song. Hilary is said to have been the first composer of metrical hymns to be sung in public worship. The book of Psalms contained the "hymns and spiritual songs" commonly sung by the Jews and early Christians. The Psalms are called in general hymns, by PHILO the Jew; and JOSEPHUS calls them "Songs and Hymns." Matt. xxvi. 30; Eph. v. 9; Col. iii. 16.

HYMN.—"Sung a hymn," Mark xiv. 26; that is, they finished the Hallel, which consisted of six ecclesiastical psalms, beginning with the 113th, and concluding with the 118th, in use at the passover.

HYPERBÔLE, Hi-per'-bo-le.—A rhetorical figure which represents things much greater, or less, than they really are;—great and beautiful ones, 2 Sam. i. 23; Jer. iv. 13; Lam. iv. 19; Amos ii. 9; Hab. i. 8.

HYPOCRITE.—(1) One who dissembles, or feigns to be what he is not; Matt. xxiii. Such persons may be detected by their neglect of the duties they enjoin on others; by their zeal for trifles, and omission of great duties; by their love of titles and precedence; and by their severe censures of others for sins which they commit themselves. (2) One who is deceived, and relies on a false hope. Job xx. 5, and xxxvii. 8. Such persons find excuses for obvious neglects; they study an external rather than inward purity; they pray in affliction

with great fervour, but are apt to neglect that duty in prosperity; and though keen and active in business, are dull and destitute of zeal in spiritual affairs.

HYPOCRITES.—"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men;" Matt. vi. 5. *Hypocrites* signify men wearing faces not their own, as the stage-players do; seeming to be what they really were not.—The practice of praying in the streets may yet be traced in different nations. "Such Turks," says Mr. Hall, "as at the common hour of prayer are on the road, or unable to attend the mosques, are still obliged to execute that duty, nor are they known to fail, however employed, but pray immediately where they chance to be." When the mosque bell rings, the Turk spreads his handkerchief on the ground, seats himself cross-legged upon it, and says his prayers, though in the open market, which having ended he leaps briskly up, and proceeds immediately on his business.

HYPOCRISY, *Is. 32. 6; Matt. 23. 29; Mark 12. 15; Luke 12. 1; 1 Tim. 4. 2; Jam. 3. 17; 1 Pet. 2. 1.*

HYPOCRITE, *Matt. 7. 5; Luke 6. 42, & 13. 15.*

HYPOCRITES, *Matt. 6. 2, & 15. 7, & 16. 3, & 23. 13-20.*

Job 8. 13. h. hope shall perish
15. 34. congregation of h. shall be desolate

20. 5. hope of h. is but for a moment

27. 8. what hope of h. in day when

36. 13. h. in heart heap up wrath

Is. 9. 17. every one is an h. and an evil doer

83. 14. fearfulness hath surprised h.

Matt. 24. 51. appoint his portion with h.

HYSSOP.—An herb, which grows in the East, not only in gardens, but also wild. It rises to the height of two feet, growing in bunches, and putting out many stalks from a single root. On this account it is extremely well adapted to be used as a sprinkler, as it commonly was in Jewish purifications. It has a pleasant smell, but is very bitter and pungent. When it is said that Solomon described plants

“from the cedar to the hyssop that springeth out of the wall.” (1 Kings iv. 33,) the smallest of plants seems to be intended. HASSELQUIST supposes the plant here mentioned to be a species of moss, which grows on stone walls, and is very common on the walls of Jerusalem. Professor SIBTHORPE, who also visited that part of Asia, thinks it more probably a little plant still called *Hyssopo*, frequently growing on the rocks of Palestine. But ISAAC BEN OMRAN, an Arabian author, says, that hyssop grows in abundance on the mountains about Jerusalem. The wall therefore may mean *cliffs*, or the passage may be rendered “around the walls.”

The soldiers who gave our Saviour vinegar or sour wine with a sponge, appear to have added the juice of hyssop, John xix. 29; or *gall*, as it is called, Matt. xxvii. 34.

I.

I AM THAT I AM.—The name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Exod. iii. 14.—In similar terms Christ speaks of himself, John viii. 58.

IBHAR, Ib'-har, *election, chosen one*.—One of David's sons, 2 Sam. v. 15.

IBLEAM, Ib'-le-am.—A city of Palestine, Josh. xvii. 11.

IBNELAH, Ib-ny'-ah.—A descendant of Benjamin, 1 Chron. ix. 8.

IBNIJAH, Ib-ny'-jah.—A descendant of Benjamin, 1 Chron. ix. 8.

IBRI, Ib'-ry.—A descendant of Levi, 1 Chron. xxiv. 27.

IBZAN, Ib'-zan.—A descendant of Judah, and the tenth judge of Israel, Judges xii. 10.

ICHABOD, Ik'-a-bod, *the glory is departed, or where is the glory?*—The son of Phinehas, and grandson of Eli, the high-priest. Hophni and Phinehas waged war with the Philistines, and, to secure the victory, had taken the ark of the covenant with them. The ark was taken, and the sons slain. The intelligence was fatal to the mother; the pains of travail came

on; they were the pains of death. Her friends tried to cheer and rally her, saying, “Fear not; for thou hast born a son.” Her only reply was, “**ICHABOD**,”—*the glory is departed from Israel*. 1 Sam. iv. 19–21.

ICONIUM, I-co'-ne-um.—At present Cogni, or Konieh, or Konee, formerly the capital of Lycaonia, in Asia Minor, Acts xiii. 51. It now contains 80,000 inhabitants. It was said by Strabo to be well built, and situated in the richest part of the province. The visit of Paul to this place, which was greatly blessed in the conversion of multitudes, happened A. D. 45 or 46; Acts xiv. 1–8. The church thus planted, may be traced through eight succeeding centuries; but is lost sight of during the ravages of the Turks and Saracens. At present, it is a place of some consequence, and strongly fortified by walls four miles in extent. The population is estimated at seventy or eighty thousand. Though much of the town within the walls lies waste, no Jew or Christian is allowed by the Turks to live there; but such reside in the suburbs.

IDALAH, Id'-a-lah.—A city of Zebulun; Josh. xix. 15.

IDBASH, Id'-bash.—Descendant of Judah, 1 Chr. iv. 3.

IDDO, Id-do, *his hand, power, wisdom*.—The son of Levi, 1 Chr. vi. 21. —The father of Ahinnadab, 1 Kings iv. 14.—A prophet of Judah, who seems to have been the historian of his day, and whose records and genealogies are mentioned in Scripture; 2 Chron. ix. 29; xii. 15. Josephus is of opinion that he was the prophet sent to Jeroboam at Bethel, and slain by a lion on his return; 1 Kings xiii. 2 Chron. xiii. 22.—The grandfather of Zechariah, Zech. i. 1.—A descendant of Manasseh, 1 Chron. xxvii. 21.—The chief of the Nethinims, in captivity in the mountains of Casiphia, Ezra viii. 17.

IDLE. One who is slothful, or lazy, Ex. v. 8, 17.—One that would work, but is not employed or hired; Matt. xx. 3, 6.

IDLE. One who is slothful or lazy, *Ex.*

5. 8, 17.—One that would work, but is not employed or hired, *Matt.* 20. 8. 6.

IDLE, *Prov.* 19. 15. 4. soul shall suffer hunger

Matt. 12. 36. of every 4. word account

20. 8. standing 4.; 6. why stand 4.

Luke 24. 11. words seem 4. tales

1 *Tim.* 5. 13. they learn to be 4. not only 4. but

IDLENESS, *Prov.* 31. 27; *Ecc.* 10. 18; *Ezek.* 16. 49.

IDLE word, *Matt.* xii. 36. The Greek means false, wicked, slanderous, injurious word, such as false testimony against a neighbour, swearing, perjury, or false oaths.

IDOL, signifies a representation, or image of any sort, created either by art or fancy. Any object receiving human worship, in contradiction to the true God, is an idol; 1 *Cor.* viii. 1; 1 *John* v. 21. As it is the first principle of true religion, that there is one only living and true God, so Jehovah claims divine worship as due only to himself; and prohibited the worship of idols, as a crime of the first magnitude; *Ex.* xx. 4. The most fervent remonstrances against paying homage to idols are found in the prophets; and some such passages in Isaiah are considered to surpass in energy, argument, and elegance, anything that has been written on the subject; *Isaiah* xli. 12–20, and xli. 1, 2. &c.

The following idols are mentioned in Scripture:

Adram-melech, *Isa.* xxxvii. 38.—Anamelech, 2 *Kings* xvii. 31.—Ashtaroth, *Judges* ii. 13.—Baal, *Numb.* xxii. 41. (in the plural Baalim, 1 *Sam.* vii. 4.)—Baal-berith, *Jud.* viii. 33.—Baal-peor, *Numb.* xxv. 8; *Deut.* iv. 8.—Beelzebub, 2 *Kings* i. 2.—Bel, *Isa.* xli. 1; *Jer.* i. 2.—Castor and Pollux, *Acts* xviii. 11.—Dagon, *Judges* xvi. 23.—Diana, *Acts* xix. 24.—Jupiter, *Acts* xiv. 12.—Mercury, *Acts* xiv. 12.—Moloch, *Iev.* xviii. 21.—Nebo, *Isa.* xv. 46.—Nergal, 2 *Kings* xvii. 30.—Nisroch, 2 *Kings* xix. 37.—Remphan, *Acts* vii. 43.—Rimmon, 2 *Kings* v. 18.—Sheshach, *Jer.* li. 41.—Succoth-benoth, 2 *Kings* xvii. 30.—Tammuz, *Ezek.* viii. 14.—Tartak, 2 *Kings* xvii. 31.—Beside which were the Tseraphim, and the Golden Calves.

The Jews seem never to have had idols peculiar to themselves, but to

have usually adopted those of other nations.

IDOL, 2 *Chr.* 15. 15. & 33. 7.

Isa. 66. 3. as if he blessed an 4.

Zech. 11. 17. woe to 4. shepherd

1 *Cor.* 8. 4. an 4. is nothing in the world

Ps. 96. 5. gods of nations are 4.

Isa. 2. 8. land is full of 4. they worship

Jer. 50. 38. are mad upon their 4.

Hos. 4. 17. Ephraim is joined to 4. let

Acts 15. 20. abstain from pollutions of

Rom. 2. 22. thou that abhorrest 4.

1 *Cor.* 8. 1. touching things offered to 4.

2 *Cor.* 6. 16. what agreement hath temple of God with 4.

1 *John* 5. 21. keep yourselves from 4.

Rev. 2. 14. to eat things sacrificed to 4.

9. 20. worship devils 4. of gold

IDOLATOR, 1 *Cor.* 5. 10, 11, & 6. 9, & 12

7; *Eph.* 5. 5; *Rev.* 21. 8, & 22. 15.

IDOLATRY, is either internal or external. Internal is an inordinate love of the creatures, riches, honour, and the pleasures of this life; *Eph.* v. 5; *Col.* iii. 5; *Phil.* iii. 19. Externally, it is paying homage to outward objects, either natural or artificial,—and this is the more common sense of the term.

Soon after the flood, men fell into idolatry. A large portion of our race have ever practised this sin,—which is dreadfully indicative of the corruption and degradation of human nature. Not only have the heavenly bodies, and many eminent benefactors of mankind, been worshipped, but animals, plants, reptiles, and figures made by human hands. To these were paid not only reverence and devotion, but the most horrid rites. The grossest indecencies, the murder of children, suicide, torture, drunkenness, and every abomination, have been considered proper acts of worship. In some countries, idolatry still retains these shocking characteristics.

The veneration which Roman Catholics pay to the Virgin Mary, Angels, and Saints; and also to crosses, images, relics, and the host (or bread) of the Lord's supper, is idolatry. This they of course deny, and consider the worship paid to God as *supreme*, and that which is paid to saints, &c., as *subordinate*.

When we consider in how many ways we may practise inward idolatry;

Phil. iii. 19; Col. iii. 5, we should carefully watch and pray against this dreadful sin. It is to be feared that great multitudes have their hearts set on some earthly object, who little think themselves idolaters.

IDOLATRY 1 Sam. 15. 23. rebellion is an iniquity and *id.*

Acts 17. 16. city wholly given to *id.*

1 Cor. 10. 14. dearly beloved flee from *id.*

Gal. 5. 20. *id.* witchcraft, hatred

Col. 3. 5. covetousness which is *id.*

1 Pet. 4. 3. walked in abominable *id.*

IDUMÆA, Id-u-me'-a, *red, earthy*. (See Edom)—The Greek name for the land of Edom, which lay to the south of Judea, and extended from the Dead Sea to the Elanitic Gulf of the Red Sea, where were the ports Elath and Ezion-Geber. It first derived its name from Mount Seir, whose inhabitants were called Horites. But the Idumæa of the New Testament applies only to a small part adjoining Judea on the south, and including even a portion of that country, which was taken possession of by the Edomites, or Idumæans, while the land lay unoccupied, during the Babylonish captivity; Mark iii. 8.

IDUMÆA. "*My sword shall be bathed in heaven, (or rush intoxicated from heaven:) behold he shall come down upon Idumæa, even upon the people of my curse, to judgment;*" Isa. xxxiv. 5, &c. The land of Idumæa lay before me in barrenness and desolation; no trees grow in the valley, and no verdure on the mountain-tops; all was bare, dreary and desolate. Amid all the terrible denunciations against the land of Idumæa, her cities and the inhabitants thereof, this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance. See Jer. xlix. 16. I would that the sceptic could stand as I did, among the ruins of this city, (Petra, once called Edom the capital of Idumæa,) among the rocks, and then open the Bible, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoffer arrested, his cheek pale, his lip

quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful, as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin which he sees around him.—*Stephen's Travels*.

IGAL, I'-gal.—One of the twelve spies, Num. xiii. 7.

IGDALIAH, Ig-da-ly'-ah, *the greatness of the Lord*.—A person mentioned Jer. xxxv. 4.

IGEAL, Ig'-e-al.—A descendant of David, 1 Chr. iii. 22.

IGNORANCE, sin through, Lev. 4. 2, 13.

22. 27; Num. 15. 25, 27; Acts 3. 17.

Acts 17. 30. times of this *id.* God winked

Eph. 4. 18. alienated through *id.* in them

Ps. 73. 22. so foolish was I and *id.*

Is. 63. 16. though Abraham be *id.*

Rom. 10. 3. being *id.* of God's righteousness

1 Cor. 14. 38. if any be *id.* let him be *id.*

Heb. 5. 2. have compassion on the *id.*

IGNORANTLY, Acts 17. 23; 1 Tim. 1. 13.

IGNORANT 'men,' Acts iv. 13. 'private men,' men of no name and figure, occupying no official or exalted station in life.

IIM, I'-im.—A city in the tribe of Judah, Josh. xv. 29.

IJE-ABARIM, I'-je-ab'-a-rim, *heaps of Abarim*.—An Israelitish encampment in the land of Moab, Num. xxi. 11.

IJON, I'-jon, *look, eye*.—A city of Palestine, 1 Kings xv. 20.

IKKESH, Ik'-kesh.—An officer, 2 Sam. xxiii. 26.

ILAI, I'-lay.—One of David's worthies, 1 Chr. xi. 29.

ILLUMINATION, that is, the understanding enlightened, and the soul saved from sin, by the efficacious influence of gospel truth; Heb. x. 32.

ILLYRIUM, Il-lir'-e-kum, *joy, rejoicing*.—A province lying northwest of Macedon, along the eastern coast of the Adriatic Gulf; Rom. xv. 19. It is about 480 miles in length, and 120 in breadth. It has Austria and part of Hungary on the north, Servia on the east, and the Adriatic Sea and part of Macedonia on the south. Here the gospel was preached

and a Christian church planted by Paul, which can be traced through eight centuries; and to this day not a few nominal Christians reside here; Rom. xv. 19. It is now called *Sclavonia*, or *Albania*.

IMAGE. A similitude, likeness, copy, or resemblance. The soul of man was made in the image of God; Gen. i. 26, 27. The mind is still endowed with wonderful powers; it was more so when first created. The soul was formed after the perfections of God the Creator. God is holy, just, wise, good, and perfect; so was the soul which he made. It was created after the image of God, and that image consisted in righteousness, true holiness, and knowledge; Eph. iv. 24; Col. iii. 10.

IMAGE of stone, or sculptured stones. An allusion no doubt to the hieroglyphic stones of the Egyptians, which being written by the priests were deified by the multitude, Lev. xxvi. 1.

IMAGE of gold, silver, brass, and iron.—The four universal monarchies, Assyrian, Persian, Macedonian, and Roman, Dan. ii. 31—45.

IMAGE of gold, 'Nebuchadnezzar made,' &c. Most probably; not in human form, as the proportions clearly prove. It might have been a pillar with the god Bel fixed on the top.—*A. Clarke*.

IMAGE. "Express image of his person;" Heb. i. 3. The Son of God was the brightness of his Father's glory, "and the express image of his person," The character or impression of his substance. It is supposed, that these words expound the former; image expounding brightness, and person, or substance, glory. It is a metaphor taken from sealing; the die or seal leaving the full impression of its every part on the wax to which it is applied. The original terms rendered image in Col. i. 17; Heb. i. 3, are peculiarly expressive, denoting exact likeness, substantial form; and in this highest sense, Christ alone is the image of God, for in him "dwelleth all the fulness of the

Godhead bodily;" Col. ii. 9; so that He who hath seen him, hath seen the Father; John xiv. 9. The perfections of Deity are manifested in him.

IMAGE, Lev. 26. 1; Dan. 2. 31.

Gen. 1. 26. let us make man in our own

4. 27, & 9. 6; Col. 3. 10.

5. 3. Adam begat a son after his 4.

Ps. 73. 20. thou shalt despise thee 4.

Matt. 23. 20. whose 4. is this, Luke 22.

24.

Rom. 8. 29. conformed to 4. of his Son

1 Cor. 15. 49. have borne 4. of earthly

2 Cor. 3. 18. into same 4. from glory to

glory

4. 4. Christ, who is the 4. of God, Col.

1. 15.

Heb. 1. 3. express 4. of his person

Rev. 13. 14. make an 4. like to beast

Ec. 23. 24. break down 4. 34. 13.

IMAGINATION, in scripture, is a term used to express the primary purposes and inclinations of the soul, as in Gen. vi. 5, or the corrupt reasonings of the mind; 2 Cor. x. 5. Sometimes it is put for stubbornness; Jer. iii. 17, and sometimes for projected mischief; Psalm xxxviii. 12.

IMAGINE, Ps. 2. 1; Acts 4. 25; Nah. 1.

9; Zech. 7. 10, & 8. 17.

Gen. 6. 5. 4. of thought evil, 8. 21; Deut.

29. 19; Rom. 1. 21; 2 Cor. 10. 5;

Prov. 6. 18; Lam. 3. 60, 61.

IMLAH, Im'-lah, *plenitude, repletion, circumcision*.—The father of Micaiah, the prophet; 1 Kings xxii. 8.

IMMANUEL, Im-man'u-el, *God with us*.—A name given to our Lord Jesus Christ, Isaiah vii. 14. See *Emmanuel*.

IMMEDIATELY, Mark 4. 15; Acts 13. 23.

IMMER, Immer.—Head of a family of priests, 1 Chron. ix. 12; Ezra ii. 37.

IMMORTAL, IMMORTALITY.—Denote that which is not subject to death or dissolution. Thus God is immortal, and he alone hath immortality, or is essentially immortal; 1 Tim. i. 17, and vi. 16. The state of eternal blessedness, which Paul calls "the inheritance of the saints in light," is also denominated "immortality," because being free from sin and the curse, it will also be exempt from sickness, sorrow, pain, and corruption, Rev. xxi. 4; 1 Pet. i. 4. In the glorious morning of the resurrec-

tion, the bodies of the saints shall be raised in incorruption, and then this mortal shall put on immortality; 1 Cor. xv. 53. And this exalted state of immortality we are invited and encouraged to seek for; Rom. ii. 7, since it is a blessing clearly discovered, or brought fully to light by the gospel; 2 Tim. i. 10.

There are three principal proofs of the immortality of the soul: the first is, from its nature; and particularly from its immateriality: the second, is from its passions and sentiments, particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with the secret satisfaction it has in doing right, and its uneasiness in doing wrong: thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is, an argument drawn from the perpetual progress of the soul to its perfections. How can it be supposed that that which is capable of such improvements, should fall into nothing, almost as soon as it is created? A brute, in a few years, arrives at a point he can never pass; and having received all the endowments he is capable of, were he to live ten thousand more, he would be the same thing that he is at present; if it were so with a human soul, all her faculties full blown, and incapable of further enlargement, it might then drop into a state of annihilation; but the soul can never, in this world, take in its full measure of knowledge and enjoyments; it has capacities which can never be fully gratified, and talents which can never be properly exerted. This world is, therefore, only to the soul a nursery for the next, and afterwards it will be transplanted into a more friendly climate, where it will be able completely to exert its noble powers, and flourish to all eternity.

IMMORTAL, invisible, 1 Tim. i. 17.

Rom. 2. 7. seek for it.

1 Cor. 15. 53. mortal put on it.

1 Tim. 6. 16. who only hath it.

2 Tim. i. 10. brought life and it to light through the gospel.

IMMUTABILITY, unchangeableness, ascribed to God, Psalm cii. 27.—Immutability “is a perfection,” says Dr. Blair, “which perhaps, more than any other, distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration.” God is immutable in his essence, James i. 17. In his attributes, Psalm cii. 27. In his promises, Mal. iii. 6; 2 Tim. ii. 12. And in his threatenings, Matt. xxv. 41; Heb. vi. 17, 18: to Jesus Christ; Heb. xiii. 8.

IMNAH, Im'-nah. — A son of Asher, 1 Chron. vii. 30.

IMPART, signifies, (1) A work of charity, Luke iii. 11. (2) A duty by office, Rom. i. 11; 1 Thess. ii. 8.

IMPENITENT, not inclined to repent of sin, Rom. ii. 5.

IMPERIOUS, haughty, proud, disdainful, Ezek. xvi. 30.

IMPLACABLE, scarcely to be reconciled, Rom. i. 31.

IMPLEAD, to charge with crimes before a judge, Acts xix. 38.

IMPORTUNITY, or earnestness in prayer, the prevalence thereof; Gen. xxxii. 26; Luke xi. 5; xviii. 1.

IMPOSE. To enjoin as a duty; Ezra vii. 24; Heb. ix. 10.

IMPOSSIBLE,—‘for those who were once enlightened, &c.’ Heb. vi. 4. “Impossible by ordinary means; yet nothing of this kind is, in its own nature, impossible with God,” *Boothroyd*. ‘Impossible,’ sometimes means no more than that it is extremely difficult.

IMPOSSIBLE, Matt. 17. 20, & 19. 26.

Luke 1. 37. with God nothing is impossible.

17. 1. it is impossible but offences will come.

Heb. 6. 4. it is impossible for those once enlightened.

18. in two things it is impossible for God to lie.

11. 6. without faith it is impossible to please God.

IMPOTENT ‘folk,’ John v. 3. Meaning those that were feeble, rather than those afflicted with acute disease; Acts iv. 9; xiv. 8.

IMPOVERISH, to make, or cause to be made poor; Jer. v. 17.

IMPRECATIONS, or prayers for curses, ought to be rendered in the future tense as predictions, See Psalm cix. 8; cxi. 9, and several others.

IMPUDENT, Prov. 7. 13; Eccl. 2. 4, & 8. 7.

IMPUTE,—to charge, to reckon, or place to account. Crime is justly imputed to the transgressor, and debt to the debtor; but both may be imputed to one to whom they do not belong, that he may be subjected to suffer for the crime and to pay the debt; and on his account the transgressors may be then justly pardoned, and the debtor honourably discharged; Isa. liii. 16; 1 Pet. ii. 24; Rom. iv. 6, 11; 2 Cor. v. 19.

IMPUTE, 1 Sam. 22. 15; Lev. 7. 18. Ps. 52. 2. to whom Lord 4. not iniquity Rom. 4. 6. 4. righteousness without works

8. blessed to whom Lord will not 4. sin
11. righteousness might be 4. to them
22. 4. to him for righteousness, 4. 24.
5. 13. sin is not 4. where there is no law

2 Cor. 5. 19. not 4. their trespasses
Jam. 2. 23. 4. to him for righteousness

IMRAH, Im'-rah, a rebel, changing. A descendant of Asher; 1 Chr. vii. 36.

IMRI, Im'-ry.—A descendant of Judah; 1 Chron. ix. 4.

INCENSE.—A compound of aromatics produced from trees, chiefly in Arabia, having, when burnt, a most fragrant smell. The Jewish priest burnt it every morning and evening; Ex. xxx. 7, 8. The incense offered in the temple was made of stacte, onycha, and galbanum; Ex. xxx. 34, with frankincense beaten small. It was not lawful to use it in any place but the temple; Luke i. 9. None but the priests were allowed to burn it, nor was any one, under pain of death, to make any incense like it. This incense was burnt twice a-day on the golden altar. Where so many victims were daily slaughtered and burnt to ashes, some such perfume was quite necessary. It seemed also beautifully emblematic of prayer; Ps. cxli. 2; Rev. viii. 3, 4.

INCENSE—Devotional exercises, Ps. cxli. 2; Rev. v. 8.

IN Christ, Acts 24. 24; Rom. 12. 5, & 16. 7, 9, 10; 1 Cor. 32. 30, & 1. 1, & 15. 18, 22; 2 Cor. 1. 21, & 2. 14, & 3. 14, & 5. 17, 19, & 12. 2; Gal. 1. 22; Eph. 1. 1, 3, 10, 12, 30, & 2. 6, 10, 13; Phil. 1. 1, 12, & 2. 1, 5, & 3. 14; Col. 1. 2, 4.

1 Thess. 1. 1. 4. God, 4. 16; John 3. 21; Col. 3. 3.

Gen. 15. 6. 4. the Lord, Ps. 4. 5, & 31. 24, & 34. 2, & 35. 9, & 37. 4, 7; Isa. 45. 17, 24, 25; Jer. 3. 23; Zech. 12. 5; 1 Cor. 1. 31, & 4. 17, & 7. 22, 30; Eph. 2. 21, & 6. 10; Phil. 4. 2, 4; Col. 3. 18, & 4. 7, 17; 1 Thess. 5. 12; Phila. 16. 20; Rev. 14. 13.

INCHANTMENT. Magic or divination, much practised in former times. It was forbidden by Moses, Deut. 18. 10; Lev. 19. 26; Num. 23. 23; Eccl. 10. 11; Is. 47. 9.

INCLINE heart, Josh. 24. 23; Judg. 2. 3; 1 Kings 8. 58; Ps. 119. 36, 112, & 141. 4.

Ps. 78. 1. 4. ear, 40. 1, & 116. 2; Prov. 2. 2, & 5. 13; Jer. 7. 24, 25, & 11. 8, & 17. 23, & 25. 4, & 34. 14, & 35. 15, & 44. 5; Is. 65. 3.

INCLOSE, to surround with a wall, hedge, or fence, Ps. 17. 10, & 22. 16; Songs 4. 12, & 8. 9; Lam. 3. 9.

INCONTINENT, not chaste; governed by fleshly lusts, 1 Cor. 7. 5; 2 Tim. 2. 3.

INCORRUPTIBLE, incapable of decay. Spoken of the word of God, as the instrument of conversion—of the resurrection of the body—of the crown of life, and the inheritance of heaven, Rom. 1. 23.

1 Cor. 9. 25. to obtain 4. crown
15. 52. dead raised 4.
42. on 4. 50. 53. 54.

1 Pet. 1. 4. begot to an inheritance 4.
23. not of corruptible seed, but 4.

INCREASE. The produce of the earth, and of cattle, Deut. 7. 13; 32. 13; Prov. 14. 4.—To grow, advance, or improve, Col. 1. 10; 1 Thess. 3. 12.—To be of more esteem and authority, John 3. 30.—To swell up, Gen. 7. 17.—To multiply, 1 Chr. 27. 23.—To strengthen and enlarge, Luke 17. 5.—To make profitable and fruitful, 1 Cor. 3. 6, 7; Lev. 19. 25, & 25. 7.

Lev. 25. 36. take no usury nor 4. 37.

Num. 32. 14. risen an 4. of sinful men

Deut. 16. 15. bless thee in all thy 4.

Ps. 67. 6. earth yield her 4. 85. 12.

Prov. 3. 9. with first fruits of all thy 4.

Is. 9. 7. of the 4. of his government no end

Ezek. 18. 8. nor taken 4. 13. 17.

1 Cor. 3. 6. planted God gave the 4. 7.

Col. 2. 19. 4. with 4. of God

Ps. 62. 10. if riches 4. set not your heart

115. 14. Lord shall 4. you more and more

Prov. 1. 5. wise will 4. in learning, 9. 8.

Eccl. 5. 11. when goods 4. thy

Is. 29. 19. meek shall *t.* their joy in the Lord

Luke 17. 5. Lord *t.* our faith

John 3. 30. he must *t.* but I decrease

1 Thess. 3. 12. Lord make you *t.* in love

2 Tim. 2. 16. will *t.* to more ungodliness

Exra 9. 6. iniquities are *t.* over our heads

Is. 9. 3. multiplied nations, not *t.* the joy

26. 15. hast *t.* the nation, O Lord thou

hast *t.* the nation

Luke 2. 52. Jesus *t.* in wisdom and favour

Acts 6. 7. the word of God *t.* and the

Rev. 3. 17. rich and *t.* with goods

Ecc. 1. 18. *t.* knowledge, *t.* sorrow

Is. 40. 29. to those of no might he *t.* strength

Col. 2. 19. whole body *t.* with *t.* of God

1. 10. *t.* in knowledge of God

INCREDIBLE. Taken for that which is impossible; *Acts* xxvi. 8.

INCURABLE wound, *Job* 34. 6; *Jer.* 15.

18; *Mic.* 1. 9.

Jer. 30. 12. bruise *t.*; 15. sorrow *t.*

INDEED, truly, verily, certainly, 1

Kings 8. 27; 1 *Chr.* 4. 10; *Matt.* 3.

11; *Luke* 24. 34; *John* 1. 47, & 4.

42, & 6. 55, & 8. 31, 36; 1 *Tim.* 5. 8,

5; 1 *Pet.* 2. 4.

INDIA, In'-de-a, *praise, law.*—An extensive country of Asia; *Ester* i. 1. It is probable that India is meant by the Hebrew, *Hodu*. Some suppose it refers to Persia, or Persian India.

INDIGNATION, wrath or anger. *Neh.*

4. 1; *Ester* 5. 9.—The judgments

of God, *Is.* 28. 20.—A person's

holy displeasure against himself

for sin, &c., 2 *Cor.* 7. 11; *Ps.* 69.

24, & 78. 49, & 102. 10.

Is. 10. 5. staff in their hand is my *t.* 25.

26. 20. hide thee till the *t.* be overpast

Mic. 7. 9. I will bear the *t.* of the Lord,

because

Nah. 1. 6. who can stand before his *t.*

Matt. 20. 24. moved with *t.*

26. 8. had *t.*

Rom. 2. 8. *t.* and wrath, tribulation and

2 *Cor.* 7. 11. yes, what *t.* what

Heb. 10. 27. fiery *t.* which shall devour

Rev. 14. 10. poured into cup of his *t.*

INEXCUSABLE, O man, whosoever

Rom. 2. 1.

INDITE, to form thoughts or speech for writing, from the overflowing of the heart. 'Inditing,' 'bubbling up like a fountain.' "My heart 'teemeth' with excellent matter," *Ps.* xlv. 1.—*Boothroyd*.

INFALLIBLE, not mistaking, unerring, that which cannot be mistaken or admit of doubt; *Acts* i. 3.

INFANT, one who cannot speak,

a young child; 1 *Sam.* xv. 3; *Job* iii. 16; *Hos.* xiii. 16; *Luke* xviii. 15.

INFANT. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed;" *Isa.* lxxv. 20. Some understand this passage literally, denoting that hereafter life shall be as long as that before the flood—that a man a hundred years old shall be considered as only a child. Others think it means that knowledge shall be so increased, that the child shall know as much as the man advanced in years does now. Or that all Christians shall be men in Christ, in respect of gracious attainments; *Isa.* lxxv. 20.

INFIDEL. One who does not believe the revealed word of God; an unbeliever, or heathen; 2 *Cor.* vi. 15; 1 *Tim.* v. 8.

INFINITE, without end, or bounds, *Psalm* cxlvii. 5. "Great is our Lord—his understanding is infinite," beyond all computation:—that wisdom which numbers the stars of heaven, and the sand of the sea, and the generations of the sons of Abraham, can itself be subject to the rules of no arithmetic. Eliphaz charges Job with innumerable transgressions; *Job* xxii. 5. "Thine iniquities are infinite,"

or, as some read, of thy continuance in them there is no end; *Nah.* iii. 9.

INFIRMITY. Sickiness, or feebleness of body; 1 *Tim.* v. 23.—Afflictions, reproaches, persecutions; 2 *Cor.* xii. 10.—Spiritual weakness; *Rom.* vi. 19.—Failings and mistakes, through ignorance or weakness; *Rom.* xv. 1.

INFIRMITY, *Ps.* 77. 10. this is my *t.*

Prov. 18. 14. spirit of man will sustain his *t.*

Matt. 8. 17. himself took our *t.*

Rom. 8. 26. spirit helpeth our *t.*

15. 1. strong ought to bear *t.* of weak

2 *Cor.* 12. 9. glory in my *t.*

10. pleasure in *t.*

1 *Tim.* 5. 23. drink wine for thine often *t.*

Heb. 4. 15. with feeling of our *t.*

5. 2. himself also is compassed with *t.*

7. 28.

INFLAME wine idols, *Is.* 5. 11, & 57. 6

INFLICTED punishment, 2 *Cor.* 2. 5.

INFLUENCES of Pleiades, *Job* 38. 31.

INGATHERING. "Feast of ingathering." Ex. xxiii. 16; xxxiv. 22. Another name for the feast of tabernacles, held at the close of harvest.

INGRAFTED word, receive, Jam. 1. 21.

INHERIT, *Prov.* 10. 30; *Is.* 65. 21, 22, Pa. 22. 8. & praises of Israel
Is. 57. 15. lofty One & eternity

INHERIT signifies to possess by right of inheritance or succession; *Dent.* xxi. 16. To subdue by grace, and gain to the church of Christ; *Pa.* lxxxii. 8; *Isa.* liv. 3. To come into, *Luke* xviii. 18; *1 Cor.* vi. 9. To be led away with, *Jer.* xvi. 19.

INHERITANCE signifies an estate, whether come by succession or donation, *Num.* xxvi. 54; *Prov.* xiii. 22. As to Jewish inheritances, land might be mortgaged, but could not be alienated. It was secured by heritage and lineal succession. The eldest son had a double portion. Females had no territorial possession; and if a man left no sons, his daughters inherited; but they were not to marry out of that family of the tribe to which the deceased parent belonged, otherwise the possession was forfeited. If a man was childless, his land passed to distant relatives; *Num.* xxvii. 8—11. In the East the patrimony was often divided and given during the lifetime of the father. See the case of the Prodigal son; *Luke* xv. 12.

INHERIT, *Gen.* 15. 8; *Pa.* 32. 8.

1 Sam. 2. 8. to make them & the throne

Pa. 25. 13. his seed shall & the earth

87. 11. meek shall & the earth, *Matt.*

6. 5.

29. righteous shall & land, *Is.* 60. 21.

Prov. 8. 35. wise shall & glory

8. 21. love me to & substance

Matt. 19. 29. the forsaken shall & ever-

25. 34. & the kingdom prepared

Mark 10. 17. what good do that I may

& eternal life, *Luke* 10. 25. & 18. 18.

1 Cor. 6. 9. unrighteous not & kingdom

of God, 10.

15. 50. flesh and blood cannot & king-

dom of God

Gal. 5. 21. do such things not & king-

dom of God

Heb. 6. 12. through faith & the promises

1 Pet. 3. 9. that ye should & a blessing

Rev. 21. 7. overcometh shall & all things

Num. 18. 20. I Lord am thy & *Deut.* 10.

9. & 18. 2; Ezek. 44. 28.

Deut. 4. 21. a people of & *9. 26, 29, & 32.*

9; 1 Kings 8. 51; *Pa.* 23. 9, & 32.

12, & 68. 9, & 74. 2, & 78. 62, 71, & 79. 1, & 94. 14, & 104. 5, 40; Is. 19.

25; Jer. 10. 16, & 51. 19.

Pa. 16. 5. Lord is portion of my & and

47. 4. Lord shall choose our & for us

Prov. 19. 14. riches & of fathers

Ecc. 7. 11. wisdom is good with an &

Acts 20. 32. & among sanctified, 26. 18.

Eph. 1. 11. among whom we obtained

an &

14. earnest of our & and purchased

possession

5. 5. hath any & in kingdom of Christ

and of God

Col. 1. 12. partakers of & of saints

3. 24. shall receive reward of &

Heb. 9. 15. receive promise of eternal &

1 Pet. 1. 4. & to an & incorruptible unde-

fled

INIQUITY. Sin and wickedness; *Matt.* vii. 23.—Original corruption; *Ps.* li. 5.—The punishment of sin; *Gen.* xix. 15; *Lev.* v. 1.

INIQUITY, *Gen.* 15. 16, & 19. 15.

Ex. 20. 5. visit & of fathers on children,

34. 7; Num. 14. 18; *Deut.* 5. 9.

34. 7. forgiving & transgression, sin.

Lev. 24. 41. accept punishment of your

& 40.

Num. 22. 21. hath not beheld & in Jacob

Deut. 32. 4. God of truth without & just

Job 4. 8. that plough & reap same

5. 16. & stoppeth her mouth, Pa. 107.

42.

11. 6. less than thy & deserves, *Ezra*

9. 13.

15. 16. drinks up & like water

22. 23. put away & far from thee

34. 32. if I have done & I will do so no

Pa. 32. 5. thou forgavest & of my sin

39. 11. thou rebukest a man for &

49. 5. when the & of my heels shall

compass me

51. 5. behold I was shapen in &

66. 18. if I regard & in heart

69. 27. add thou & to their &

119. 3. they also do no & they walk in

133. let not any & have dominion over

Prov. 22. 8. sows & shall reap vanity

Ecc. 8. 18. place of righteousness & was

there

Is. 1. 4. people laden with & seed

5. 18. woe to them that draw & with

cords

27. 9. this shall & of Jacob be purged

33. 24. people shall be forgiven their &

40. 2. her warfare accomplished, her

& pardoned

53. 6. Lord laid on him the & of us all

57. 17. for & of his covetousness was

I wroth

Jer. 2. 5. what & have your fathers found

3. 13. only acknowledgethine &

31. 30. every one die for his own &

50. 20. & of Israel be sought for and

Ezek. 3. 18. die in his & 19, & 18. 18, &

33. 8.

18. 30. so & shall not be ruin

Dan. 9. 24. reconciliation for &

Hos. 14. 2. take away all *t.* and receive
Mic. 7. 18. who is a God like thee that
pardoneth *t.*

Hab. 1. 13. holy One canst not look on *t.*
Matt. 7. 23. depart from me ye that
work *t.*

24. 12. because *t.* shall abound love
Acts 8. 23. in gall of bitterness and bond
of *t.*

Rom. 6. 19. servants to uncleanness,
and to *t.* unto *t.*

1 *Cor.* 13. 6. charity rejoiceth not in *t.*
2 *Thess.* 2. 7. mystery of *t.* doth already
work

2 *Tim.* 2. 19. let him that nameth Christ
depart from *t.*

Tit. 2. 14. to redeem us from *t.*

Jam. 3. 6. tongue a world of *t.*

Ps. 18. 23. my *t.* 25. 11, & 32. 5, & 38.
18, & 51. 2.

Job 34. 22. workers of *t.* *Ps.* 5. 5, & 6. 8,
& 14. 4, & 92. 7; *Prov.* 10. 29, & 21.
15; *Luke* 13. 27.

Lev. 16. 21. confess all the *t.*
26. 39. in their *t.* and *t.* of fathers

Ezra 9. 6. our *t.* are increased

18. punished us less than *t.* deserve

Neh. 9. 2. confessed *t.* of your fathers

Job 13. 26. to possess *t.* of my youth

Ps. 38. 4. my *t.* are gone over my head

40. 12. my *t.* have taken hold of me

61. 9. hide thy face from my sins, and

blot out all my *t.*

65. 3. *t.* prevail against me

79. 8. remember not former *t.*

90. 8. thou settest our *t.* before thee

103. 3. who forgiveth thine *t.*

10. not rewarded us according to *t.*

107. 17. fools because of *t.* are afflicted

130. 3. if thou Lord shouldst mark *t.*

8. redeem Israel from all his *t.*

Prov. 5. 22. his own *t.* shall take the
wicked

Is. 43. 24. wearied me with thy *t.*

63. 5. wounded, bruised for our *t.*

Jer. 14. 7. though our *t.* testify against

Dan. 4. 27. break off thy *t.* by mercy

Mic. 7. 19. he will subdue our *t.*

Acts 3. 26. bless you in turning from
his *t.*

Rom. 4. 7. blessed whose *t.* are forgiven

Rev. 18. 6. God hath remembered her *t.*

Is. 53. 11. he shall bear their *t.*

Jer. 33. 8. I will pardon their *t.*

Ezek. 43. 10. may be ashamed of all *t.*

Heb. 8. 12. their *t.* I will remember no
more, 10. 17.

Num. 14. 34. shall bear your *t.*

Is. 60. 1. for your *t.* have ye sold your-
selves

69. 2. your *t.* have separated between
you and God

65. 7. your *t.* and the *t.* of your fathers

Jer. 5. 25. your *t.* have turned away

Ezek. 24. 23. ye shall pine away for *t.*

30. 81. loathe yourselves for all your *t.*

33. I shall have cleansed you from all
your *t.*

Amos 3. 2. I will punish you for all *t.*

INJURED not me, *Gal.* 4. 12

1 *Tim.* 1. 13. a persecutor and *t.* but I

INK. A liquid used for writing
upon paper, generally black; *Jer.*
xxxvi. 18; 2 *Cor.* iii. 3.

INKHORN 'by his side,' *Ezek.*
ix. 3. The Easterns generally so
carried them; and to this day the
secretaries or writers in Turkey do so.

INN, 'there was no room for them
in the *Inns*,' *Luke* ii. 7. Anciently
inns were resting or baiting-places;
Gen. xliii. 27. The word means un-
loosing or *untying*; that is of beasts.
Travellers generally rested by wells,
and near good pasture ground, or they
depended upon hospitality; *Gen.*
xliii. 21; *Ex.* iv. 24; *Luke* ii. 7.
At the present day these inns are
called *Khans*, or *caravansaries*; they
are often nothing more than bare or
roofless walls, erected at the side of
a fountain as a resting place for cattle;
and even the best and largest, are
constructed only with the view of
affording shade from the sun, and
protection from the dews and plun-
derers of the night. Beyond this, no
accommodation do they afford, for
man or beast,—not an article of food
or clothing can be procured—not a
vestige of furniture to be seen there,
nor any flooring, save the bare ground.
The principal feature is a large and
open square court, along the sides of
which is a range of sheds for cattle,
and behind these, separated only by
a thin partition, are the lodgings, or
rather cells for the reception of their
masters, almost always situated on
the ground floor. *Carne* relates, that
on the night that he arrived at Jeru-
salem, the Khan was filled with peo-
ple, who were ranged as thick as they
could well be crammed on the floor.
It was the feast of Easter, and al-
though the house was the largest and
most handsome of the kind, accom-
modating 800 pilgrims, the rich had
secured their quarters in the best
apartments, while multitudes of the
poor were lodged in the out-houses, the
stables, and the shed, in the court.—
It was in such an open, and perhaps
roofless stable, amid a promiscuous
crowd, busied with their own affairs,
that Joseph and Mary, relieved the

fatigues of their journey. And it was in a cave or earthen trough, from which perhaps they had to remove their own beast of burden, that Mary deposited her child; as if that couch had been designed by Heaven to be the first scene of Christ's humiliation, — the first sensible intimation that divinity had descended to identify himself with the earth.

"Cold on his cradle the dew-drops were shining,
Low lay his head with the beasts of the stall,
While angels adored him in slumbers reclining,
Maker, and Monarch, and Saviour of all!"

INNER. 1 Kings 6. 27; Eph. 8. 16.

INNOCENT. Ps. 19. 13; Prov. 28. 20.

Gen. 20. 6. in t. of hands I

Ps. 36. 6. wash my hands in t. 73. 18.

Dan. 6. 22. before him t. was found in

Hos. 8. 5. how long ere they attain to t.

INNUMERABLE. Job 21. 33; Ps. 40. 12;

Luke 12. 1; Heb. 11. 12, & 12. 22.

INORDINATE. — Disorderly, excessive, not under restraint, Ezek. xxiii. 11; Col. iii. 5.

INQUIRE after mine iniquity, Job 10. 6.

Ps. 27. 4. to t. in his temple

78. 34. returned and t. early after G.

Ecol. 7. 10. dost not t. wisely

Is. 21. 12. if ye will t. ye

Ezek. 36. 37. for this I will be t. of

Zeph. 1. 6. have not t. for him

Matt. 2. 7. Herod t. of them diligently

1 Pet. 1. 10. of which salvation prophets have t.

Judg. 20. 27. t. of the Lord, 1 Sam. 23.

2. 4, & 30. 8; 2 Sam. 2. 1, & 5. 19,

23, & 21. 1; Jer. 21. 2.

Prov. 20. 26. after vows make t.

INQUISITION. — Inquiry, search, or examination, Deut. xix. 18; Esth. ii. 23; Ps. ix. 12.

INSPIRATION "to the unknown God," Acts xvii. 23.—The streets of Athens were so encumbered with statues, that it was said to be easier, in that city, to find a god than a man.

INSPIRATION. — A divine inspiration is the imparting such a degree of divine assistance, influence, or guidance, as enabled the authors of the Scriptures to communicate religious knowledge to others, without error or mistake, whether the subject of such communications were things then immediately revealed to those who de-

clared them, or things with which they were before acquainted. That the Scriptures were actually written by inspiration, may be inferred, (1.) from the reasonableness of the thing. They relate principally to matters, concerning which the communication of information to men is worthy of God; and the more important the information communicated, the more it is calculated to impress mankind, to preserve them from moral error, to stimulate to holiness, to guide to happiness; the more reasonable is it to expect that God should make the communication free from every admixture of risk of error. (2.) From its necessity. The subjects of Scripture render inspiration necessary: for some past facts recorded in the Bible could not possibly have been known, if God had not revealed them. Many things are there recorded as future, that is, are predicted, which, notwithstanding, came to pass, and which, therefore, were foretold under divine inspiration. Others again are far above human capacity, and could never have been discovered by men; these, therefore, must have been delivered by divine inspiration. The authoritative language of Scripture, too, argues the necessity of inspiration. They do not leave us the alternative of receiving or rejecting: they do not present us with their own thoughts, but exclaim, "Thus saith the Lord," and on that ground demand our assent; 2 Tim. iii. 16; 2 Pet. i. 21.

INSPIRATION, Job 32. 8; 2 Tim. 3. 16.

INSTANT. A short moment of time, Ja.

29. 5.—To be very urgent, Luke

23. 23.—To perform any thing

with care and diligence, Acts 26. 7.

t. serving God day and night; Ja.

30. 13; Jer. 18. 7; Rom. 12. 12; 2

Tim. 4. 2; Acts 12. 5.

Luke 7. 4. besought him t.

INSTRUCT, Deut. 4. 36, & 32. 10.

Neh. 9. 20. good spirit to t. them

Job 40. 2. shall he that contendeth with

the Almighty t.

Ps. 9. 10. be t. ye judges of the earth

16. 7. my reins t. me in night

32. 8. I will t. thee and teach thee

Songs 8. 2. I lead who would t. me

Is. 8. 11. Lord t. me with strong hand

28. 26. his God doth t. him to discre-

tion and doth teach him

Dm. 11. 33. understanding shall *t.* many
Matt. 13. 52. every scribe *t.* to kingdom
1 Cor. 2. 16. of Lord that he may *t.* him
Phil. 4. 12. in all things I am *t.* both
2 Tim. 2. 26. *t.* those that oppose them-
selves

Rom. 2. 20. an *t.* of foolish
1 Cor. 4. 15. have ten thousand *t.* in
Christ

Job 33. 16. seals their *t.*
Ps. 50. 17. hatest *t.* and castest my
Prov. 4. 13. take fast hold of *t.* keep her
5. 12. how have I hated *t.* and have
19. 27. cease to hear *t.* that causeth
23. 12. apply thy heart to *t.*

2 Tim. 3. 16. profitable for *t.* in righte-
ousness

INSTRUMENTS of cruelty, **Gen.** 40. 5.
Ps. 7. 13. prepared for him *t.* of death
Is. 32. 7. *t.* of the churl are evil
Rom. 6. 13. members as *t.* of unrighte-
ousness, *t.* righteousness

INTANGLE, to perplex, **Matt.** 22. 15;
Gal. 5. 1; **2 Tim.** 2. 4; **2 Pet.** 2. 20.

INTEGRITY. Purity of mind, freedom
from any undue bias or principle,
Gen. 20. 5; **1 Kings** 9. 4; **Job** 2. 3.
(1) That the guidance of integrity is
the safest under which we can be
placed; that the road in which it
leads us, is, upon the whole, the
freest from dangers, **Prov.** 3. 21,
&c. (2) It is unquestionably the
most honourable; for integrity is
the foundation of all that is high
in character among mankind, **Prov.**
4. 8. (3) It is the most conducive
to felicity, **Phil.** 4. 6, 7; **Prov.** 3. 17.
(4) Such a character can look for-
ward to eternity without dismay,
Rom. 2. 7.

Job 2. 8. still he holdeth fast *t.*
27. 5. I will not remove my *t.* from me
Ps. 7. 8. according to my *t.* that is in me
25. 21. let *t.* and uprightness preserve
Prov. 11. 3. *t.* of uprightness shall guide
them

INTERMEDDLE, **Prov.** 14. 10, & 18. 1.

INTERPRETATION signifies
a translation, or turning from one
language into another; **1 Cor.** xii. 10.
The gift of expounding visions and
dreams, **Gen.** xl. 8. Exposition, or
showing the sense and import of any
thing; **2 Pet.** i. 20.

INTERPRETATION, **Gen.** 40. 5, & 41. 11;
Judg. 7. 15; **Dan.** 2. 4, 7, 86; **1 Cor.**
12. 10, & 14. 26; **2 Pet.** 1. 10.

Job 33. 23. *t.* one among a thousand
INTREAT. To supplicate, or pray to,
Gen. 12. 16, & 23. 8; **Ex.** 8. 8, & 9
28, & 10. 17; **Jer.** 16. 11.

1 Sam. 2. 25. who shall *t.* for him
1 Cor. 4. 13. being defamed we *t.*
1 Tim. 6. 1. but *t.* him as father
Jam. 3. 17. easy to be *t.*
2 Cor. 8. 4. praying us with much *t.*
Prov. 18. 23. the poor useth *t.*

INTRUDING into *presuming*, **Col.** 2. 18.
INVENT, to contrive, **Amos** 6. 5; **Rom.**
1. 30.

Ps. 99. 8. tookest vengeance on their *t.*
100. 29. provoked with their *t.*

89. went a whoring with their own *t.*
Prov. 8. 12. find knowledge of witty *t.*
Ecl. 7. 29. sought out many *t.*

INVISIBLE, **Rom.** 1. 20; **Col.** 1. 15. 16;
1 Tim. 1. 17; **Heb.** 11. 27. The
Being and Perfections of God are
called his 'invisible things,' in op-
position to the Heathen deities,
which, having form, were called
'things visible.'

INWARD friends, **Job** 19. 19.
Ps. 5. 9. *t.* part, 61. 6; **Prov.** 20. 27; **Jer.**
31. 33; **Luke** 11. 39.

Rom. 7. 22. *t.* man, **2 Cor.** 4. 16.

2 Cor. 7. 15. *t.* affection

Ps. 62. 4. but they curse *t.*

Matt. 7. 15. *t.* wolves

Rom. 2. 29. Jew is one *t.*

IPHEDEIAH, If-e-dy'-ah, the re-
demption of the Lord.—A descendant
of Benjamin, **1 Chron.** viii. 25.

IR, Ir, watchman.—A descendant
of Benjamin, **1 Chron.** vii. 12.

IRA, I'-rah, city, watch, spoil.—One
of David's worthies, **2 Sam.** xx. 25.—
The son of Ikesh, **1 Chr.** xi. 28.

IRAD, I'-rad, wild ass, heap
of descents, of empire.—The son of Enoch,
Gen. iv. 18.

IRAM.—A duke of Edom, **Gen.**
xxxvi. 43.

IRI, I'-ry, fear, vision.—A descen-
dant of Benjamin, **1 Chron.** vii. 7.

IRIJAH, I-ry'-jah, the fear, vision,
or protection of the Lord.—He who
arrested Jeremiah when he was put
into the dungeon, **Jer.** xxxvii. 13.

IR-NAHASH, Ir'-na-hash.—A des-
cendant of Judah, **1 Chron.** ix. 12.

IRON, I'-ron.—A city of Palestine,
Josh. xix. 38.

IRON was known very anciently;
Gen. iv. 22. Moes speaks of its
hardness; **Lev.** xxvi. 19; of the iron
mines, **Deut.** viii. 9; of the furnace in
which it was made, **Deut.** iv. 20; and
that the bedstead of Og, king of
Bashan, was of iron; **Deut.** iii. 11.

IRON.—The symbol of strength,
Isa. xlviii. 4.

IRON FURNACE, **Deut.** iv. 20.
As iron requires the strongest furnace
to fuse it, it is emblematic of severe
afflictions. Probably the Israelites
were employed in Egypt in the most

laborious works of metallurgy; oppressive labour in so hot a country; so that the words are not a mere metaphor, 1 Kings viii. 51; Jer. ix. 4.—*A. Clarke.*

IRONY or sarcasm, when a person means the contrary to what he says, examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; xxvi. 22; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9; 1 Cor. ii. 6.

IRON sharpeneth iron, *Prov.* 27. 17.

Ecc. 10. 10. If t. be blunt, put

Is. 48. 4. neck is an t. sinew and

Jer. 15. 12. shall t. break the northern t.

Dan. 2. 33. legs of t. feet of t. and clay

1 Tim. 4. 2. conscience seared with a hot t.

IRPEEL, Ir'-pe-el.—A city in Palestine; Josh. xviii. 27.

IR-SHEMESH, Ir-she'-mesh, a city of bondage.—A city of Palestine, Josh. xix. 41.

IRU, I'-rew.—A Son of Caleb, 1 Chron. iv. 15.

ISAAC, I'-zak, *laughter*.—The son of Abraham and Sarah, born A. M. 2107; Gen. xviii. 10, 11; xxi. 6—8. His mother, though ninety years old, suckled him herself. He was but young when he received some bad usage from Ishmael. When Isaac was about twenty-five years of age, his father was ordered to offer him for a burnt offering. Isaac himself carried the wood for burning his body. When the knife was about to be plunged into his throat, the execution was divinely stopped, and a ram provided in his stead. When he was about forty, his father, by means of Eliezer, provided him with Rebekah the Syrian to wife. Isaac met her in the field, as she came, and lodged her in his mother's tent, who was now dead. Her two children were *Esau* and *Jacob*; of whom the first was the darling of his father, and the last of his mother; Gen. xxi., xxii., xxiii., xxiv., xxvi. He had great contention with the Philistines respecting various springs or wells of water. Weary of strife, he retired eastward of Beersheba, where God again renewed his promise and covenant with him: and Abimelech, dreading the increase of

his wealth, came to make an alliance with him. When he was about the hundredth year of his age, he and Rebekah were mightily grieved with the conduct of Esau, in his marriage of two Canaanitish women; Gen. xxvi.

When he was about one hundred and thirty-seven years of age, his sight failed him exceedingly. Supposing his death to be at hand, he desired his darling Esau to bring him some savoury venison, that he might eat and give him the tenderest blessing before his decease. Rebekah overhearing, caused Jacob to go to the fold, and bring her some flesh, of which she made savoury meat for Isaac. This she caused Jacob, whom she had dressed as like Esau as she could, to carry to his father, and pretend that he was Esau. He complied with her sinful directions how to obtain the promised blessing. His father suspected and felt him; but he constantly asserted that he was Esau. Isaac thereon blessed Jacob with a fruitful land, and dominion over all his brethren. Jacob had scarcely gone off, when Esau came with his venison, and demanded his father's blessing. Finding that Jacob had imposed on him, Isaac trembled to think how the providence of God was to work: strongly he inclined to recall the blessing of Jacob, but he could not. At Esau's bitter entreaties, he blessed him in an inferior degree. Finding that Jacob's life was in danger from Esau, whom he had tricked out of his blessing, Isaac and Rebekah agreed to send him to Mesopotamia, and charged him to beware of espousing a Canaanitess. About forty-three years after, and ten years before Jacob went down into Egypt, Isaac died, and was honourably interred, by Jacob and Esau, in the cave of Machpelah. Here, too, Rebekah was buried; Gen. xxvii., xxviii., xxxv. 27—29.

ISAAC.—"Take Isaac and offer him for a burnt offering," Gen. xxi. 2. This, by infidels, has been represented as a command to commit murder in its most horrid form—and inconsistent with the holiness of God.

But this command may be vindicated by resolving it into the Divine sovereignty over the lives of his creatures. For the Supreme Lord and Giver of life has a right to take it away, and to command it to be taken away whenever and in whatsoever manner he pleases. To offer a human victim, without his express warrant, would be to commit *murder*; but to do so by his command, would be an act of obedience. As the Almighty has a right to command, so his perfections lead us to infer, that he will command nothing but what is worthy of himself. The design of God, however, was to *prove* Abraham, in order that his faith, love, and obedience might be manifest, and *not* in fact that he should offer up Isaac.

ISAIAH, I-zay'-ah, or I-zy'-ah, *the salvation of the Lord*.—He is said to have been of the royal seed; his father being understood to be that Amos who was son of Joash, and brother of Amaziah, kings of Judah. He prophesied during four reigns—in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, ver. 1. It is also supposed that his ministry extended to the reign of Manasseh, by whom it is believed that he was put to a violent death by "sawing asunder." This, however, is mere conjecture. Isaiah prophesied for about sixty years. The name of Isaiah, as Vitringa has remarked, is descriptive of his character, signifying "the salvation of Jehovah;" and no one of the prophets has foretold with such particularity the advent and death of Him who was given for "salvation to the ends of the earth." His style is lofty and elegant: his metaphors and illustrations are noble, and suitable to the dignity of the subjects of which he treats. Collectively viewed, his poetry forms the greatest tablet both of awfully solemn, and of joyfully beautiful conceptions, ever exhibited in poetic prediction. He is far from surpassing all the Hebrew poets in individual passages; but in his fulness, force, majesty, and propriety, he comprehends more ex-

cellencies of the poetical character than any one of them. Bishop Lowth has selected the 34th and 35th chapters, as a specimen of this prophet's style, and has ably illustrated the various beauties which distinguish the simple, regular, and perfect poem contained in these chapters. But the fourteenth chapter of his prophecies affords the grandest specimen of his poetic powers, presenting one of the sublimest odes in the Bible, marked by the boldest personifications to be found in the whole range of poetry. The clear and subsequently fulfilled predictions of Isaiah place his inspiration and authority beyond all doubt. He foretold the captivities of Israel and Judah (xxxix. 6, 7, comp. 2 Kings xxiv. 13, and Dan. i. 2), and described the ruin and desolation of Babylon, Tyre, and other nations; xiii. 19—27; xiv. 22—24; xlvii. 7—15. He called Cyrus by his name, and described his conquest and conduct towards the Jews above two hundred years before his birth, chapter xlv. 28; xlv. 1—5. But his prophecies concerning the Messiah seem almost to anticipate the gospel history. Hence he has obtained the designation of "*the evangelical prophet*." The *divine character of Christ* (vii. 14; vi. ix. 6; xxxv. 4; xl. 5, 9, 10; xlii. 6—8; lxi. 1; lxii. 11; lxiii. 1—4); his *miracles* (xxxv. 5, 6, &c.); his *peculiar qualities and virtues* (xi. 2, 3; xl. 11; xliii. 1—3; his *rejection* (vi. 9—12; xlix. 7; liii. 3); and *sufferings for our sins* (l. 6; liii. 4—11); his *death, burial*, (liii. 8, 9), and *victory over the grave* (xxv. 8; liii. 10, 12); and, lastly, his *final glory* (xlix. 7, 22, 23; lii. 13—15; liii. 4, 5), and the *establishment, increase* (ii. 2—4; ix. 7; xlii. 4; xlv. 13), and *perfection* (ix. 2, 7; xi. 4—10; xvi. 5; xxix. 18—24; xxxii. 1; xl. 4, 5; xlix. 9—13; li. 3—6; lii. 6—10; lv. 1—3; lix. 16—21; lx.; lxi. 1—5; lxx. 25) of *his kingdom*, are each specially pointed out, and portrayed with the most striking and discriminating characters. It is impossible to reflect on these, and on the whole chain of his illustrious prophecies, and not be

sensible that they present the most incontestible evidence in support of Christianity.

According to the chronology of Usher, Isaiah began to prophesy A. M. 3244, B. C. 760; and his last predictions were delivered A. M. 3306, B. C. 698, a period of sixty-two years.

According to Vitringa, this book is twofold in its matter—1. *Prophetical*. 2. *Historical*. The former he divides into five parts:—Five prophetic discourses directed to the Jews and Ephraimites (ch. i.—xii.); eight prophetic discourses declaring the fate of Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and others, (ch. xiii.—xxiv.); three discourses denouncing judgments on the disobedient Jews, and consoling the true followers of God (ch. xxv.—xxxv.); four discourses referring to the Messiah and the deliverance of the Jews from Babylon (ch. xl.—xlviii); five discourses, pointing out the passion, crucifixion, and glory of the Messiah, ch. xlix. to the end.

The *historical* part begins with ch. xxxvi. and ends with ch. xxxix., and relates some of the transactions of the prophet's own time. Other analyses have been made by various writers, but the above is sufficient to answer every purpose.

ISCAH, Is'-kah, *he that anoints, or covers*.—A daughter of Haran, Gen. xi. 29.

ISCARIOT, Is-kar'-e-ot, *a hireling*.—The name of the disciple who betrayed Christ, Matt. x. 4.

ISHBAH, Ish'-bah, *empty*.—A descendant of Judah, 1 Chron. iv. 17.

ISHBAK, Ish'-bak, *empty, forsaken, abandoned*.—A son of Abraham by Keturah, Gen. xxv. 2.

ISHBI-BENOB, Ish'-by-be'-nob, *he that sits in the prophecy*.—A descendant of the giants who attempted to kill David; 2 Sam. xxi. 16.

ISHBOSHETH, Ish'-bo-sheth, *man of shame*.—A son of king Saul, and acknowledged his successor by part of the tribes of Israel, A. M. 2949, while David reigned at Hebron over Judah. See 2 Sam. ii. 8, 9. His former name

was Eahbaal. He was influenced by Abner, his kinsman, and the general of Saul's army, to go to Mahanaim and assume the government, while David reigned in Hebron. A battle afterwards took place between the army of David, under Joab, and the army of Ishbosheth, under Abner. The latter was utterly defeated. Eventually he was assassinated at noonday by two of his officers. See 2 Sam. iii. 6—39, and chapter iv.

ISHI, I'-shy.—A descendant of Judah, 1 Chron. ii. 31. It also signifies, *my husband*; Hosea ii. 16.

ISHIAH, I-shy'-ah.—The grandson of Uzzi, 1 Chron. vii. 3.

ISHLJAH, I-shy'-jah.—One of the captives, Ezra x. 31.

ISHMA, Ish'-mah, *who hears*.—A descendant of Judah, 1 Chron. iv. 3.

ISHMAEL, Ish'-ma-el, *God who hears*.—The son of Abraham by Hagar, born A. M. 2094; Gen. xvi. 15. He was the first man in the world whose name was given him before he was born; Gen. xvi. 11. Abraham regarded him with great interest and tenderness:—"O that Ishmael might live before thee!" Gen. xvii. 18. And God said:—"I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation;" ver. 19, 20. In the wilderness of Paran, he was a skilful hunter, and with his bow and arrow, supported himself and mother. Ishmael married an Egyptian female. His family increased, and his posterity became so great, that they were very soon called a trading nation; Gen. xxxvii. 25.

The prediction that Ishmael would be "a wild man, whose hand should be against every man, and every man's hand against him," was very remarkable. The Arabs are his posterity. Loosed from all political restraint—dwelling where no other human beings could live—no fixed habitations—they are not afraid—when they make depredations on cities and towns, they retire into the desert with such precipitancy, that all pursuit is eluded—they may be said to have no lands—

and yet they pitch their tents where they please—and they seize on every kind of property that comes in their way. It is further said, "his hand shall be against every man, and every man's hand against him." Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate these wild Arabs; but though they have had temporary triumphs, they have never ultimately succeeded. Sesostris, Cyrus, Pompey, and Trajan, all endeavoured to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestable argument of the truth of divine revelation. Had the Pentateuch no other argument to evince its divine origin, the account of Ishmael and the prophecy concerning his descendants, collated with their history and manner of life, during a period of nearly four thousand years, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption, and excessive folly. The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulf. A tract of land not less than 1800 miles in length, by 900 miles in breadth. See Dr. A. Clarke on Gen. xvi. 12; also *Bishop Newton's* Second Dissertation on the Prophecies. For Ishmael's death, see Gen. xxv. 17, 18.—Also *Ishmael*, another person, the son of Nathaniah, of the royal family of Judah; 2 Kings xxv. 25. He was a murderer; Jer. xli. 2.

ISHMAELITES, Ish'-ma-el-ites. The descendants of Ishmael, who dwelt in Arabia, Gen. xxxvii. 25; Judges viii. 24.

ISHMAIAH, Ish'-ma-i'-ah.—The son of Obadiah, 1 Chron. xxvii. 19.

ISHOD, I'-ahod.—A descendant of Manasseh, 1 Chr. vi. 18.

ISHPAN, Ish'-pan.—A descendant of Benjamin, 1 Chron. viii. 22.

ISH-TOB, Ish'-tob.—A country situated at the northern extremity of the mountains of Gilead, towards Mount Libanus, 2 Sam. x. 6.

ISHUAH, Ish'-u-ah.—Asher's second son, Gen. xlv. 17.

ISHUAI, Ish'-u-ay.—A son of Asher, 1 Chron. vii. 30.

ISLANDS,—properly a spot of earth surrounded with sea, as Cyprus, Crete.—The name given by the Hebrews to any place separated by the sea from their country, or even a place on the sea-coast, as Asia Minor and Europe, which they named the "isles of the Gentiles," Gen. x. 5; Isa. xlii. 4, 10; xlix. 1.

ISMACHIAH, Is-ma-ky'-ah.—A priest or Levite in the time of Hezekiah, 2 Chron. xxxi. 13.

ISMAIAH, Is-ma-i'-ah.—A friend of David, 1 Chr. xii. 4.

ISPAH, Is'-pah.—Descendant of Benjamin, 1 Chr. viii. 16.

ISRAEL, Is'-ra-el, a *prince who prevails with God*.—The name of approbation which the Angel gave to Jacob at Mahanaim, after having wrestled with him all night; Gen. xxxii. 1, 2, 28—30; Hosea xii. 4.

ISRAEL. "*And Israel beheld Joseph's sons*," Gen. xlviii. 8.—This has been supposed to contradict ver. 10; "*Now the eyes of Israel were dim for age, so that he could not see*," (so distinctly as before.) The meaning is not that the patriarch could not see at all, but only that he could not see plainly and distinctly the objects which were before him. This is evident from ver. 11, where he says to Joseph, "I had not thought to see thy face; and, lo, God hath showed me also thy seed."

ISRAELITES, Is'-ra-el-ites.—The descendants or posterity of Jacob, Exod. ix. 7. Under Rehoboam, successor to Solomon, a fatal schism took place between the tribes of Judah and Benjamin, and the rest of the nation; 1 Kings xii. The land was then divided into *Judah*, of which Jerusalem continued the metropolis; and *Israel*,

tention, balances, the arms.—The son of Shaphan, 2 Kings xxv. 23.

JAAZER, Ja-ay'-zer.—A city of the Amorites, Num. xxi. 32.

JAAZIAH, Jay-a-zy'-ah.—A descendant of Levi, 1 Chr. xxiv. 26.

JAAZIEL, Ja-ay'-ze-el.—A porter of the temple, 1 Chr. xv. 18.

JABAL, Jay'-bal, *gliding away*.—A son of Lamech, Gen. iv. 20. Father of those who dwelt under tents, and of shepherds; Gen. iv. 20. The tents were probably made of the skins of animals.

JABBOK, Jab'-bok, *evacuation*.—A rivulet on the other side of Jordan; rising in a mountain of Gilead. It falls into the Jordan, near the sea of Tiberias. Near this brook, Jacob wrestled with the angel; Gen. xxxii. 22. Mr. Buckingham describes the bed of this river as being in a ravine, the cliffs on each side having a height of 500 feet; while the breadth from cliff to cliff is not more than 300 feet, in the bottom of which flows the Jabbok. The banks of this stream are thickly wooded with oleander and plane trees, wild olives, and wild almonds, with many flowers, the names of which are unknown in Europe; with tall and waving reeds, at least fifteen feet in height. On the eastern side, where Mr. Buckingham's party forded it, is a piece of wall, solidly built upon the inclined slope, constructed in a uniform manner, and built of small stones, which the Arabs call "Shugl beni Israel," or the work of the sons of Israel, but possess no knowledge as to its origin or use: here the river is 30 feet wide, deeper than the Jordan, and nearly as rapid. It runs in a rocky bed, its waters are clear, and have an agreeable taste.

JABESH, Jay'-beah, *draught, confusion*.—The name of a city in the half-tribe of Manasseh, beyond Jordan, about six miles from Pella; Jud. xxi. 8; 1 Sam. xi. 1. It is called Jabesh-Gilead from its being situated at the base of the mountains of that name. In the time of Jerome, it had been reduced to the size of a village. It was sacked by the Israel-

ites because the people refused to join in the war against the tribe of Benjamin. The Ammonites afterwards besieged it, under king Nahash, who would only spare the inhabitants on the condition that they would have their right eyes put out. The Ammonites were timely defeated by Saul; Judges xxi. 8; 1 Sam. xxxi. 11—13.

JABEZ, Jay'-bez, *sorrow, trouble*.—The name of a city, 1 Chron. ii. 55.—Also, the name of a person of whom highly honourable mention is made, 1 Chron. iv. 9. He was "more honourable than his brethren"—a devout and holy man—a praying man—his beautiful prayer, and the Divine answer are recorded; 1 Chron. iv. 10.

JABIN, Jay'-bin, *he who understands, or builds*.—The king of Hazor, in the northern parts of Canaan.—He attempted by a formidable alliance to oppose the march of Joshua, by whom he was defeated in the battle of Merom, &c.; Josh. xi. 1—14.—The name of another king of Hazor, who oppressed the Israelites for twenty years; Judges iv. 2.—He had 900 chariots of iron, and Sisera, the general of his forces, commanded a very powerful army. But they were defeated by Deborah and Barak at the foot of Mount Tabor.

JABNEEL, Jab'-ne-el, *building or understanding of God*.—A town in the frontiers of Naphtali, Josh. xii. 33.—A town in the tribe of Judah, Josh. xv. 11.

JABNEH, Jab'-neh.—A city of the tribe of Dan, on the sea-shore, near Joppa, 2 Chron. xxvi. 6. Yebna a village about 12 miles from Joppa, probably occupies its site.

JACHAN, Jay'-kan, *that strengthens*.—A descendant of Gad, 1 Chron. v. 13.

JACHIN, Jay'-kin, *that strengthens*.—The fourth son of Simeon, Gen. xli. 10.—The head of a family of priests; 1 Chron. xxiv. 17.—The name of the right hand pillar in the temple; 1 Kings vii. 21.

JACINTH,—a gem of a violet and purple colour, resembling the amethyst, Rev. ix. 17; xxi. 20.

JACOB, Jay'-kob, *he that supplants he heel*.—The son of Isaac and Rebekah, born A. M. 2167. Gen. xxv. 26. He was the younger brother of Esau. Previous to their birth, Rebekah, their mother, was informed that her two sons would become the heads of two great nations, but that the elder should serve the younger. As Jacob and Esau rose to manhood their peculiar dispositions and characters were developed by their pursuits. Jacob was mild, gentle, and retiring; he was fond of home, and adopted a shepherd's life. Jacob manifested much selfishness and cunning, when he asked from his brother Esau, who returned from the field very hungry, his *birthright* for a mess of pottage. Regardless of its value, and in haste to satisfy the craving of a moment, Esau parted with that which Providence seems to have bestowed upon him in vain; Gen. xxv. 29.

The account of his deceiving his father, and supplanting Esau of his father's blessing, are narrated in Gen. xxvii. It was a scene of imposition and fraud. Providence had ordained him to the blessing which he so ardently coveted; but Providence neither appoints, nor approves of, crooked and indirect paths to the ends which it has proposed. His taking advantage of his father's blindness seems more detestable, than his attempt to carry a favourite point by taking advantage of his brother's hunger and impetuosity. The latter was but the skill and address of an open adversary; the former was the cunning and deceit of a crafty and untruthful child.

It is said that when Isaac discovered the fraud, "he trembled exceedingly." Then why did he not reverse his procedure by transferring the blessing to Esau? Instead of this, he confirmed it on Jacob. Doubtless his wishes were controlled by that Divine Power which he vainly tried to counteract,—and he spake as the Spirit gave him utterance;—"Yea, and he shall be blessed;"—"And it shall come to pass, when thou shalt have dominion, that thou shalt break thy brother's yoke

from off thy neck;" Gen. xxvii. 40. This was fulfilled in the days of Jehoram, king of Judah, when "the Edomites revolted from under the dominion of Judah, and made themselves a king;" 2 Chr. xxi. 8—10.

The principal object of Rebekah and Jacob was to obtain the spiritual part of the blessing, and not the temporal. The conduct of Jacob to his brother proves this; Gen. xxxiii. 3—15. Esau possessed himself of his father's property during Jacob's long exile. Still it is undeniable that Jacob and his mother did evil that good might come. But for this they were severely punished. It excited at first the deadly enmity of Esau against Jacob; Gen. xxvii. 36, 41. He would undoubtedly have assassinated him, had not God operated upon his mind, and turned the lion to a lamb;" for "he ran to meet Jacob, and fell on his neck, and wept;" Gen. xxxiii. 4. Rebekah also suffered in the long absence of Jacob, whom she sent away for "a few days," as she thought, "until his brother's fury should turn away;" Gen. xxvii. 42—44. But she saw his face no more; for she died during his exile of twenty years, though Isaac survived; Gen. xxxv. 27.

In fleeing from Esau, Jacob went to Haran, where he had a vision of a ladder, reaching to heaven; Gen. xxviii. 11, &c. The top of the ladder reaches unto heaven; but the Lord on high is above it; it stands upon the earth, but the eye of Jehovah is at its foundation, and his almighty arm giveth it stability. The cherubim and the seraphim are not above his control and authority; a poor benighted pilgrim is not beneath his notice. However great the distance may be between heaven and earth; however inaccessible that bright abode may be to flesh and blood, to celestial spirits it is but a few steps of a ladder; before an omnipresent God, intervening space is swallowed up and lost. Then Jacob awoke, a sacred awe pervaded his mind, and he exclaimed, "How awful is this place! This is none other than the house of

God; and this is the gate of heaven!" Assured of the Divine favour and protection, Jacob took the stone on which he had rested his head, and set it up as a pillar, and poured oil upon it, thus consecrating it as a monument of his gratitude, and of God's mercy towards him; he also bound himself by the most solemn engagements to avouch "the Lord to be his God," to worship him in every place; and, upon his return to Canaan, to devote the tenth part of his substance to his service; Gen. xxviii. 16—22.

This journey to the country where Laban lived was 600 miles, which he travelled alone. Arriving in the neighbourhood, he conversed with the shepherd's of Haran, who informed him of Laban, and that his daughter would soon come to the watering-place with her father's flock; see Gen. xxix. The conduct of Laban to Jacob was avaricious and cruel; but it was retributive. He who by subtlety and falsehood, stole away the blessing intended for his brother, is punished for his deceit, by finding a Leah where he expected a Rachel. He who could practise upon a father's blindness, is, in his turn practised upon by a father, employing the cover of the night to accomplish his purpose.

With great difficulty he got away from Laban, and returned to his own country. The device which he used is recorded; Gen. xxx. 37. Jacob became rich; yet his difficulties were not removed. He had many domestic trials; as, the death of Rachel, his favourite wife—the rape of his daughter Dinah—the perfidy and cruelty of her brothers, Simeon and Levi, to the Shechemites—the misconduct of Reuben—and the supposed death of Joseph, whom he most tenderly loved—these were sufficient to have brought down his grey hairs with sorrow to the grave. But God mercifully supported him. His interview with Esau—his wrestling with the angel, are recorded, Gen. xxxii.

The love of Jacob to Joseph—the hatred of his brethren—the sale of

him to the Ishmaelites—his sojourn in Egypt, &c., are simply, yet graphically narrated, Gen. chap. xxxvii; xxxix.—xlvii. The history is affecting, and very instructive.

Jacob lived seventeen years in Egypt, A. M. 2298, to 2315. Falling sick, Joseph, with his two sons, Ephraim and Manasseh, visited him. Calling the two sons to his bed-side, he embraced and blessed them. Joseph placed them on each side of him, Ephraim on the left and Manasseh on the right hand of Jacob. But Jacob, directed by the spirit of prophecy, laid his right hand on Ephraim's head, and the left on Manasseh's, and thus crossed his hands to bless them. Joseph, thinking he was mistaken, would have changed the disposition of his hands; but Jacob answered, I know what I do, my son. Thus he gave Ephraim the preference to Manasseh. Afterwards, Jacob foretold to Joseph, that God would bring his posterity back into the land of Canaan, as was promised to their fathers; and he added, I have given thee one portion above thy brethren, which I took out of the hand of the Amorites with my sword and with my bow.

Some time after this, Jacob called all his sons together to give them his last prophetic blessing. He requested his sons to bury him in the cave over against Mamre, where Abraham and Sarah, Isaac and Rebekah were interred. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and he was gathered unto his people. And Joseph fell upon his father's face, and wept over him. And Joseph commanded the physicians to embalm his father—they did so—and the Egyptians mourned for him threescore and ten days. Then Joseph and his brethren, with the elders of the land of Egypt, carried him, by permission of Pharaoh, to the burying-place of his fathers, near Hebron.

JACOB. The son of Matthan, the father of Joseph, the reputed father of Christ; Matt. i. 10.

JACOB. "*All the souls that came with Jacob into Egypt,besides Jacob's sons' wives—were threescore and six; and the sons of Joseph, &c. were two souls; all the souls of the house of Jacob, which came into Egypt, were threescore and ten;*" Gen. xli. 26, 27.

—There is an apparent discrepancy between the statement of Moses in this passage, and that of Stephen in Acts vii. 14, the one stating the number to be *threescore and ten*, and the other *threescore and fifteen*. Dr. Hales says,—"Moses states that all the souls that came with Jacob into Egypt, which issued from his loins (except his son's wives,) were 66 souls, as follows:—

Jacob's children, 11 sons, and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's 3 sons and 2 grandsons	5
Issachar's sons	4
Zebulun's sons	8
Gad's sons	7
Asher's 4 sons, and 1 daughter, and 2 grandsons	7
Dan's son	1
Naphthali's sons	4
Benjamin's sons	10

66

If to these 66 persons, we add Jacob, Joseph, and his two sons, born in Egypt, the amount is 70, the number stated in ver. 7. In this statement the *wives* of Jacob's sons, who formed part of the household, are omitted, but they amounted to 9; for Judah's and Simeon's wives were dead; Gen. xxxvii. 19; xli. 19, and Joseph's wife was already in Egypt. These 9 wives added to 66, give 75 souls, critically corresponding with the statement in the New Testament, that Joseph sent for his father Jacob, and all his kindred, amounting to 75 souls. The expression, *all his kindred*, including the wives which were Joseph's kindred not only by affinity, but also by consanguinity, being probably of the families of *Esau, Ishmael, or Keturah*.

JACOB'S WELL. A fountain of water about a mile and a half from Sychar, (now called *Naploose*.) on the

road to Jerusalem. At this well Jesus Christ conversed with the woman of Samaria; John iv. 6, &c. Here she and some of the Samaritans embraced the Saviour by believing on him. "The well of Samaria," says Mr. Buckingham, "stands at the commencement of the round vale, which is thought to have been the parcel of ground bought by Jacob for a hundred pieces of money, which, like the valley west of Nablous, or Napolose, is rich and fertile." Travellers, in general, agree, from its situation, that it is the real *Jacob's Well*, but whether he dug it, or only drank at this well for a season, we cannot tell—perhaps both. It is now covered by an old stone vault, into which spectators are let down through a strait hole, and by removing a broad flat stone, the well is discovered, 3 yards in diameter, and 35 in depth, having five feet depth in water.

JACOB. "*Jacob was a plain man dwelling in tents;*" Gen. xxv. 27. At the present day the richest *sheikh* amongst these nomads, or wandering tribes, dwells in a tent, and he is expected to pitch it tentatively to the way whence travellers are most likely to come, that he may show to them hospitality. The Arabs dwell in tents to this day.

JADA, Jay'-dah, knowing.—A descendant of Judah, 1 Chron. ii. 32.

JADDUA, Jad-dew'-ah.—A high priest of the Jews in the time of Alexander the Great.—Also a returned captive, Neh. x. 21.

JAEL, Jay'-el, he that ascends, a lid.—The wife of Heber, the Kenite; she slew Sisera, the Canaanitish general, Judges iv. 17.

JAEL. "*She put her hand to the nail, and her right hand to the workman's hammer, and with the hammer she smote SISERA; she smote off his head, when she had pierced through his temples;*" Judges v. 26.—It ought to be translated, "She smote his head, then she struck through and pierced his temples;" for it does not appear that she smote off his head.—She is much eulogised in the triumphal ode of Deborah;—"Blessed

above woman shall Jael, the wife of Heber, be." Sisera was a tyrant, and the instrument of oppression, and probably a Divine impulse came upon Jael to take away his life, that Israel might be free from a captivity which had lasted twenty years. Such a deliverance performed by a female would tend still more to humble the vanquished.

JAGUR, Jay'-gur.—A city of Judah, Josh. xv. 21.

JAH, Jah.—One of the names of God, synonymous with Jehovah, found in the composition of many Hebrew words. It signifies self-existence, and eternal duration. Also, *my Lord, praise the Lord, the Lord is my king, the everlasting God.*

JAHALELEL, Jay-hal'-e-lel.—A descendant of Levi.

JAHATH, Jay'-hath.—A descendant of Judah, 1 Chron. iv. 2.—Also a Surveyor, 2 Chron. xxxiv. 12.

JAHAZ, Jay'-haz, *dispute, quarrel*.—A city of the Reubenites beyond Jordan, near where Sihon was defeated by Moses, Num. xxi. 23.

JAHAZA, Ja-hay'-zah.—See **JAHAZ**, Josh. xiii. 18.

JAHAZIAH, Ja-ha-zy'-ah.—Son of Tikvah, Ezra x. 15.

JHAZIEL, Ja-hay'-ze-el.—One who deserted Saul's party to join David, 1 Chron. xii. 4.

JAHDAL, Jah'-da-i.—A descendant of Judah, 1 Chr. ii. 47.

JADIEL, Jah'-de-el.—One of the posterity of Manasseh, 1 Chr. v. 24.

JAHDOL, Jah'-do.—A Gaddite, 1 Chr. v. 14.

JAHLEEL, Jah'-le-el.—The third son of Zebulun, head of the family of Jahleelites; Gen. xli. 14.

JAMAI, Jah'-ma-i.—The son of Tola, 1 Chron. vii. 2.

JAHZAH, Jah'-zah.—A city of Palestine, 1 Chron. vi. 78.

JAHZEEL, Jah'-ze-el.—A descendant of Naphtali, Gen. xli. 24.

JAHZERAH, Jah'-ze-rah.—A Levite, 1 Chron. ix. 12.

JAIR, Jay'-er, *my light, enlightener*.—Son of Segub, of the tribe of Manasseh by his mother, and of Judah on

his father's side. He settled in Argath bordering on Gilead, where we find 2 villages, called Havoth-Jair, meaning; "Jair's villages;" Num. xxxiii. 41. Deut. iii. 14.—Also, one of the judges of Israel, a native of Gilead and perhaps a descendant from the former. See Judges x. 3—5.—Also the son of Shimeï, father of Mordecai; Esther ii. 5.

JAIRUS, Ja-i'-rus, *diffuser of light*.—Chief of the synagogue at Capernaum; Mark v. 22. His daughter was miraculously healed by Christ; Matt. ix. 18; Luke viii. 41.

JAKAN, Jay'-kan.—A descendant of Abraham, 1 Chron. i. 42.

JAKEH, Jay'-keh.—Father of Agar, Prov. xxx. 1.

JAKIM, Jay'-kim.—A descendant of Benjamin, 1 Chron. viii. 19.—Also a priest, 1 Chron. xxiv. 12.

JALON, Jay'-lon.—A descendant of Judah, 1 Chron. iv. 17.

JAMBRES, Jam'-brees, *the sea with poverty*.—A magician in Egypt, who withstood Moses, 2 Tim. iii. 8. It is thought that Jannes and Jambres were Pharaoh's chief magicians, whose names have been handed down by tradition. Their names are preserved in Jonathan's Chaldee Paraphrase on Exod. ix. 11. Numenius, the Pythagorean philosopher, says, they were inferior to none in magical skill, and for that reason chosen by common consent to oppose Moses, for so heathen writers called Moses.

JAMES, James.—The same in signification as Jacob. He was one of the twelve disciples of Christ, surnamed the Greater or Elder, to distinguish him from James the Younger: was brother to John the Evangelist, and son of Zebedee and Salome, Matt. iv. 21. His mother Salome was one of the women who attended the Saviour on his travels during his public ministry, and ministered unto him; Matt. xxvii. 56. We find James on several occasions mentioned with distinction among the apostles. He was one of the three disciples who were present when Jesus restored the daughter of Jairus to life; Mark v. 37. He was

also one of the witnesses of his Lord's transfiguration on the holy mount; Matt. xvii. 2; and when in the garden of Gethsemane, during the awful scene of his sufferings, the Saviour retired for the purpose of prayer, James was one of the three whom he took with him apart from the rest, to witness his agony; Matt. xxvi. 37. After Christ's resurrection, he for a while resumed his occupation of fishing, John xxi. 2, 3. But it is probable that, subsequent to the day of Pentecost, he became conspicuous among the twelve apostles. As he was put to death by Herod Agrippa, A. D. 44, (Acts xii.,) it is evident that he was not the author of the epistle which bears the name of James, because it contains passages which refer to a later period, i. e. chap. v. 1-8, which intimates the then immediately approaching destruction of Jerusalem, and the subversion of the Jewish polity.

JAMES *the Just*, called the brother [kinsman] of our Lord, Gal. i. 19. He was the son of Alphaeus or Cleopas and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7. He was honoured by the Lord Jesus with a separate interview soon after his resurrection; 1 Cor. xv. 7. He was an apostle of the circumcision; Acts i. 13; and after the death of Stephen he was appointed president or superintendent of the church at Jerusalem. For his eminent piety, he was surnamed "*the Just*." Yet his valuable life was terminated by martyrdom, according to the historian Hegesippus, who lived at the close of the second century. On his account, the Scribes and Pharisees created a tumult among the Jews, and demanded of James an explicit and public declaration of his sentiments concerning the character of Christ. The Apostle, standing on an eminence or battlement of the temple, whence he could be heard by the assembled multitude, avowed his faith, and maintained his opinion, that Jesus was the Messiah. The Jews were exasperated, and pre-

cipitated him from the battlement where he was standing; and, as he was not killed by the fall, they began to cast stones at him. The holy apostle, kneeling down, prayed to God to forgive his murderers, one of whom at length struck him with a long pole, which terminated his life. According to Hegesippus, this event took place about the time of the Passover, A. D. 62. At this time the procurator Festus is supposed to have been dead, and his successor Albinus had not arrived; so that the province was left without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent passions; and, from their known character and sentiments about this time, they were very likely to embrace the opportunity. We may therefore date the apostle's death about the time assigned by Hegesippus, i. e., A. D. 62.

He is generally esteemed the writer of the *Epistle of James*, addressed to Christians in general. The design of the Apostle was (1) To prevent the Jewish Christians from falling into the vices which abounded among the Jews. (2) To set them right as to the doctrine of justification by faith; and (3) To prevent their being impatient under their present persecutions or dark prospects; and to support and comfort them, by assuring them that the coming of the Lord was at hand.

The epistle of James is one of the most pathetic and instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterises the sacred writings. Having been written with the design of refuting particular errors which had been introduced among the Jewish Christians, it is not so replete with the peculiar doctrines of Christianity, as the epistles of Paul, or indeed as the other apostolical epistles; but it contains an admirable summary of those practical duties which are incumbent on all believers, and which it enforces in a manner equally elegant and affectionate.

JAMIN, Jay'-min.—A son of Sim-

son, Gen. xli. 10; and father of the Jaminites, Num. xxvi. 12.

JANGLING.—Vain or contagious talking about trifles, or of what people do not understand; 1 Tim. i. 6.

JANNA, Jan'-nah, *who speaks, who answers*.—The father of Melchi; Luke iii. 24.

JANNES, Jan'-nes, *who speaks, who answers, affliction*.—An Egyptian magician, who withstood Moses, 2 Tim. iii. 8. See *Jambres*.

JANOA, Ja-no'-ah.—A city in the tribe of Ephraim, 2 Kings xv. 29.

JANUM, Jay'-num.—A city in Judah, Josh. xv. 53.

JAPHETH, Jay'-feth, *persuasion, graceful*.—The eldest son of Noah, born in the five hundredth year of that patriarch, Gen. v. 32; x. 21. Bishop Patrick takes him to be the same person with Japetus, whom the Greeks own to have been their father. According to the Mosaic account, he had seven sons, namely, Gomer, Magog, Madar, Javan, Tubal, Meshech, and Tiras, Gen. x. 2. Noah's blessing, which he pronounced upon his eldest son, is expressed, in these words: "God shall enlarge *Japheth*, and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 27. And how wonderfully did Providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence, as some think, they crossed over to America by Behring's straits, from Kamtschatka; and in the opposite direction throughout Europe, to the Mediterranean sea and the Atlantic ocean; from thence also they might have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving hunter's life contributed not a little. Their progress northwards was checked by the much

greater extent of the Black Sea in ancient times, and the increasing rigour of the climates; but their hardy race, and enterprising warlike genius, made them frequently encroach southwards on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwelt in the tents of Shem, when the Scythians invaded Media and subdued western Asia southwards, as far as Egypt, in the days of Cyaxares; and the Greeks, and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians in the east; and the Syrians and Jews in the south; as foretold by the Syrian prophet Balaam, Num. xxiv. 24, and by Moses, Deut. xxviii. 68, and by Daniel, Dan. xi. 30. In these passages Chittim denotes the southern coasts of Europe, bounding the Mediterranean, called the isles of the Gentiles or nations; see Gen. x. 5; Jer. ii. 10. And in after times, the Tartars, in the east, have repeatedly invaded and subdued the Hindoos and Chinese; while the warlike and enterprising genius of the greatest of the isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun.

JAPHIA, Ja-fy'-ah, *which enlightens, groans*.—A city of Zebulun, Josh. xix. 12.

JAPHLET, Jaf'-let.—A descendant of Asher, 1 Chron. vii. 32.

JAPHLETI, Jaf'-le-ty.—A town of Palestine, Josh. xvi. 3.

JAPHO, Jay'-fo.—A city of Dan, Josh. xix. 56. The same as JOPPA, Acts ix. 36.

JAR, Jar.—One of the Hebrew months, answering to our April. It consisted of twenty-nine days, Num. ix. 10, 11.

JARAH, Jay'-rah.—A descendant of king Saul, 1 Chron. ix. 42.

JAREB, Jay'-reb, *the king that should revenge*.—A king of Assyria, Hosea v. 13.

JARED, Jay'-red, *descending, ruling*.—The father of Enoch, Gen. v. 15.

JARESLAH, Jar-e-sy'-ah.—A descendant of Benjamin, 1 Chr. viii. 27.

JARAH, Jar'-hah.—An Egyptian, 1 Chron. ii. 34.

JARIB, Jay'-rib.—A person mentioned Ezra viii. 16.

JARMUTH, Jar'-muth.—A city of Judah, Josh. x. 5.

JAROAII, Ja-ro'-ah.—Descendant of Gad, 1 Chron. iv. 14.

JASHEN, Jay'-shen.—One of David's worthies, 2 Sam. xxiii. 32.

JASHER, Jay'-sher, *righteous*.—The author of a book extant in the time of Joshua and Samuel, and to which they referred; Josh. x. 13; 2 Sam. i. 18. The book of Jasher was probably a public register, in which memorable events were written by a scribe of this name. That it was the practice of the Jews to keep such a register appears from various passages; 1 Kings xi. 41; 2 Chron. xii. 15, and xx. 34, &c. These archives were laid up in the Temple; and Josephus sometimes refers to them for the truth of his narrative.

JASHOBEAM, Ja-sho'-be-am.—The Hachmonite, a valiant captain over thirty men in David's army; he lifted up his spear against 300 men, whom he slew at one rencontre; 1 Chron. xi. 11.—Also a descendant of Korah; 1 Chron. xii. 6.

JASHUB, Jash'-ub.—One of the chiefs of the tribe of Issachar, Num. xxvi. 24.

JASHUBI-LEHEM, Jash'-u-by-le'-hem.—A place mentioned 1 Chr. iv. 22, uncertain where.

JASIEL, Jay'-se-el.—David's warrior, 1 Chron. xi. 47.

JASON, Jay'-son, *healer*.—A kinsman of Paul, residing at Thessalonica. His life was endangered for his love of the gospel; Rom. xvi. 21; Acts xvii. 7.

JASPER. A precious stone of various colours, white, red, brown, and bluish green. It is somewhat like the finer marble, or the half transparent gema. It strikes fire with steel, but makes no effervescence in

aquafortis. It is found in the Indies, in Persia, Syria, Armenia, Bohemia, &c.; Ex. xxviii. 20; Rev. iv. 3; xxi. 11, 18, 19.

JATHNIEL, Jath'-ne-el.—A porter of the temple, 1 Chron. xxvi. 2.

JATTIR, Jat'-tir.—A city of Palestine, Josh. xv. 48.

JAVAN, Jay'-van, *deceiver, clay*.—The fourth son of Japheth, Gen. x. 2. Supposed to be the father of the Ionians or Greeks.

JAVELIN. A spear, or half pike, or kind of dart, Num. xxv. 6; 1 Sam. xviii. 10, 11.

JAW, 'God gave a hollow place that was in the jaw,' Jud. xv. 19. *In Lehi*, the ground or rock that bore the name of jaw-bone, where was a hollow place which God gave, whence a fountain flowed which saved Samson from perishing. So says *Josephus*, A. Clark, and a host of others. Boothroyd reads, 'therefore he called the name of *that well En-hakkore*.' It is absurd to think of the water proceeding from the jaw-bone of the ass, when we are informed that the place of his exploit was on that account, denominated *Lehi*, or the jaw-bone; See *Samson*.

JAZER, Jay'-zer, *assistance*.—A city in Gad, at the foot of Mount Gilead; Josh. xxi. 39; Num. xxxii. 1; Isa. xvi. 8. The sea of Jazer, referred to, Jer. xlviii. 32, was probably a lake near the city of Jazer.

JAZIEL, Jaz'-e-el.—A porter in the temple.

JAZIZ, Jay'-ziz.—David's chief shepherd, 1 Chr. xxvii. 31.

JEALOUSY signifies, (1) Suspicion between married persons of their fidelity one to another, Num. v. 14. (2) An earnest desire and concern for the welfare of others, 2 Cor. xi. 2. (3) The hot displeasure and indignation of God, Ps. lxxix. 5; 1 Cor. x. 22.

JEALOUS God I am, Ex. 20. 5, & 34. 14;

Deut. 5. 9, & 6. 15; Josh. 24. 19. 1 Kings 19. 20. I have been very j. for the Lord, 14.

Ezek. 39. 25. be j. for my holy name

Joel 2. 18. will Lord be j. for land

Nah. 1. 2. God is j. and the Lord revengeth

Zech. 1. 14. I am J. for Jerusalem, & 2. 2 Cor. 11. 2. J. over you with a golly J. Dent. 29. 19. J. shall smoke
32. 16. provoked him to J. with strange gods, 21; 1 Kings 14. 22; Ps. 78. 58.
Ps. 79. 5. shall J. burn like fire
Prov. 6. 34. J. is the rage of man
Song. 8. 6. J. is cruel as grave
Rom. 10. 19. provoke them to J. 11. 11.
1 Cor. 10. 22. do we provoke the Lord to J.

JEARIM, Je'-a-rim. — A mountain, Josh. xvi. 10.

JEATERAI, Je-at'e-ray. — A Levite, 1 Chron. vi. 21.

JEHERECHIAH, Jeb-er-e-ky'-ah. Father of Zechariah, the priest, Isa. viii. 2.

JEBUS, Je'-bus, *treads under foot, contemns*. — A son of Canaan; Gen. x. 16; the progenitor of the Jebusites, they dwelt near Mount Moriah, where they early built a city, which they called Jebus after their parent; but which has since been better known as the celebrated Jerusalem, 1 Chron. xi. 4. This is supposed to be the Salem of which Melchizedek was king; as the Psalmist expressly calls it Salem; Gen. xiv. 18; Ps. lxxvi. 2. The Jebusites were a courageous people, and long withstood the attempts of the Israelites to subdue them. For though Jerusalem was, soon after the death of Joshua, captured and sacked by the children of Judah; Jud. i. 8; yet it was soon recovered by the Jebusites, who were not finally subdued till David, by the prowess of Joab, took from them their strong hold of Zion, which they deemed impregnable; 2 Sam. v. 6—12; 1 Chr. xi. 4—8.

JEBUSITES, Jeb'-u-sites, — Inhabitants of Jebus, Gen. x. 16; Josh. xv. 63; 2 Sam. v. 8.

JEBUSITES. "*And the king and his men went to Jerusalem against the Jebusites.... which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither;—thinking David cannot come in hither.*"—2 Sam. v. 6. This passage has puzzled nearly every commentator. It simply means that the Jebusites were so confident of the strength of their fortress that they

measured it with lame and blind men, contemptuously deeming them sufficient to defeat all the attempts of David to take it. As if they had said; *Our fortress is so impregnable is itself, that a few lame and blind men will easily keep thee off.* Such language would be cutting to a warrior. Yet David took the fort.—The word *gutter* in ver. 8, means subterraneous passage.

JECAMIAH, Jek-a-my-ah, *reservation*. — The son of Jechoniah, of the royal family of Judah, 1 Chr. iii. 18.

JECHOLIAH, Jek-o-ly'-ah, *perfection of the Lord*. — The wife of Amaziah, king of Judah, 2 Kings xv. 2.

JECONIAH, Jek-o-ny'-ah, *preparation or steadfastness of the Lord*. The son of Jehoiakim, king of Judah, who succeeded his father, A. M. 3406, 1 Chron. iii. 16.

JEDIAAH, Je-da'-i-ah. — A priest who returned from captivity, Ezra ii. 36. — Another priest, Neh. iiii. 10. Also a descendant of Levi, 1 Chron. xxiv. 7.

JEDIAEL, Je-dy'-a-el, *the joy of the Lord*. — One of David's worthies, who joined him in the day of trial, 1 Chron. xi. 45.

JEDIDAH, Je-dy'-dah, *well beloved, amiable*. — The mother of king Josiah, 2 Kings xxii. 1.

JEDIDIAH, Jed-e-dy'-ah, *beloved of the Lord*. — A son of king David, 2 Sam. xii. 25.

JEDUTHUN, Jed'-u-than, *who gives praise*. — A Levite of Merari's family, one of the four masters of music in the temple, 1 Chron. xvi. 38—42; Ps. xxix. title. It is thought that he set some of the Psalms to music.

JEEZER, Je-e'-zar. — A son of Gilead, Num. xxvi. 30.

JEGAR-SAHADUTHA, Je'-gar-sa-ha-dew'-thah, *the heap of witness*. — The place where Jacob and Laban covenanted, Gen. xxxi. 47.

JEHALELEEL, Je-hal'-le-leel. — A descendant of Merari, 1 Chr. iv. 16.

JEHALELEL, Je-hay'-le-lel. — A porter, 2 Chron. xxix. 12.

JEHAZIEL, Je-hay'-zi-el. — One of the twenty-four families of priests, 1 Chron. xii. 4.

JEHDEIAH, Jeh-dy'-ah.—A Meronothite, keeper of the asses in king David's time, 1 Chron. xxiv. 20.

JEHEZEKEL, Je-hez'-e-kel.—An order of priests, 1 Chron. xxiv. 16.

JEHIAH, Je-hy'-ah.—A door-keeper for the ark, 1 Chron. xv. 24.

JEHIEL, Je-hy'-el.—A returned captive, Ezra x. 26.

JEHIEL, Je-hy'-el.—One of David's worthies; 1 Chron. xix. 35.

JEHIELI, Je-hy'-e-li.—A Levite, 1 Chron. xxvi. 22.

JEHIZKIAH, Je-hiz'-ky'-ah.—A descendant of Ephraim, 2 Chron. xxviii. 12.

JEHOADAH, Je-ho'-a-dah.—Son of Ahaz, 1 Chr. viii. 36.

JEHOADDAN, Je-ho-ad'-dan.—Mother of Amaziah, 2 Kings xiv. 2.

JEHOAHAZ, Je-ho'-a-haz, *the prize of the Lord*.—The son of Jehu, king of Israel; he succeeded his father, A. M. 3146, 2 Kings x. 35. His reign was calamitous to his subjects; for God gave them up into the hands of Hazael, king of Syria, and his son Benhadad, who grievously oppressed them. Jehoahaz, overwhelmed by the misfortunes that had come upon his country, prostrated himself before the Lord, who, moved with compassion, heard his cry, and in the person of his son Joash raised up a deliverer, who rescued his country, and re-established the affairs of his kingdom. The army of Jehoahaz was so much reduced, that he could muster only "fifty horsemen, ten chariots, and ten thousand footmen," 2 Kings xiii. 7.

JEHOAHAZ, the son of Josiah king of Judah, is the same person that is sometimes called Shallum. See Jer. xxii. 30—32, with 1 Chron. iii. 15. Josiah dying of his wounds, at Megiddo, Jehoahaz succeeded him, 2 Kings xxiii. 30—32. He was then twenty-three years of age, but he reigned only three months, A. M. 3395. Necho, king of Egypt, provoked that the people of Judah had placed this prince on the throne without his participation, sent for him to Riblah in Syria, divested him of his kingdom, loaded him with chains, and sent him into

Egypt, where he died, Jer. xxii. 12. Jehoakim, or Eliakim, his brother, was made king in his room; 2 Chr. xxxvi. 1—4.

JEHOASH, Je-ho'-ash, *the offering of the Lord*.—Son of Ahaziah, king of Judah, 2 Kings xi. 21. The same as JOASH.

JEHOHANAN, Je-ho'-ha-nan.—A porter of the temple, 1 Chron. xxvi. 3.

JEHOIACHIN, Je-hoy'-a-kin, *preparation or strength of the Lord*.—Called also CONIAH, Jer. xxii. 24; and JECHONIAH, 1 Chron. iii. 16. He was the son of Jehoakim, king of Judah. He reigned only three months, 2 Kings xxiv. 8. He was born about the time of the first Babylonian captivity, A. M. 3398. He was the last king of Judah who could be viewed as the entire sovereign of that kingdom. After three months, he and all his principal subjects were carried captive to Babylon, and Zedekiah placed over the kingdom, as the tributary of Nebuchadnezzar. At a later period, he obtained honour in his captivity, being exalted to eat at the sovereign's table; 2 Kings xxiv. 9—17; xxv. 27—30; Jer. lii. 31—34.

In 2 Kings xxiv. 8, it is said that he was eighteen years of age when he began to reign; and in 2 Chron. xxxvi. 9, that he was only eight; yet in both places it is said that he reigned but three months. But the two passages may be reconciled by admitting that his father associated him with himself, for the first ten years, namely, from the time when he was eight until he was eighteen; and that he only reigned three months alone.

JEHOIADA, Je-hoy'-a-dah, *knowledge of the Lord*.—A faithful high-priest and the successor of Azariah; Jehoia-da, with his wife Jehosheba, preserved Joash, the son of Joram, from the murderous intentions of Athaliah, concealing him in the temple until he was seven years old, when they procured him to be acknowledged king of Judah, having first caused that cruel woman to be put to death, 2 Kings xi. After

her death, Jehoiada ordered the altar of Baal to be destroyed, and his statue broken in pieces; and in a short period the whole face of the kingdom became, under his management, entirely changed in matters both civil and religious. Jehoiada died at the advanced age of an hundred and thirty years, and was buried in the sepulchre of the kings of Judah, leaving his son Zechariah to succeed him in the office of high-priest, 2 Chron. xxii. xxiii. xxiv. 1—16.

JEHOIAKIM, Je-hoy'-a-kim, *the resurrection of the Lord*.—The son of Josiah, who received his name and throne from Necho king of Egypt, when he captured Jerusalem, and carried its sovereign into Egypt, A. M. 3394. His proper name was Eliakim, 2 Kings xxiii. 34. He reigned 11 years in Jerusalem, and was a wicked king. The character of his reign is stated in the following Scriptures; 2 Kings xxiv. 4; 2 Chron. xxxvi. 8; Jer. xxii. xxvi. xxxvi. His death is predicted Jer. xxii. 18, 19.

JEHOIAKIM.—"In the beginning of the reign of Jehoiakim," &c. Jer. xxvii. 1.—It ought to be *Zedekiah*, and not Jehoiakim. So read the Syriac and Arabic versions. This is the opinion of Houbigant, Louth, Blayney, Dahler, Dr. A. Clarke, and others. It is evident also from ver. 3, 12. The prophecy was delivered about the fourth year of Zedekiah.

JEHOIARIB, Je-hoy'-a-rib. —Chief of one of the priestly families, 1 Chron. xxiv. 7. The Maccabees descended from this illustrious family.

JEHONADAB, Je-hon'-a-dab, *who acts in good earnest*.—A father of the Rechabites, 2 Kings x. 15.

JEHONATHAN, Je-hon'-a-than, *given of God*.—A Levite in the reign of Jehoshaphat, 2 Chron. xvii. 8.

JEHORAM, Je-ho'-ram, *exaltation, rejected of God*.—The son and successor of Jehoshaphat, 1 Kings xxii. 50.—He reigned conjointly with his father four years. At his father's death, A. M. 3119, he reigned alone. His wife Athaliah enticed him into idolatry and many crimes, which em-

bittered his reign. One of his first acts was to slay his six brothers, and some of the chief men of his kingdom; 2 Chron. xxi. 4. The Lord punished him for his wickedness. The Edomites revolted, and shook off the yoke of Judah, and also Libnah, one of the cities of Judah. The Philistines and Arabians ravaged his territories, plundered his palace, and carried away his wives and children. In his person, he was grievously afflicted with dysentery for two years, when he died, and was buried unlamented, in Jerusalem, but not in the sepulchres of the kings; 2 Chron. xxi. 8—20.

JEHOSHABEATH, Je-ho-shab'-e-ath.—The sister of Ahasiah, and wife of Jehoiada, the high-priest, 2 Chron. xxii. 11, 12.

JEHOSHAPHAT, Je-hosh'-a-fat, *God judges*.—King of Judah, the son of Asa.—He ascended the throne A. M. 3090, at the age of thirty-five, and reigned twenty-five years, 1 Kings xv. 24; 2 Chron. xvii. 1, 2, &c. He was a good king. For twenty-five years the nation enjoyed his wise and virtuous government, and religion spread and prospered. He sent priests and Levites, with principal officers of his court to publish and explain the law from city to city. Recompensed with the presence and blessing of his God, he was protected by Divine Providence; and to this cause may be ascribed his affluence, his honour, and power. "The Lord established the kingdom in his hand. But he was not perfect. He erred, and displeased God by marrying his son Jehoram to Athaliah, the daughter of Ahab; he also joined his forces with those of Ahab in battle against Syria; 2 Chr. xviii. He acted contrary to the declarations of the Lord's prophet, and had a very narrow escape from death; 2 Chron. xviii. 31.

He was Divinely reprov'd for this sinful compliance; 2 Chron. xix. 1, &c. Jehoshaphat endeavoured to repair the mischief, which his familiarity with Ahab had produced. "He brought back the people to the Lord God of their fathers." He established

good order in his dominions, both as to religious and civil affairs, by appointing efficient judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform their duty with fidelity and punctuality. He signally conquered the Moabites, Ammonites, and other powers who declared war against him, by calling to his aid Divine power; 2 Chron. xx. &c. He died after a reign of twenty-five years, and was buried in the royal sepulchre; and was succeeded by his son Jehoram.

JEHOSHAPHAT, son of Ahilud, secretary to king David, and afterwards to Solomon; 1 Kings iv. 3.

JEHOSHAPHAT, son of Paruah, Solomon's intendant in the tribe of Issachar; 1 Kings iv. 17.

JEHOSHAPHAT, '*Valley of*.' A narrow glen west of Jerusalem, between the Mount of Olives and Mount Moriah, Joel iii. 2. The brook Kidron flows through it. The traveller is here shown the well of Nehemiah, where the prophet is said to have restored the fire of the altar after the Babylonian captivity. Here are a great number of grave stones, with inscriptions in Hebrew characters, and among the rest, two interesting antiquities, reputed to be the tomb of Zacharias, and also the pillar of Absalom, see 2 Sam. xviii. 18. Independently of the celebrity of this village as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God and the enemies of his people, Joel iii. 1, 2. By many among the Jews and Mahometans, especially, this passage is applied to the general resurrection. Hence the former consider it as the highest honour to obtain a place for their bones to be deposited in the valley of Jehoshaphat, and the latter have left a stone jutting out of the wall of the city, for the accommodation of their prophet, who, they say, is to sit on it here, and call the whole world from below to judgment. Chateaubriand, after summoning up all the images of desolation which the place presents,

but without once thinking of the contemptible size of this theatre for so grand a display, says, "One might say that the trumpet of judgment had already sounded, and that the dead were about to rise in the valley of Jehoshaphat."

JEHOSHEBA, Je'-hosh'-e-bah. — Wife of Jehoiada, the high-priest, 2 Kings xi. 2.

JEOSHUAH, Je'-hosh'-u-ah, *the saviour*.—The father of Hoshea, one of the spies, Num. xiii. 16.

JEHOVAH, Je'-ho'-vah, *self-existing*.—One of the most expressive names by which the Deity has revealed himself to man. It signifies, HE who necessarily exists, the Eternal, Self-Existent, Almighty, and Independent; the Origin of all being and all things, sin excepted; Exod. vi. 3. The name is also given to Christ; Isa. xl. 3; Jer. xxiii. 6; xxxiii. 15, 16; John viii. 58. It is a proof of his Godhead; Matt. iii. 3; Isa. vi; John xii. 41.

The Jews had so great a veneration for this name, that they ceased to pronounce it, substituting some other name of God, as, Elohim, or Adonai. In course of time, its pronunciation was forgotten. "He who can pronounce it," say they, "is sure to be heard of God."

JEHOVAH-JIREH, Je'-ho'-vah-jy'-reh, *the Lord will see, or provide*. The place where Abraham offered his son, Gen. xxii. 14.

JEHOVAH-NISSI, Je'-ho'-vah-nis'-sy, *the Lord my banner*.—An altar built by Moses, Exod. xvii. 15.

JEHOVAH-SHALOM, Je'-ho'-vah-shay'-lom, *the Lord send peace*.—An altar built by Gideon, Judges vi. 24.

JEHOVAH-SHAMMAH, Je'-ho'-vah-sham'-mah, *the Lord is there*.—Ezek. xlvi. 35.

JEHOVAH-TSIDKENU, Je'-ho'-vah-zid'-ke-new, *the Lord our righteousness*; Jer. xxiii. 6.

JEHOZABAB, Je'-hosh'-a-bad.—An assassin; 2 Kings xii. 21.

JEHU, Je'-hew, *he that is or exists*. The son of Nimshi, captain of the troops of Joram, the king of Israel; was appointed by God to reign over

Israel, and to avenge the sins committed by the house of Ahab, 1 Kings xix. 16; 2 Kings xix. 1—10. He was instrumental in executing judgment on the house of Ahab. At Naboth, he charged Joram with his gross iniquities, and shot him dead in his chariot; 2 Kings ix. 11—26. Jehu then commanded his body to be cast into the field of Naboth the Jezreelite, thus fulfilling the prediction of the prophet Elijah, 2 Kings ix. 11, 26. Jehu now proceeded to Jezreel, and as he entered the city, Jezebel, who was at her window, said to him, "Had Zimri peace, who slew his master?" Jehu commanded her servants to throw her out of the window, which they did, and she was trampled to death under the horses' feet, and devoured by dogs; 2 Kings ix. 36. He then slew all Ahab's relations and friends, the great men of his court, and the priests who were at Jezreel; 2 Kings x. 1—11.

At Samaria, he slew all that remained of Ahab's family, and all the prophets of Baal; the image of Baal was broken to pieces and burnt, and the temple was destroyed; 2 Kings x. 12—28. Yet though Jehu had been the instrument in the hand of God, for taking vengeance on the house of Ahab, the scripture accuses him of following the sins of Jeroboam, the son of Nebat, who made Israel to sin in worshipping the golden calves, verses 29, 31. But in all he was actuated more by ambition and animosity, than the fear of God, or a regard to the purity of his worship. And thus it is that God, in the course of his providence, makes use of tyrants and wicked men, as his instruments to execute his righteous judgments in the earth. Thus the Babylonians were employed to chastise the Jews, yet the Lord charges them with cruelty in regard to them; Isa. x. 5—12. They exceeded the bounds of justice and humanity in oppressing and destroying them; Isa. xlvii. 1—6, and Zech. i. 15. After a reign of 28 years over Israel, Jehu died, and was succeeded by his son Jehoahaz.

JEHU Je'-hu. *He that is, or who exists.*—Son of Hanani, a prophet sent to Baasha, king of Israel, to prophesy against that prince; 1 Kings xvi. 7.

JEHU. Dr. Hincks, not long ago, found on the Nimroud obelisk the name, "*Jehu, the son of Omri*," a Scripture name; it proves that Israel and Assyria must have had some connexion, because it is an Israelitish name, perhaps of a celebrated Jew, and was inscribed by the chisel upon an Assyrian rock. This monument proves the actual captivity of the ten tribes, and therefore the truth of Scripture history.

JEHUBBAH, Je-hub'-bah. — A descendant of Asher; 1 Chr. vii. 34.

JEHUCAL, Je'-hu-kal, *mighty.*—Son of Shelemiah; Jer. xxxvii. 3.

JEHUD, Je'-hud, *praising.*—A city in Palestine, in Dan; Josh. xix. 45.

JEHUDI, Je-hew'-dy, *praise.*—A grandson of Shelemiah; Jer. xxxvi. 21.

JEHUDIAH, Je-hew-dy'-jah, *praise of the Lord.*—The mother of Jered; 1 Chron. iv. 18.

JEHUSH, Je'-hush. — A descendant of king Saul; 1 Chron. viii. 39.

JEIEL, Je-i'-el. — A valiant man; 1 Chron. v. 7.

JEKABZEEL, Je-kab'-ze-el. — A village; Neh. xi. 25.

JEKAMEAM, Jek-a-me'-am. — A Levite; 1 Chron. xxiii. 19.

JEKAMIAH, Je-ka-my'-ah. — Son of Shallum; 1 Chron. ii. 41.

JEMIMAH, Je-my'-mah, *hands one as the day.*—A daughter of Job; Job xlii. 14.

JEMUEL, Jem-yew'-el. — Son of Simeon; Gen. xlvii. 10.

JEPHTHAH, Jef'-thah, *he that opens.*—Judge of Israel, and successor to Jair. He was a native of Mizpeh, the son of a harlot and one Gilead. On account of his illegitimacy, he was banished from his father's house, and settled beyond Jordan in the land of Job, where he became the head of a marauding party living by plunder.

A war having broken out between the Ammonites and the children of Israel, the latter requested his aid as a skilful commander. He at first re-

proached them with their injustice in banishing him from his father's house; but at length he complied with their request; Judges xi. 1—11. On the eve of the battle, he made a vow that whatever should come forth from his house first to meet him on returning from battle, he would devote to God. This turned out to be his daughter, an only child who hailed his return with music and dancing.

JEPHTHAH 'vowed a vow,' Judges xi. 30.—The original, when properly translated, reads thus, "And it shall be, that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." This vow contains two parts; I. That person whosoever met him on his return, should be Jehovah's, and be dedicated for ever to his service, as Hannah devoted Samuel before he was born; 1 Sam. i. 11. II. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law; Deut. xii. 30, 31; and the priests would not offer them. Such a vow would have been impious, and could not have been performed.—It is said she went to bewail her *virginity*, not her sacrifice, and the women went four times in every year to mourn or talk WITH (not *for*) the daughter of Jephthah, to lament her seclusion from the world, and the hardship of her situation as cut off from every domestic enjoyment. Observe further, it is not said that he actually sacrificed her, but that "*he did with her according to his vow.*" The historian subjoins, "*she knew no man;*" if she were sacrificed, this remark is frivolous; but if devoted to perpetual virginity, this idea agrees with the visits of the Israelitish women. Therefore, it may be safely concluded that Jephthah's daughter was not sacrificed, but consecrated to a state of *celibacy*. It is the opinion of some, that she was devoted to serve in the temple, as the law sanctioned this. The devoted ones were called

Nethinims. The first of these were the Gibeonites; Josh. ix. 21, 23. Jephthah's sacrifice in this was great, for she became dead in law, and his inheritance would descend to the next in kin.

JEPHUNNEH, Je-fun'-neh, *he that beholds*.—Caleb's father, Num. xiii. 6.

JERAH, Je'-rah, *the moon, to scent or smell*.—A descendant of Shem, Gen. x. 26.

JERAMHEEL, Je-ram'-me-el, *love of God*.—One sent to apprehend Jeremiah the prophet, Jer. xxxvi. 26.—See also 1 Chr. ii. ix; xxiv. 29.

JERED, Je'-red.—The son of Ezra, 1 Chr. i. 2.

JERAMAI, Jer'-e-may.—A captive, Ezra x. 33.

JEREMIAH, Jer-e-my'-ah, *exaltation of the Lord*.—The son of Hilkiah, of the race of the priests, a native of Anathoth, in the tribe of Benjamin; Jer. i. 1. He was set apart for the office from his birth. He began to prophesy in the reign of Josiah, A. M. 3375. Jeremiah was very young when called to the prophetic office. He sustained the office forty-two years. He met with great difficulties and opposition from his countrymen of all ranks, which greatly depressed his mind, and caused him to speak in the most plaintive language. He was a man of unblemished piety and conscientious integrity; he loved his country and its people, that to promote their good he was willing to make any sacrifice; to forego a state of ease and plenty which the favour of the king of Babylon would have secured him. After the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had retired, against his advice, after the murder of Gedaliah, the Chaldean governor, he there continued warmly to denounce their idolatry. Tradition says, that, in consequence of his fidelity, he was stoned to death at Tahphaneas. He lived in the time of Daniel, Ezekiel, Habakkuk, and Zephaniah.

JEREMIAH, BOOK OF.—Jeremiah predicts the judgments that were to

come upon the people for their idolatries and sins, and the deliverance which would be wrought for them, if they should repent; and also the future glory of the church. The following is the judicious arrangement of Dr. Blayney:—

1. The prophecies delivered in the reign of Josiah, containing chapters i. to xii. inclusive.

2. The prophecies delivered in the reign of Jehoiaakim, comprising chapters xiii. to xx., xxii., xxiii., xxxv., xxxvi., xlv., to xlviii.; and from the 1st to the 33rd verse of chap. xlix.

3. The prophecies delivered in the reign of Zedekiah, including chapters xxi., xxiv., xxvii.—xxxiv., xxxvii.—xxxix., xl.; verses 34th to 39th; and chap. i. and li.

4. The prophecies delivered under the government of Gedaliah, from the taking of Jerusalem to the retreat of the people into Egypt, and the prophecies delivered to the Jews in that country; comprehending chapters xl. to xlv., inclusive.

This arrangement throws great light upon the prophecies, and has been adopted by most subsequent writers.

The style of Jeremiah is beautiful and tender to a high degree; especially when he has occasion to excite the softer passions of grief and pity; which is not seldom the case in the first parts of his poetry. It is also, on many occasions, very elegant and sublime, especially towards the end (ch. xlv. 6), where he approaches even the majesty of Isaiah. The historical narratives which are occasionally introduced, are written in a plain prosaic style.

The writings of Jeremiah contain two or three striking predictions of the Messiah. On chap. xxiii. 5, 6, Dr. Hales has cited a remarkable passage from the ancient Rabbinical book of *Iktanin*, which well expresses the reason of the appellation given to the Redeemer: "The Scripture calls the name of the MESSIAH, JAOH, our RIGHTEOUSNESS, to intimate that he will be a MEDIATORIAL GOD, by whose
and we shall obtain justification from

THE NAME: wherefore, it calls him by the name of THE NAME, (that is, the ineffable JAOH, here put for GOD HIMSELF!)" The miraculous conception is clearly predicted in ch. xxxi. 22; and the spirituality and surpassing glory of the gospel dispensation is as clearly marked out in ver. 31—36 of the same chapter.

JEREMIAH, LAMENTATIONS OF.—The book consists of plaintive effusions composed upon the plan of funeral dirges, all upon the same subject, viz., on beholding the city and temple of Jerusalem lying in ruins. The Lamentations consist of five chapters, each having twenty-two stanzas or verses, beginning with the several letters of the Hebrew alphabet in their proper order: the third chapter having sixty-six verses, has three verses together commencing with the several letters in order.

JEREMY.—"Then was fulfilled that which was spoken by Jeremy the prophet," &c.; Matt. xvii. 9.—It was not spoken by Jeremiah, but by Zechariah, ch. xi. 13. Many of the ancient MSS. read *Zechariah*; as the later Syriac, and some copies of the Arabic. Some say that the original reading was *dia toi prophetou*, by the prophet (his name not mentioned). Matthew often omits the name of the prophet in his quotations. See ch. i. 22; ii. 5, 15; xiii. 35; xxi. 4. Bengel approves of the omission.

Besides, it was an ancient custom among the Jews to divide the Old Testament into three parts. The first beginning with the Law, was called *The Law*; the second beginning with the Psalms was called *The Psalms*; the third beginning with Jeremiah was called *Jeremiah*, and the other prophets being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet.

JEREMOTH, Jer'-e-moth, *eminences*.—A descendant of Benjamin; 1 Chron. viii. 14.

JERICHO, Jer'-re-ko, *his moon, sweet smell*.—A city in the tribe of Benjamin, about seven leagues from

Jerusalem, and two from the Jordan ; Josh. ii. 1. It was the first city taken from the Canaanites, by Joshua, who razed it to the ground. After its restoration it was ennobled by the schools of the prophets established there. It was the residence of the priests ; about 12,000 dwelling there. Moses called it "The city of palm-trees." Josephus calls it the most fruitful country of Judea. Besides the Palm-tree, it bears the Balsam-tree, which produces the Balm of Gilead. Jericho had a royal palace, in which died Herod the Great. It was honoured by a visit from Christ, who there healed two blind men. Jericho is now a mere mud-built village. Its present name is *Erika*, or *Rika*.

In the time of Christ, Jericho was next in importance to Jerusalem. Eusebius, the church historian, says, that this second city was destroyed by the Romans, during the siege of Jerusalem ; and that a third city was built on a new site, but the ruins of both the former cities were then shown. *M^r. Buckingham*, the traveller, states, that "the whole of this road, from Jerusalem to the Jordan, is held to be the most dangerous about Palestine," and that it is peculiarly favourable for robbers, so that he and his companions were strongly guarded in passing through it. In such a spot how great was the misery of the wounded traveller, and how kind the compassion of the good Samaritan, who could venture to stay to relieve him ! Hence the special propriety of our Lord's making this the scene of his parable. Moreover the thousands of priests at Jericho in the days of Christ ; and hence, also, the propriety of the priest and Levite passing on this road ; Josh. vi ; Judges iii. 13 ; 1 Kings xvi. 34 ; Luke x. 30—35.

JERIOHO. A captive ; Ezra ii. 34.

JERIEL, Je'-re-el.—A son of Tola ; 1 Chron. vii. 2.

JERIJAH, Je-ry'-jah.—An Hebronite ; 1 Chron. xxvi. 31.

JERIMOTH, and **JEREMOTH**, Jer'-e-moth, *eminences*.—A Benjamite ;

1 Chron. vii. 7.—A son of Becher ; 1 Chron. vii. 8.—A son of Beriah ; 1 Chron. viii. 14.—A son of Merari ; 1 Chron. xxiii. 23.—A son of Mushi ; 1 Chron. xxiv. 30.—A Levite ; 1 Chron. xxv. 4.

JERIOTH, Je'-re-oth. — Caleb's wife ; 1 Chron. ii. 18.

JEROBOAM, Jer-o-bo'-am, *con-tender, increasing the people*.—The son of Nebat and a widow called Zeruan ; 1 Kings xi. 26. He was born at Zareda, in the tribe of Ephraim ; appointed king of the ten tribes when they revolted from Rehobam. He is said to have made Israel to sin : being the author of the idolatry as well as the schism of the ten tribes. On account of his consummate wickedness, the prophets of God announced to him the utter destruction of his race ; and as signs of this, his most beloved son died, and his own hand was suddenly paralysed, and miraculously healed ; and, finally, the king was expressed by name who was to expose his whole system to universal contempt ; 1 Kings xi. 26—40 ; xii ; xiii ; xiv. 1—20.

JEROBOAM II.—Son and Successor of Joash, king of Israel. Began to reign A. M. 3179, and reigned 40 years ; 2 Kings xiii. 13. He followed the former Jeroboam in his idolatrous worship. The Lord, however, by him, according to the predictions of the prophet Jonah, restored the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos, that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury, mightily prevailed in his reign. Nor was it long after his death, before the Lord, according to the predictions of Amos, cut off his family with the sword.

JERUBAAL, Je-rub'-ba-al, or Jer-ub-bay'-al, *let Baal defend his cause*.—The name of Gideon ; Judges vi. 32.

JERUBBESHETH, Je-rub'-be-sheth, *let the idol of confusion defend itself*.—See 2 Sam. xi. 21.

JERUEL, Jer'-u-el, *a vision*.—A wilderness westward of the Dead Sea; 2 Chron. xx. 16.

JERUSALEM, Je-rew'-sa-lem, *the vision or possession of peace*.—The metropolis of the kingdom of Judah; and the seat of the government during the reigns of David, Solomon and their successors. The city of Jerusalem was situated on the confines of the territories belonging to the tribes of Benjamin and Judah, (and thus sometimes formed part of the one, and sometimes of the other,) about twenty five miles to the west of the Jordan, and forty-two miles to the east of the Mediterranean, and a hundred and two miles to the south of Damascus, and a hundred and fifty to the north of the Elanitic Gulf of the Red Sea. It was built on four hills, Sion, Acra, Moriah, and Bezetha. The whole foundation of the city was a high rock, and in the course of time became the metropolis of the Jewish nation, and the common property of the children of Israel. Its most ancient name was *Salem*, or *Peace*; the import of Jerusalem is, *the vision or inheritance of peace*; it was also called *Jebus*, from one of the sons of Canaan; *Ariel*, or the Lion of God; Josh. xviii. 28; Isa. xxix. 1. Some suppose that *Jeru* is derived from *Jerush*, signifying *possession*; others from *Jarah*, signifying *foundation*. The name may signify the *foundation of peace*. It became the metropolis of the Jebusites, who in honour of its founder, called it *Jebus*. Then *Jebus-Salem* might in time be changed into Jerusalem. After its capture by Joshua; Josh. x. it was jointly inhabited both by Jews and Jebusites; Josh. xv. 63. for about five hundred years, until the time of David; who having expelled the Jebusites, made it his residence; 2 Sam. v. 6—9, and erected a noble palace there, together with several other magnificent buildings; whence it is sometimes styled the city of David; 1 Chron. xi. 5. By the prophet Isaiah; ch. xxix. 1. Jerusalem is termed *Ariel* or the lion of God; but the reason of this name, and its

meaning, as applied to Jerusalem, is very obscure and doubtful. It may possibly signify the strength of the place, by which the inhabitants were enabled to resist and overcome their enemies. Being situated on the confines of the two tribes of Benjamin and of Judah, Jerusalem sometimes formed a part of the one, and sometimes of the other: but after Jehovah had appointed it to be the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, and the common property of the children of Israel. On this account it was, that the houses were not let, and all strangers of the Jewish nation had the liberty of lodging there gratis, by right of hospitality. To this custom our Lord probably alludes in Matt. xxvi. 18, and the parallel passages. The name of the whole mountain, on the several hills and hollows of which the city stood, was called *Moriah*, or *Vision*; because it was high land, and could be seen afar off, especially from the south; Gen. xxii. 2—4, but afterwards that name was appropriated to the most elevated part on which the temple was erected, and where Jehovah appeared to David; 2 Chron. iii. 1; 2 Sam. xxiv. 16, 17.

Jerusalem was distinguished for its three strong and apparently impregnable walls; the first of which was begun by David and completed by Solomon, which surrounded the old or upper city—the second of which, commenced by Agrippa and finished by the Jews, surrounded the whole of the then modern part of the city; this wall was of amazing strength and thickness, being upwards of forty feet in height, surrounded by battlements with ninety towers of great strength and beauty, raised at equal distances upon them. On the battlements of the middle wall, in like manner, there were forty of these turrets, and on the old or inner wall, sixty: these towers were all of great height, producing the most imposing effect, and affording fine views of the surrounding scenery; one of which, in particular,

afforded a complete prospect of the utmost limits of the Hebrew possessions, embracing Arabia on the east, and the Mediterranean on the west. It was distinguished for three towers erected by Herod, which were extremely splendid and magnificent—for the king's palace, which stood within the innermost wall, itself enclosed within another wall equalling in height those surrounding the city, and ornamented with beautiful towers, gates, and porticos, of the most exquisite workmanship and expensive materials; but above all for the Temple, which rose in the pride of beauty, itself resembling another city.

The first Temple, erected by Solomon, retained its pristine splendour only about thirty-four years, when Shishak, king of Egypt, carried off all its treasures; and after undergoing subsequent profanation and pillage, it was finally plundered and burnt by the Chaldeans under Nebuchadnezzar. After the captivity, however, the Temple emerged from its ruins, being rebuilt by Zerubbabel, but with vastly inferior and diminished glory, as appears from the tears of the aged men who had beheld the former structure in all its grandeur; 2 Kings xxv. 13, 15; Ezra iii. 12.

Compared with the first temple, the second was deficient in five remarkable things:—these were the Ark and Mercy-Seat—the Shechinah, or manifestation of the Divine presence in the Holy of holies—the sacred fire on the Altar which was first kindled from Heaven—the Urim and Thummim, and the spirit of prophecy. Though inferior in these great and important points, still, however, it surpassed the first in glory, being honoured by the frequent presence of our divine Saviour, according to the prediction of the prophet; Haggai ii. 9.

The height of the walls, especially on the south side, was stupendous; in the lowest places equalling three hundred cubits or four hundred and fifty feet, and in some places even greater. The Temple itself, strictly

so called, (which comprised the portico, the Sanctuary, and the Holy of holies,) formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts, making a square of half a mile in circumference.

The chief parts of the Temple were its three courts, one of which was termed the court of the Gentiles, which again encompassed the Holy-house and the other courts; the court of the Israelites, divided into two, one for the women, and the other for the men; and the court of the priests, which was separated from the second by a low wall, one cubit in height—the Portico, in which were suspended the splendid votive offerings made by the piety of various individuals; these votive offerings were, it should seem, visible at a distance; for, when Jesus Christ was sitting on the Mount of Olives, and his disciples called his attention to the Temple, they pointed out to Him the *gifts* with which it was adorned—the Sanctuary, in which was placed the golden candlestick, the altar of incense, and the table of shew bread, which consisted of twelve loaves, according to the number of the twelve tribes of Israel—and, the Holy of holies twenty cubits square, and into which none but the High-priest was admitted, and that only once a year, on the great day of atonement; Luke xxi. 5; Exod. xxx. 10; Lev. xvi. 2, 15, 34; Heb. ix. 2—7.

To persons approaching from a distance, the temple appeared like a mountain covered with snow, so exquisite was the whiteness of its polished marble; and when the sun shone, the gazer could scarcely look upon the brightness of its splendour, on account of the dazzling light reflected from the numerous plates of gold with which it was overlaid. The whole building was surrounded and ornamented with pillars of the richest architecture, each formed of one entire stone, and many of them entwined throughout with wreathing vines and clusters of grapes, wrought in virgin gold. The roof and other parts were of cedar wood, beautifully engraved—

some of the gates were more than sixty feet in height, richly wrought and ornamented on every side, with plates of gold and silver; one of which supposed to be the gate Beautiful, was entirely formed of Corinthian brass, and far exceeded all the others in the splendour of its decorations.

It was completely destroyed by the Romans under Titus. A. D. 70; the latter ineffectually endeavoured to save the Temple, which became involved in the same ruins with the rest of the city; and after it had been reduced to ashes, the foundations of this sacred edifice were afterwards ploughed over by Terentius Rufus. Subsequently, during the reign of Constantine the Great, the Jews made various efforts to rebuild the Temple, which, however, were always frustrated. Nor did better success attend the attempt made by Julian the Apostate—an earthquake, a whirlwind, a fiery eruption compelled the workmen to abandon the design.

The Jews were a wicked and rebellious people. They transgressed the precepts of heaven, killed the prophets, rejected and murdered Jesus the true Messiah, and the wrath of God came upon them to the uttermost. On the 20th of April A. D. 70, Titus, the Roman general commenced the siege of Jerusalem, and in 15 days broke through the external wall, (that is, the third wall, which had been erected during the reign of Claudius,) and, in less than three months, nearly 116,000 Jews in the city had perished. Still the survivors in the interior of the city held out, believing that God would yet appear for them, though the Christians, had fled to the mountains, in obedience to the warning of their Lord; Luke xxi. 20, 21. So vigorously did Titus press the siege, that, according to Josephus, who was an eye-witness, numbers of Jews perished through famine, and the most horrid barbarities were practised. Then it was that Maria, a woman of distinction, put her own child to death and roasted it, to satisfy the cravings of her hunger, boldly offer-

ing the insurgents one half after she had devoured the other. The news of this soon reached Titus, and he "called the gods to witness that he was guiltless of such cruelties;" and he at once determined to destroy the city. On the 10th of August, the porches were burnt down, and Titus and his army entered the inner courts of the temple. Still that Roman general wished to spare the temple; but it was too late. A soldier threw a flaming brand through the golden doors which led to the chambers on the north of the holy of holies, and as if directed by a higher hand, in an instant the whole was in flames. Titus now declared that the time of mercy had gone by, and the Jews were condemned to indiscriminate massacre. It was not, however, until the 8th of September that the Romans completed the entire conquest of Jerusalem. Josephus says that 1,100,000 Jews died during the siege, besides 12,000 who subsequently perished from hunger, and 97,000 who were taken prisoners.

Next to the Temple in point of splendour and importance was the superb palace of Herod, which afterwards became the residence of Roman procurators, who generally claimed the royal palaces in those provinces which were subject to kings. These dwellings throughout the provinces were called *Prætoria*: Herod's palace was therefore Pilate's prætorium; and in some part of this edifice was the armoury or barracks of the Roman soldiers that garrisoned Jerusalem, whither Jesus was conducted and mocked by them. In the front, also, of this palace was the tribunal where Pilate sat in a judicial capacity to hear and determine weighty causes, which was a raised pavement of mosaic work, termed in Hebrew *Gabbatha*; Matt. xxvii. 27; Mark xv. 16; John xviii. 28; xix. 13.

The circumference of Jerusalem, previous to its siege and destruction by the Romans, was thirty-three furlongs; and the wall of circumvallation, constructed by order of Titus, was

thirty-nine furlongs: while that of the modern city does not exceed three miles.

On a steep rock adjoining the north-west corner of the temple stood the tower of Antonia, on the site of a citadel that had been erected by Antiochus Epiphanes in order to annoy the Jews; and which, after being destroyed by them, was rebuilt by the Maccabean prince John Hyrcanus, B. C. 135. Herod the Great repaired it with great splendour, uniting in its interior all the conveniences of a magnificent palace, with ample accommodations for soldiers. This citadel overlooked the two outer courts of the temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard to which Pilate alluded; Matt. xxvii. 65. The tower of Antonia was thus named by Herod, in honour of his friend Mark Anthony: and this citadel is the castle into which St. Paul was conducted; Acts xxi. 34, 35, and of which mention is made in Acts xxii. 24. As the temple was a fortress that guarded the whole city of Jerusalem, so the tower of Antonia was a fortress that entirely commanded the temple.

The city with Solomon's magnificent temple, was burnt to ashes, and robbed of its treasures, by the Chaldeans, B. C. 588. It was rebuilt by Nehemiah, and Divine worship restored by Ezra, B. C. 454—439, and taken again by Alexander the Great, B. C. 333. Antiochus, king of Syria, also besieged it, and took and plundered the temple, and established idolatry, B. C. 170; but it was recovered by Judas Maccabeus, B. C. 165. An alliance was at last formed with the Romans, by whom it was made a Roman province, B. C. 63. It suffered further evils, and became the capital of a tributary kingdom under Herod the Great, an Idumean by immediate descent, B. C. 40. The Jews rebelled against the Roman authority, and Titus, son of

Vespasian, the Roman emperor, besieged, took, and reduced Jerusalem to rubbish, A. D. 70, in accordance with the prophecies of Jesus Christ. Since then it has been the scene of many conflicts by the Persians, Turks, Crusaders, &c.

Jerusalem is, to a truly religious spectator, one of the most melancholy objects on the globe. Once the most beautiful city in the East, it is now little better than a miserable village. History testifies that three millions sometimes assembled here, from all quarters of the world; now, its largest population may be fifteen thousand. Joliffe strikingly exhibits the general aspect of the city. "Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any hills which overlook the city, nothing, perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations, he would see a wild, rugged, mountainous desert—no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name, and all his early associations, would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces and walks of state,' no high-raised arches of triumph, no fountains to cool the air, or porticoes to exclude the sun, no single vestige to announce its former military greatness or commercial opulence: but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window."

It is a remarkable fact, that nothing tended more to cause the destruction of Jerusalem, and thus to accomplish prophecy, than the conduct of the citizens who treated the testimony of Christ and the prophets with con-

tempt. Believing that their city was holy, and consequently under the protection of Jehovah, they thought not of their own wickedness, nor of the power of Rome. They cherished the spirit of insurrection, and provoked, by every mode of insult, the indignation of the Romans, insomuch that Titus was unable to restrain the revenge and fury of his soldiers. Hence, though exceedingly desirous to save the temple, it was wholly consumed. How interesting it appeared in the eyes of the most enlightened Romans, may be imagined from the circumstance, that among the relics of Roman paintings, representations of some furniture of the temple of Jerusalem are still to be seen. Loudly does the state of this city proclaim that the glory of man is a scene passing away, but the word of God abideth for ever; Matt. xxiv.

Its present population is computed at 20,000, one fourth of which are Jews; but there has been no regular census for many ages. The Greek Christians are estimated by Messrs. Fisk and King at 2,000 and the Roman Catholics at 1,500. There are also Armenian, Coptic, Syrian, and Abyssinian Christians residing here. Christian missionaries from the United States have of late years made known, on this sacred spot, the glorious grace of our Lord Jesus Christ.

JERUSALEM 'shall be trodden down of the Gentiles,' Luke xxi. 24. The land was sold—the Jews not suffered to inhabit it, or to come near it—the scene of the successive conquests of the Romans, Saracens, and Turks.

JERUSALEM is symbolical of the church of God on earth, (Ps. cxxii. 6; Isa. lxxv. 18; lxxvi. 13.)—Also of the Church triumphant in heaven, Heb. xii. 22; Rev. iii. 12; xxii; Gal. iv. 21—26.

JERUSALEM for the church, *Is.* 24. 23, & 62. 1, & 66. 10, 13; *Jer.* 3. 17; *Joel* 2. 32, & 3. 10, 17; *Zech.* 8. 22; *Gal.* 4. 25, 26; *Rev.* 3. 12, & 21. 2.

JERUSHA, *Je-rew'-shah*, possessor

of the inheritance.—The mother of Jotham, 2 Kings xv. 33.

JESALAH, *Je-sa'-i-ah*.—See 1 Chr. iii. 21.

JESALIAH, *Jesh-a-i'-ah*.—Son of Jeduthun, 1 Chr. xxv. 15.

JESHANAH, *Jesh'-a-nah*.—A city in the tribe of Ephraim, 2 Chron. xiii. 19.

JESHARELAH, *Jesh-ar'-e-lah*.—A Levite, 1 Chron. xxii. 14.

JESHEBEAH, *Jesh'-eb'-e-ah*.—A porter, 1 Chron. xxiv. 13.

JESHER, *Je'-sher*.—A son of Caleb, 1 Chron. ii. 18.

JESHIMON, *Jesh'-e-mon*, *solitude*.—A city in the wilderness of Maon, of the tribe of Simeon; 1 Sam. xxiii. 24.

JESHISHAI, *Je-shish'-a-i*.—A Gadite, 1 Chron. v. 14.

JESHOAHIAH, *Jesh-ho-ha-i'-ah*.—A descendant of Simeon, 1 Chron. iv. 36.

JESHUAH, *Jesh'-u-ah*, *a saviour*.—A high-priest of the Jews, 1 Chron. xxiv. 11.

JESHURUN, *Jesh'-u-run*, *upright*.—A name given to the people of Israel, Deut. xxxii. 15; xxxiii. 5, 26; Isa. xlv. 2. It is a poetical expression, denoting affection. Also *entirely righteous*, and refers to the covenant relation in which the Israelites stood to God. While they adhered to the covenant, they were righteous in his sight.

JESIMIEL, *Je-sim'-e-el*.—A descendant of Simeon, 1 Chron. iv. 36.

JESSE, *Jes'-se*, *to be, my present*.—The son of Obed, and father of David. He had also six other sons, namely, Eliab, Abinadab, Shimmah, Nethanael, Raddai, and Ozem; Ruth iv. 17, 22; 1 Chron. ii. 13—15. He had also two daughters, whose names were Zeruiah and Abigail, verse 16. Thus he was the root of David, and one of the ancestors of the Messiah; Isa. xi. 1, 10; and the glorified Saviour has twice deigned to apply the name, "the root of David," to himself; Rev. v. 5; and chap. xxii. 16.

JESSE.—"Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war," &c.;

1 Sam. xvi. 18. Here David is described as a *mighty valiant man, a man of war, &c.*; yet in the following chapter (ver. 33, 39,) he is spoken of as a youth *unused to arms, and unable to bear them*. In chap. xvi. 19, &c., we read that Saul sent messengers to Jesse, saying, "Send David thy son;" and yet, pursuant to this order, David played on the harp before the king. Saul loved him greatly, and he became his armour-bearer, &c.; and Saul sent again to Jesse, "Let David, I pray thee, stand before me, for he hath found favour in my sight;" ver. 21, 22. Yet in verse 65, next chapter, Saul is made to inquire of Abner, whose son was the conqueror of Goliath. He speaks of him as an entire stranger.

These are very great discrepancies, and can only be removed by a different arrangement of the chapters. Bishops Warburton, Hall, and Horsley, suppose that the encounter with Goliath took place before David played the harp before Saul. David was quite a youth when he engaged Goliath; 1 Sam. xvii. 33—42.—when introduced to Saul as a musician he was of full age; ch. xvi. 18.—his combat with Goliath was his first appearance in public life; ch. xvii. 56.—when introduced as a musician, he was a man of established character; ch. xvi. 18.—This combat with Goliath was his first military exploit; ch. xvii. 38, 39;—he was a man of war when introduced as a musician; ch. xvi. 18.—he was unknown to Saul and Abner when he fought with Goliath; he had not therefore been armour-bearer, nor resident at the court.

It is evident then that the last ten verses of the preceding chapter are misplaced. The true place for these ten verses (xvi. 14—23) is between the ninth and tenth verse of ch. xviii. Let these ten verses be removed to that place, and ch. xvii. be connected immediately with the 13th verse of ch. xvi., and the whole discrepancy will be removed.

JESTING, Eph. v. 4.—The original implies, expressing obscene double meanings.

JESUI, Jes'-u-i, *who is equal, flat country*.—A son of Aaher, Num. xxvi. 44.

JESUS, Je'-sus, a *Saviour, who saveth his people from their sins*.—The Son of God, the Saviour of the world. This name is compounded of Yah, Jah, a name of God, and Houshaia (Hosea) *the Saviour*, and so it imports Jehovah the Saviour. In this sense the ancients understood it. So Eusebius of the third century says, "The name of Jesus means the salvation of God. For *ISOVA* among the Hebrews is salvation, and among them the son of Nun is called *JOSHUA*. And *IASOUS* is the salvation of Jah, i. e. salvation of God. The life and conduct, the miracles and teaching, the sufferings, death, &c., of Jesus, are narrated in the four Gospels of the Evangelists, and expatiated upon by the writers of the Epistles. There the Christian may gaze upon his Lord and Master, and meditate with spiritual profit; and the more he reads and contemplates, the more will he know and admire, and love. The happiest of mankind are those who sit at the feet of the Redeemer frequently.

Observe, Jesus was Divine; but he became incarnate. He allied himself to humanity, and in our nature he offered himself to God as a sacrifice without blemish and spot—an offering of a sweet-smelling savour, which God the Father graciously accepted that the sinner might be saved. This was his great work. It was infinite love that prompted it.

The *Divinity* of Christ appears from the *titles* of Deity being applied to him; Rom. ix. 5; Rev. i. 11; from the unqualified ascription to him of the *attributes* of Deity, as *Eternity*; Rev. xxii. 13; *Omniscience*; Rev. ii. 23; *Omnipotence*; Phil. iii. 21; *Omnipresence*; Matt. xviii. 20. He is declared to be the *Creator*, John i. 12; the *Preserver*, Col. i. 16, 17;—to have the power of forgiving sins, Matt. ix. 2—6; Col. iii. 13, &c.;—to have power to raise the dead, 1 John v. 29; to be the Judge of quick and dead, 2 Cor. v. 10;

Rom. xiv. 10. He was often *scorned*, and did not forbid it; and such worship is declared proper, Phil. ii. 10, 11; Heb. i. 6. See also Exod. xi. 7; Num. xxi. 5, 6; Ps. lxxviii. 56; John xx. 28; Luke xxiv. 51; Mark iv. 39; Col. ii. 10, &c.

JESUS the Saviour of men, Matt. 1. 21, & 2. 1, & 8. 29, & 14. 1, & 27. 37; 1 Cor. 12. 3; 2 Cor. 4. 5; Eph. 4. 21; Heb. 2. 9, & 12. 2; Rev. 22. 16.

JETHER, Je'-ther, *excels, searches*.—The son of Gideon, Judg. viii. 20.—The husband of Abigail, 1 Chr. ii. 17.

JETHETH, Je'-theth.—A descendant of Esau, Gen. xxxvi. 40.

JETHLAH, Jeth'-lah.—A city, Josh. xix. 42.

JETHRO, Je'-thro, *excellence or posterity*.—Priest or prince of Midian, the father-in-law of Moses, probably the same as Raguel, Exod. xviii. 12. It has been difficult to ascertain how he was related to Moses. The Hebrew word, Exod. iii. 1, translated *father-in-law*, and in Gen. xix. 14, *son-in-law*, simply denote relationship by marriage. It is probable that as forty years had elapsed since the first connection of Moses with this family, his *father-in-law*, Exod. ii. 18, Reuel, or Raguel, was dead, and that the person who visited Moses at the foot of Sinai, was his brother-in-law, called Hobab in Num. xxix. and also Jethro.

JETUR, Je'-tur, *he that keeps, succession, mountainous*.—A son of Ishmael; Gen. xxv. 15.

JEUEL, Je'-u-el.—A son of Zerah, 1 Chr. ix. 6.

JEUSH, Je'-ush, *devoured, gnawed by the moth*.—A son of Esau, Gen. xxxvi. 5.

JEUZ, Je'-uz.—A Benjamite, 1 Chron. viii. 10.

JEWELS.—Articles made of gold, silver, precious stones, &c. The Jews had great skill in their manufacture. Jewels have always been highly valued in the East especially. The term is used figuratively in describing the preciousness of the saints to Almighty God; Mal. iii. 16.

JEWEL.—"As a jewel of gold in a swine's snout," &c., "so is a fair

woman without discretion," Prov. xi. 22. Eastern women wear nose jewels. Indiscretion in a woman is as unseemly as these ornaments in a swine. She is decorated, but still debased. Our translators have improperly substituted forehead and face for nose in Ezek. xvi. 12; Gen. xxiv. 47, *which see*.

JEWRY, Jew'-ry.—The land of Canaan, Dan. v. 13.

JEWS, Jews.—A name given to the Israelites, and derived from the patriarch Judah, who by his father's prophetic benediction was constituted the superior of his brethren, and from whose line of descent the sceptre of royalty was not to depart, till *Shiloh* or Messiah should be born.

The Jews have now no country of their own, but are found in most parts of the earth, though everywhere a degraded people, and oppressed either by custom or law. It is computed that their number now amounts to three or four millions. About one million are in the Turkish empire. In Europe they are numerous, especially in Poland, where there are 500,000, viz., Galicia, 90,000—Prussian Poland, 110,000—Russian Poland, 300,000.

As to the rest of Europe, there are in Hungary 76,000; in Germany, chiefly at Frankfort on the Main, Prague, Furth, and Berlin, 200,000; in Holland 20,000; in England 14,000; in France 50,000.

They are also numerous in the Barbary States, and the Levant. In the United States there are not more than two or three thousand. Most Jews are traders and brokers; few, if any, choose to cultivate the soil. The ancient distinction of tribes seems to be now wholly lost.

The Jew still walks the earth, and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for eighteen hundred years. He saw classic Greece when crowned

with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the graves of her departed splendour.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throbbing through all the arteries of its vast empire. He, too, has seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sad and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion, but now, alas, beholds only a desolate city and an unhappy land. The world is his home. Trampled on and exiled, his name a badge of infamy, he still lives, full of ancestral pride. The literature of the ancient Hebrews triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.

JEW^S first, and also Greeks, *Rom.* 1. 16, & 2. 9, 10.

Rom. 2. 28. not J. which is one outwardly, but one inwardly, 28.

10. 12. no difference between J. and Gentiles

1 *Cor.* 9. 20. to J. I became as J.

Gal. 3. 28. neither J. nor Greek, *Col.* 3. 11.

Rev. 2. 9. say they are J. and are not,

JEZANIAH, Jez'-a-ny'-ah.—A person mentioned *Jer.* xlii. 1, probably the same as Azariah; *Jer.* xliii. 2.

JEZEKEL, Jez'-e-bel, *isle or woe of the habitation or dunghill.*—The daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel; 1 *Kings* xvi. 31. She had great influence over her husband, and by that influence became a curse to the nation. She was an idolator, and supported a vast number of the priests of Baal, Astarte, and other deities. She tried to prevent the worship of the true God, and shamefully persecuted his prophets. Ahab fell into the same awful idolatry, and supported 450 priests. The character of Jezebel was most infamous, as will be seen by reading her history. Elijah fled from her presence; for her resentment was unbounded, on account of his faithful reproofs, and his victory over her priests. When her son Joram was slain, she knew that her power was gone, and tried to make the best of it. Hence as Jehu passed the palace (see *JEHU*) she exhibited herself, not in mourning for her son, but she had "tired her head, and painted her eyes." The eunuchs, at the command of Jehu, threw her down; and nothing was found of her, but the palms of her hands, and the soles of her feet; the dogs had eaten the rest; 1 *Kings* xvi. 31; xviii. 4, 13, 19; xxi. 5—25; 2 *Kings* ix. 7, 22, 30—37.

JEZEKEL stands foremost among the Scripture representatives of the grand apostacy, the false church, "the mother of harlots, and abominations of the earth." On this account, Christ reproved the church at Thyatira for suffering that woman Jezebel to teach and to seduce the servants of God; *Rev.* ii. 20. The corrupt church is personified under the name and character of a wicked idolator, who married an Israelitish prince; and tried, by her influence, to draw his subjects aside from serving the true God. She was a type of the Popish Church.

JEZER, Je'-zer.—The son of Naphthali; *Gen.* xlii. 24.

JEZIEL, Je'-ze-el.—David's ally; 1 *Chron.* xii. 3.

JEZLIAH, Jez'-ly'-ah.—A Benjamite; 1 *Chron.* viii. 18.

JEZOAR, Jez'-o-ar.—Descendant of Judah; 1 Chron. iv. 7.

JEZRAIAH, Jez'-ra-hy'-ah, *the Lord arises, or in the east*.—A singer in the temple; Neh. xii. 42.

JEZREEL, Jez'-re-el, *seed of God*. A city of Palestine. It was a royal city of the kings of Israel, who occasionally resided in it. It was situated in the beautiful plain of the same name, since called *Esdraelon*; it was the scene of many battles, and watered by the river Kishon. This plain formed part of the lot of Issachar, and was one of the most fertile districts of Canaan; Josh. xv. 56.

The name of another city in the tribe of Manasseh; Josh. xix. 18.—A son of Etam; 1 Chron. iv. 3.—Also, a son of the prophet Hosea i. 4.

JEZREEL. "*I will hear the heavens.....and they shall hear Jezreel*;" Hosea ii. 21, 22.

"And it shall come to pass in that day,
I will hear, saith Jehovah,
I will hear the heavens;
And they shall hear the earth;
And the earth shall hear the corn,
And the choice wine and the oil;
And they shall hear Jezreel."

The meaning seems to be that all nature shall hear and minister to the people whom God shall plant in their own land; or, to adopt the words of the learned Bishop Horsley, in his version of the prophecies of Hosea, It shall be in that day I will perform my part, saith Jehovah—I will perform my part upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part for the Jezreel, namely, the seed of God. We have here the action of God himself upon the powers of nature; then the subordinate action of the parts of nature upon one another; and last of all, the subservience of the elements, and their physical productions, to the benefit of man, and especially by the blessing of Providence, for the benefit of the people of God. The great numbers of the natural Israel converted by the preaching of the apostles, were the

first seed of the universal church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages; Rom. xi. 12, 15.

JEZREEL, Plain of.—Called also the *Plain of Esdraelon*, and the *Great Plain*; it is of vast extent, reaching from Mount Carmel and the Mediterranean to the place where the Jordan issues from the sea of Tiberias. In this place, Barak, descending with his ten thousand men from Mount Tabor, vanquished Sisera and his hosts; Jud. iv. and v. In this plain, Josiah, king of Judah, fought in disguise against Necho king of Egypt, and fell by the arrows of his antagonist; 2 Kings xxiii. 29.

This plain has been a chosen place for encampment in every contest carried on in that country from the days of Nabuchadonozor, king of the Assyrians, in the history of whose war with Arphaxad, it is called the *great Plain of Esdraelon*; Judith i. 8. For Jews, Gentiles, Saracens, Crusaders, Anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation under heaven, have pitched their tents in the Plain of Esdraelon, and have seen the various banners of their nations wet with the dews of Tabor and Hermon.

This Plain is enclosed on all sides by the mountains. Very few trees or houses are to be seen in it, yet the whole appears to be highly cultivated, regularly ploughed for seed throughout. From one side of this extensive plain, the round eminence of Mount Tabor rises abrupt, near the foot of which, towards the south, are the springs of Ain-el-Sheharr, which form the brook Kishon of antiquity.

JEZREELITE, Jez'-re-el-ite.—An inhabitant of Jezreel; 1 Kings xxi. 1.

JIBSAM, Jib'-sam. — A son of Tola; 1 Chron. vii. 2.

JIDLAPH, Jid'-laf, *he that distils, joins hands*.—A son of Nahor; Gen. xxii. 22.

JIMNAH, Jim'-nah.—A son of Asher; Gen. xlv. 17.

JIPHTAH, Jif'-tah.—A city of Palestine; Josh. xv. 43.

JIPHTHAH-EL, Jif'-thah-el.—A valley in Palestine; Josh. xix. 14.

JOAB, Jo'-ab, *paternity, or fatherliness*.—The son of Zeruiah, David's sister, and brother to Abishai and Asahel; 1 Chron. ii. 16. He was one of the most valiant of men, and the greatest general in David's time, but very cruel and despotic. When Absalom rebelled, he proved faithful to David, and with an army less numerous than that of Absalom's, he conquered him, and routed his troops. It was the wish of David that Absalom's life should be spared; but Joab slew him; 2 Sam. xviii. 14. This act greatly affected and grieved the king. Joab also very freely censured the monarch for grieving for Absalom. David displaced him, and gave the command of the army to Amasa, whom Joab slew as soon as he found opportunity. He tried to prevent the elevation of Adonijah to the throne instead of Solomon the legal heir, and in opposition to the wishes of David. Such conduct cost him his life; 1 Kings ii. 5—34. See next paragraph.

JOAB, 'thou knowest what Joab did to me,' &c. read 1 Kings ii. 5—8. David's conduct is not to be imputed to personal resentment, but his regard for justice. Joab for two most atrocious murders according to the law of God, should die, and it would have been a flagrant breach of that law, and an insult to justice not to have taken his life. David was culpable in delaying it so long. The exigency of the times produced the policy of delaying the punishment.

JOAH, Jo'-ah, *who was a brother, brother of the Lord*.—A Levite; 2 Kings xviii. 18.—Also the secretary to king Josiah; 2 Chron. xxxiv. 8.

JOAHAZ, Jo'-ah-haz.—The recorder to king Josiah; 2 Chron. xxxiv. 8.

JOANNA, Jo-an'-nah, *grace or gift of the Lord*.—The wife of Chuza. Herod's steward; who after being

cured by Christ, followed him, and ministered to the wants of him and his disciples; Luke viii. 3.—Also the son of Rhessa; Luke iii. 27.

JOASH, Jo'-ash, *who despairs, burns, or is on fire*.—The son of Ahaziah, king of Judah. Jehoshaphat, the wife of Jehoiada the high-priest, his aunt, preserved him from the murderous designs of *Athaliah*, his grandmother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah the son of Jehoram, Ishmael the son of Jehohanan, Azariah, the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, to set up young Joash for their sovereign, and dethrone the wicked *Athaliah*. After preparing matters in the kingdom, and bringing the Levites, and such others as they could trust, to Jerusalem, they crowned him in the court of the temple with great solemnity.

After the death of his preserver, he worshipped idols, and put to death the prophet Zechariah, who was son of the guide of his youth. Thus he provoked Jehovah to forsake Judah, on whom the Syrians soon inflicted the severest sufferings, which roused the indignation of his people; and his servants cruelly killed him when he lay sick; Kings xi. xii.

JOASH, king of Israel, the son and successor of Jehoahaz, was raised to the throne in his father's life time, A. M. 3163, and reigned sixteen years, of which two were in conjunction with his father; 2 Kings xiii. He was a wicked prince, and followed the practices of Jeroboam the son of Nebat; yet he recovered from Benhadad, king of Syria, all the cities which Hazael had taken from his father Jehoahaz, and other places usurped by the Syrian monarchs. He favoured the prophet Elisha, and in his illness, visited him; 2 Kings xii. 9—25; xiv. 8—16.

JOASH. The father of Gideon; Judges vi. 11.—A son or servant of

Ahab; 1 Kings xx. 26.—A son of Shela; 1 Chron. iv. 22.

JOB, Jobe. *Sorrowful, crying out, or abiding enmity.* Was a man of great probity, virtue, and religion, and justly celebrated for his patience. He is said to have dwelt in the land of Uz, or Ausitis, upon the confines of Idumea and Arabia, and is supposed to have been called Jobab. Job was probably descended from Uz, the eldest son of Nahor, Abraham's brother, from whom the country derived its name. Elihu, in reckoning up the modes of divine revelation, takes no notice of the delivery of the Mosaic law; nor does the book of Job in any part seem to allude to the Jewish history. We infer hence that Job was prior to Moses, or at least contemporary with him; and this inference is supported by the great age to which he lived. Both he and his friends worshipped the God of heaven in spirit and truth; and their religious knowledge was in general such as might have been derived from the early patriarchs. Job possessed great riches in cattle and servants, which at that time constituted the chief wealth even of princes in Arabia and Edom. He had seven sons and three daughters, and was in great repute among all the eastern people.

The Almighty tried his faith and patience severely. He was enabled to be resigned to his calamities, to overcome the reluctancy of nature, and at length to say, "Though he slay me, yet will I trust in him." Afterwards the Lord turned the captivity of Job, and light shone again in his dwelling. He was again blessed with health and friends, with a beautiful family and abundance of riches. After this lived Job an hundred and forty years: how long he had lived before his afflictions we cannot tell. So Job died, being old and full of days. He had seen life in all its varieties: he had risen higher than all the men of the east, and sunk lower in affliction, poverty, and distress, perhaps than any other human being that had existed before, or has lived since. He knew the worst

and the best of human life: and in himself the history of providence was exemplified and illustrated, and many of its mysteries unfolded.

JOB, Book of.—This is one of the most extraordinary books of the Holy Scriptures, and has engaged the attention of the learned in all ages. Considerable diversity of opinion has obtained among biblical writers on its chronology, character, hero, and its author. Some have denied the actual existence of the venerable patriarch, and considered the book as a fictitious narration, intended to instruct through the medium of parable. That such a notion should have been entertained by men who credit the writings of Ezekiel or James, is something to excite surprise. Both these inspired writers speak of him as a real, and not a fictitious personage. See Ezek. xiv. 14; James v. 11.

This book must be very ancient. There is no mention of the departure from Egypt, &c. or the passage of the Red Sea, or the destruction of Sodom &c. These events transpired very near his own country, yet he never alludes to them. He must therefore have lived previously. He alludes to ancient forms of idolatry; the worship of the host of heaven; to the most ancient mode of writing with an iron pen and lead in the rock. The length of his life also accorded with that of the patriarchs. Dr. Hales refers to astronomical calculations which have been made to prove the time of his existence. Cecil Cima, (marg.) to which he refers, are supposed to be Taurus and Scorpio, Job ix. 9, the cardinal constellations of spring and autumn in his time, the principal stars of which are Aldebaran, the bull's eye, and Antares, the scorpion's heart. Knowing the present longitude of these stars, and calculating from the precession of the equinoxes, astronomers in France and in Britain have attempted to fix the time of Job; the British astronomers at about one hundred and eighty-four years before Abraham. But this is a very uncertain kind of argument. Dr. Hales

fixes the time of Job about two thousand and three hundred years before Christ.

Dr. Good divides the book into six parts, as under:—1. *History of Job's character and trials*; ch. i.—iii.—2. *First series of conversations or controversy*.—Eliphaz's address; ch. iv. v; Job's answer; ch. vi. vii; Bildad's address; ch. viii; Job's answer; ch. x. x; Zophar's address; ch. xi; Job's answer; ch. xii.—xiv.—3. *Second series of controversy*.—Eliphaz's address; ch. xv; Job's answer; ch. xvi. xvii; Bildad's address; ch. xviii; Job's answer; ch. xix; Zophar's address; ch. xx; Job's answer; ch. xxi.—4. *Third series of controversy*.—Eliphaz's address; ch. xxii; Job's answer; ch. xxiii. xxiv; Bildad's address; ch. xxv; Job's answer; ch. xxvi.—xxxi.—5. *Elihu's four speeches to Job*; ch. xxxii.—xxxvii.—6. *Jehovah's first and second address to Job*; ch. xxxviii.—xli.—7. *Humiliation of Job, and his final prosperity*; ch. xlii.

JOB, his wife's request for him to curse God; Job ii. 9. Curse should be rendered bless. It is thought to be a strong irony; 'What! bless God or destroying thee?'—'Bless on, and lie.' Parkhurst renders it thus; 'Dost thou yet retain thine integrity, blessing the Aleim (God) and dying, or even unto death?' In ch. i. 5, read *nor blessed God*,' and verse 11, 'will he then indeed *bless* thee to thy face?'

JOB, 'smote with sore boils, &c.' Job ii. 7, 8. Probably the black eprosy of the Arabs, termed elephantiasis by the Greeks, from its rendering the skin like that of the elephant, scabious, dark coloured, and furrowed all over with tubercles. It is accompanied with intolerable itching. He scraped, rasped himself with a potsherd, as he sat among the ashes, which might have been used medicinally, as ashes were beneficial in the irying of ulcers.

JOBAB, Jo'-bab.—The son of Joktan; Gen. x. 29, and a king of Edom; Gen. xxxvi. 33, 34.

JOCHERED, Jok'-e-bed, *honourable glory of the Lord*.—The wife of

Amram, and the mother of Miriam, Moses, and Aaron; Ex. vi. 20.

JOED, Jo'-ed.—A returned captive Neh. xi. 7.

JOEL, Jo'-el, *that wills, or whose God is Jehovah*.—The son of Pethuel, the second of the twelve minor prophets. Nothing scarcely is known of his history. Some suppose that he delivered his predictions during the reign of Uzziah; consequently was contemporary with Isaiah, Amos and Hosea. The style of Joel is highly poetical: it is elegant, perspicuous, and copious; and at the same time nervous, animated, and sublime. In the two first chapters of this book, says Mr. Hartwell Horne, he displays the full force of the prophetic poetry; and his descriptions of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church, in the last times of the gospel, are wrought up with admirable force and beauty; Joel ii. 28—32, compare with Acts ii. 1—21, and Acts x. 44.

JOEL, the prophet Samuel's eldest son. Samuel being grown old, made his two sons, Joel and Abiah, judges over Israel; 1 Sam. viii. They did not follow their father's example, but received presents, and were unjust in their judgments; which caused the elders of Israel to desire a king of Samuel. Several other persons of this name are mentioned in Scripture, but no particulars of their lives are recorded. See Ezra x. 43; 1 Chron. iv. 35; ch. vi. 36.

JOELAH, Jo'-e'-lah. — David's friend; 1 Chron. xii. 7.

JOEZER, Jo'-e'-zer, *he that aids*.—One of David's officers; 1 Chron. xii. 6.

JOGBEHAH, Jog'-be-hah. — A city; Num. xxxii. 35.

JOGIL, Jog'-ly.—A descendant of Dan; Num. xxxiv. 22.

JOHA, Jo'-hah.—A Benjamite; 1 Chron. viii. 16.

JOHANAN, Jo-hay'-nan, *who enlivens or gives life*.—See 2 Kings xxv 23; Jer. xl. 15, 16.—The son of Josiah; 1 Chron. iii. 15.—A high priest of the Jews; 1 Chr. vi. 9, 10

—The son of Elioenai; 1 Chron. iii. 24.

JOHN, *Jon, the grace or gift of God*.—The Baptist, the forerunner of Christ, the son of Zacharias and Elisabeth; Luke i. 7, 13, 14. He was born about six months before our Saviour. His birth was proclaimed by the angel Gabriel; Luke i. 5—15. Of the early part of the Baptist's life, we have but little information. It is only observed, "that he grew and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel," ver. 80. The prophetic descriptions of him are various and striking. Isaiah speaking of him, says, "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God;" Isaiah xl. 3; Mal. iv. 5; Matt. xi. 14. The appearance of the Baptist, when he first came out into the world, excited general attention. His clothing was "of camel's hair, bound round him with a leathern girdle, and his food consisted of locusts and wild honey;" Matt. iii. 4. The message which he declared was authoritative; "Repent ye, for the kingdom of heaven is at hand." And such was the effect produced, that "there went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins;" Matt. iii. 1—6.

The circumstances of his death are recorded by the evangelists. Herod Antipas, having married his brother Philip's wife, Philip still living, caused great scandal. John the Baptist, having had an interview with this monarch, showed him the unlawfulness of his conduct. That cruel woman whom he had married, unable to plead her cause with any show of honesty, employed cruelty in her defence, and the faithful preacher's life was sacrificed; Mark v.

JOHN, the **EVANGELIST** and **APOSTLE**, a native of Bethsaida, in Galilee, and son of Zebedee and Salome; by profession a fisherman,

Matt. iv. 21. John and his brother James were, doubtless, well acquainted with the Scriptures of the Old Testament, having read them and heard them explained in the synagogues; and in common with other Jews, they entertained the expectation of the Messiah, and that his kingdom would be a temporal one. John has not recorded his call to the apostleship; but we learn from the other three evangelists that it took place when he and James were fishing upon the sea of Galilee; Mark i. 19, 20; Luke v. 1—10; and Mark, when he mentions James and John, says that our Lord surnamed them *Boanerges*, that is, the sons of thunder, chap. iii. 17, as prophetic of the zeal and resolution with which they would hereafter bear testimony to the great truths of the gospel. John was taken into the holy mount, where the greatest honours were conferred on his divine Master, while the greater part of his brethren had not that privilege. At the last supper, he sat next to him, reclining upon his breast, and was the only one who presumed to ask him who it was that should betray him; John xiii. 23; Matt. xvii. 1, 2; Mark ix. 2. That he was treated by Christ with greater familiarity than the other apostles, is evident from Peter desiring him to ask Christ who should betray him, when he himself feared to propose the question. He seems to have been the only apostle present at the crucifixion; and to him, Jesus, just as he was expiring upon the cross, gave the strongest proof of his confidence and regard, by consigning to him the care of his mother. As John had been witness to the death of the Saviour, by seeing the blood and water issue from his side, which a soldier had pierced, so he was one of the first who were made acquainted with his resurrection. He was one of those to whom Jesus appeared at the sea of Galilee; and he was afterwards, with the other ten apostles, a witness of his ascension into heaven. John continued to preach the gospel for some

time at Jerusalem: he was imprisoned by the Sanhedrim, first with Peter only, and afterwards with the other apostles. Some time after this second release, John and Peter were sent by the other apostles to the Samaritans, whom Philip the deacon had converted by the gospel, that "through them they might receive the Holy Spirit." With this journey the Scripture history of John ends, except that he informs us in the Revelation, that he was banished to Patmos, an island in the *Ægean sea*; John xix. 25, 26; Acts viii. 14, 15; Rev. i. 9. On his liberation from exile, he returned to Ephesus, where he wrote his gospel and epistles, and died in the hundredth year of his age, about the year of Christ 100, and in the third year of the reign of the emperor Trajan.

JOHN'S GOSPEL.—It is evident that John had seen the three former Gospels before he wrote his own, for he carefully omits those transactions and discourses which had been recorded in them; or if he is obliged to notice them for the purposes of connection, &c., it is done in the most cursory manner. His conduct in this case is a sure proof, that he had not only seen, but approved the foregoing Gospels as faithful and true histories, and that he partly composed his own as supplemental to them all. In it we find more of doctrine, and less of historical detail, than in any of the other Gospels, as it was his design to refute some heresies which had arisen in the Christian church.

John's gospel contains many assurances, that Jesus is not only a prophet and messenger of God, but also that he is the Messiah, the Son of God; and it asserts his pre-existence and Deity in the clearest and most distinct terms. His narrative is characterized by singular perspicuity, and by the most unaffected simplicity and benevolence.

JOHN'S FIRST EPISTLE.—It is most probable that John, the beloved disciple of our Lord, wrote this Epistle in Judea, about the year A. D. 69. Its principal design was to preserve

Christians in the true faith of Christ, and to caution them from following, and giving ear to the erroneous opinions, which designing men were then trying to propagate in the church. It breathes throughout a spirit of love and gentleness, well worthy of that Apostle whose dying words were, "Love one another."

JOHN'S SECOND EPISTLE.—This Epistle was addressed to some lady of much eminence in the Christian Church, to warn her and all Christians against certain false teachers, who asserted that Christ was not a real man, but only in appearance, and that he did not suffer what he actually appeared to do. It was written A. D. 69.

JOHN'S THIRD EPISTLE.—John addressed this Epistle to an hospitable Christian, whose name was Caius, or Gaius, whom he commends for his good deeds. He also complains of Diotrophes who prated against the Apostles with malicious words, and expelled persons from the Church, according to his pleasure. This and the former Epistle are supposed to have been written from Ephesus.

JOIADA, Joy'-a-dah.—A Jewish high-priest; Neh. xii. 11.

JOLAKIM, Joy'-a-kim, establishing of the Lord.—The son of Jeshua; Neh. xii. 10.

JOLARIB, Joy'-a-rib.—One of the captives, the son of Zechariah; Ezra viii. 16; Neh. xi. 5.

JOIN, Ex. 1. 10; Ezra 9. 14.

Proc. 11. 21. hand j. hand, 10. 5.

Is. 5. 8. woe to them that j. house to house

Jer. 50. 5. let us j. ourselves to Lord in
Acts 5. 13. durat no man j. himself to them

9. 20. assayed to j. himself to disciples

Hos. 4. 17. Ephraim is j. to idols

Num. 25. 3. Israel j. himself to Baal-

Peor, *Ps.* 100. 23.

Ecd. 9. 4. j. to all living is hope

Zech. 2. 11. many nations shall be j. to the Lord

Matt. 19. 6. what God hath j. let not

1 *Cor.* 1. 10. be perfectly j. together in same mind

6. 17. he that is j. to the Lord is one

Eph. 5. 31. shall be j. to wife, 30.

Col. 2. 19. all body by j. and hands

Heb. 4. 12. dividing asunder of j. and marrow

Rom. 8. 17. j. heirs with Christ

JOKDEAM, Jok'-de-am.—A city; Josh. xv. 56.

JOKIM, Jo'-kim.—The son of Shelah; 1 Chron. iv. 22.

JOKNEAM, Jok'-ne-am.—A city; Josh. xii. 22.

JOKSHAN, Jok'-shan, *hard, scandalous*.—The second son of Abraham by Keturah; Gen. xxv. 2.

JOKTAN, Jok'-tan, *small, disgust*.—The eldest son of Eber, a descendant of Shem, and supposed to be the progenitor of many Arabian tribes; Gen. x. 25, 26.

JOKTHEEL, Jok'-the-el.—The name given by Amaziah to Selah, when he defeated the Edomites in the valley of Salt; 2 Kings xiv. 7. —Also a city in the tribe of Judah; Josh. xv. 38.

JONA, or **JONAS**; Jo'-nah, Jo'-nas, *a dove, he that oppresses*.—The name of Peter's father; Matt. xvi. 17.

JONADAB, Jon'-a-dab, *earnest, liberal*.—The son of Shimeah, a relative of David; 2 Sam. xiii. 3.

JONAH, Jo'-nah, *a dove, he that oppresses*.—The son of Amatai, and the fifth of the minor prophets. He was a Galilean, and a native of Gath-hepher; 2 Kings xiv. 23. His prophecy is the oldest in the sacred book, B. C. 823. His impartiality in recording his own sins is worthy of notice, for this conduct is peculiar to the sacred writers.

From his history the Greeks seem to have derived the story of Hercules, having lived three days without injury in the belly of a dog, sent against him by Neptune. The fable of Arion and the Dolphin has probably the same origin.

JONAH being in the belly of a *whale*, (Jonah i. 17; Matt. xii. 40,) is said to be impossible, as the throat of a whale is capable of admitting only a man's arm, and these fish are never found in the Mediterranean sea.—The original word for *whale* signifies any large fish. Bochart thinks that the shark is here intended. That fish, without any miracle, can easily swallow a man without the least hurt. Men have been found entire in their

stomachs. Of course it was a miracle for God to preserve Jonah alive so long in the belly of the fish. Mr. Charles Taylor supposes it to have been a *floating preserver*, by which Jonah was saved from drowning. *Dag* primarily means a *fish*, and also a *fish-boat*, and figuratively, a *preserver*, so that the passage may be rendered, "The Lord prepared a large *Dag* [preserver] to receive Jonah, and Jonah was in the inner part [the belly or hold] of this *DAGAH*, three days and nights, and then was cast up on the shore." This allusion is adverted to by Christ, (Matt. xii. 40,) "As Jonah was in [te kolia tou ketou] the hollow cavity of the *ketos* three days and nights, so shall the Son of Man be in the heart of the earth." Great ships were called *ketos*.

Some have considered the Book of Jonah a myth, and some an allegory. The design of most of these explanations is to get rid of the miracle; and rather than acknowledge it, some suppose that Jonah was taken up by a ship with a figure-head of a fish: others that he was shipwrecked, and took refuge in a stranded whale: others, that the fish's mouth was large enough to accommodate Jonah betwixt the cheek and the teeth. Thus we see that the sceptical mind labours to get rid of the miracle! But does it not require a stronger faith to receive any of the foolish hypotheses before stated? The preservation of Jonah was a miracle. Admit this, and the difficulty vanishes. The design of Jehovah in this miraculous interference would have a beneficial influence on the prophet and on the inhabitants of Nineveh. There is no evidence to prove that the Book of Jonah is an allegory. Christ alludes to it as a literal occurrence; Matt. xii. 40. See also Matt. xvi. 4; Luke xi. 32.

JONAN, Jo'-nan, *a dove*.—The son of Eliakim; Luke iii. 30.

JONAS.—"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of

the earth," Matt. xii. 40. The parts only of the first and last days were reckoned. The Greeks commonly speak of three days ago when they mean that a day only intervened.

The same quantity of time, *three days and three nights*, which in reality was only one whole day, a part of two others, and two whole nights, is called three days and three nights in Esther iv. 16:—"Go, neither eat nor drink, *three days, night or day*, and so I will go in unto the king." And in chapter v. 1, it follows "*On the third day*, Esther stood in the inner court of the king's house."

JONATHAN, Jon'-a-than, *given of God*.—The son of Gershom, and grandson of Moses, a Levite in the house of Micah, at Laish; Judges xviii. 30.—Also the son of Saul, and the sincere and steady friend of David, and one of the most lovely characters delineated in the Scriptures; 1 Chron. xi. 34; 1 Chron. xx. 7; Ezra x. 15; Neh. xii. 11; Jer. xxxvii. 15. The love of David and Jonathan is beautifully narrated in holy Scripture. How kindly and tenderly did he act towards David in exile, and when his life was sought by Saul, his father; 1 Sam. xviii. 1-4; xix. 2. There was a covenant of perpetual friendship between them. Some years after, Jonathan was slain with his father at Gilboah. David tenderly bewailed his death, and showed the most affectionate kindness to Mephibosheth his son; 1 Sam. xix. and xx.; 2 Sam. i. and ix. In Jonathan were discovered—intrepidity in danger, and friendship endearing and steadfast, and fidelity to every vow. Unlike his father, his excellence shines untarnished to the last; nor is there a single trait in his character to mingle shame with our sorrow.

JOPPA, Jop'-pah, *beauty, comeliness*.—A sea-port town in Palestine, formerly the only port to Jerusalem. It was probably built by Japhet, and was first called in *Hebrew* Japho, and in *Greek* Joppa. The modern name is Jaffa. It is inhabited by about 3,000 Turks, Arabs, and a few others. In

the days of Solomon, it was a noted sea-port, where the wood brought from Lebanon was unloaded; 2 Chr. xi. 11. It was probably so in the days of Jeroboam the Second, when Jonah sailed from it to Tarshish.

Joppa, or Jaffa, is situated on a sandy promontory jutting out from the Eastern coast of the Mediterranean, about thirty-five miles from Jerusalem.

Of Jaffa, a recent traveller says, "There is more orientalism, more glow than at Jerusalem. The banana and the palm wave among the orange groves. As we crossed the beautiful plain, sprightly larks were sweetly carolling overhead. People were carrying the harvest home upon their camels. The camels had bells, very musical in the distance. What abundance of corn! Huge extensive plains—one field of corn as far as the eye can reach. In one place there must have been the population of several villages at work together, and many visitors, some of them white-sheeted women, seated and looking on. Large herds of cattle were coming into the stubble, after the cutting was done; and a lively scene it was,—camels, cows, asses, dogs, children, reapers, gleaners, and visitors, and an uncouth-looking horseman, ragged, sunburnt, armed with a long spear. This was the tax-gatherer, one of the irregular horse soldiers of the Sultan, ready to claim his share as soon as it should be threshed. There was tobacco-picking in some parts. Then we approached the fruit gardens of Jaffa. Water machines busy, and refreshing to behold; little earthen jars tied on a wooden wheel, bringing up the water. Oh the wonders of watered sand! In the trenches we saw it to be pure unmitigated sand, in which grow forests of oranges, figs, pomegranates, almonds, lemons, and numerous young palms coming up, and vines creeping wild over hedges of prickly pear, or up large trees, then hanging down again."

Jaffa has little of modern improvements, although it is the sea-gate to

Jerusalem. It is without docks, or quays, and is unlighted; it has no shops, markets, or streets. From Jaffa Jonah sailed to Tarshish, instead of going to Nineveh. Here Peter restored Dorcas to life, and received the messages of Cornelius, when he lodged with one Simon, a tanner, on the roof of whose house he had the vision, which so enlarged his heart that he could afterwards find room, and even love in it for the poor despised Gentiles.

Jaffa has been the scene of much slaughter and murder by the Saracens, Crusaders, Turks, and French. Pompey, Alexander, Saladin, Napoleon—terrible names! all visited this city. In 1799, Napoleon I. besieged Jaffa; the garrison offered to surrender on condition that they should be spared. Eugene and Croisier, two of Napoleon's staff officers, agreed to the terms. They did so, and the 4000 soldiers were led to the head quarters of the French army. Napoleon sternly ordered them to sit down, and to have their hands tied behind their backs. A council of war was held, and though they had been promised life, yet the tyrant Napoleon, cruel and monstrous, signed the death-warrant of the whole 4000. Bound and helpless, they were led to the sea-shore, and formed into squares for execution. They sent a messenger to remind Napoleon of the terms of surrender; but the hero who had just visited the hospital, and ordered the poisoning of 400 sick persons, could now order 4000 to be murdered. For five hours French soldiers fired volley after volley into the dense mass, till all were dead!

JORAH, Jo'-rah, *east*.—One of the captives, Ezra ii. 13.

JORAI, Jo'-ra-i.—A descendant of Gad, 1 Chron. v. 13.

JORAM, Jo'-ram, *to cast, elevated*.

—The son of Toi, king of Hamath, in Syria; 2 Sam. viii. 10.—The son and successor of Ahab, king of Israel; 2 Kings viii. 16. Though he renounced the worship of Baal, he was a wicked king; 2 Kings iii. '3. After the Lord had miraculously terrified the Syrians, and made them run out of the Hebrew kingdom, Joram, it seems, took Ramoth-gilead out of their hands, at least he laid siege

to it; but being wounded, he went home to Jezreel, to be healed of his wounds: nor was he long there, when Jehu came and murdered him, and cast his dead body into the field or vineyard of Naboth the Jezreelite, whose murder God had threatened to avenge on the family of Ahab; and which Jehu destroyed at the same time he killed Joram his master, i. e. A. M. 3120; 2 Kings iii. v., vi., &c.; 2 Chron. xxii.

JORAM.—"In the fifth year of Joram," 2 Kings viii. 16. This verse ought to be read thus:—"In the fifth year of Joram, son of Ahab, king of Israel (*omitting*, and of Jehoshaphat king of Judah), reigned Jehoram son of Jehoshaphat king of Judah." The three Hebrew words, *vayehoshaphat melech yehudah*, meaning, "*and of Jehoshaphat, king of Judah*," greatly disturb the chronology in this place. Jehoshaphat reigned *twenty-five years*, and Jehoram his son reigned *only eight*; 1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; xxxi. 5. So that he could not have reigned during his father's life without being king *twenty years and eight years*! These words are wanting in three of *Kenncott's* and *De Rossi's* MSS, in some of the *Septuagint*, *Peshito*, *Syriac*, the Arabic, in many copies of the *Vulgate*, &c., &c.

It is supposed that Jehoshaphat associated his son with him in the kingdom; and that the fifth year in this place only regards *Joram* king of Israel, and not *Jehoshaphat* king of Judah.

JORDAN, Jor'-dan, *the river of judgment, that rejects judgment*.—The chief river of Palestine, which has its head spring in mount Lebanon, 12 miles north of Cesarea Philippi. After running about 12 miles it receives the river Banias, which proceeds from the lake Phiala. About 15 miles further south, it forms the waters of Merom, or lake of Semechion, which is about 4 miles broad and nearly 5 long. After running about 23 miles further south, it forms the lake, or sea of Gennesareth, 13 miles long and

6 broad. Then it runs southward through a long valley, till it loses itself in the Dead Sea. Its whole course is about 160 miles. Volney and others say that it overflows its banks in March and April, in consequence of the melting of the snow of Lebanon and Hermon. Before it enters the Dead Sea, its ordinary breadth is about 35 yards. The ordinary depth is about twelve feet; but this was greatly increased at certain seasons. The current is very rapid. It has an outer bank, about a furlong distant from the other: such it seems was its width when swollen. The banks of a great part of it are covered with thickets, in which lions were wont to lodge. When driven thence, by the overflowing of the river, they wandered about, and were dangerous to such as dwelt near; Jer. xlix. 19. Almost all other streams in Palestine but this, become dry in the midst of summer. Its waters are remarked for being peculiarly sweet and wholesome. There were fordable places during the dry season; Judges iii. 28; and several ferries; 2 Sam. xix. 18. The deep stream of the Jordan was divided under Joshua, and by Elijah and Elisha. In it John baptized multitudes, and also our Saviour; Josh. iii.; 2 Kings ii.; Matt. iii.; Mark i.

JORDAN.—"Beyond Jordan," means in the Pentateuch, the country west of that river; but when used by the residents of Canaan, it denotes the country lying east.

JORDAN.—"Region round about Jordan," &c., (Matt. iii. 5.) comprised the level country on each side of that river, from the lake of Gennesareth to the Dead Sea, including the plain of Jericho.

JORIM, Jo'-rim, he that exalts the Lord.—The son of Matthat; Luke iii. 29.

JORKOAM, Jor'-ko-am.—A descendant of Judah, 1 Chron. ii. 44.

JOSABAD, Jos'-a-bad.—A captive, 1 Chron. xii. 4.

JOSAPHAT, Jos'-a-fat.—Christ's ancestor, Matt. ii. 8.

JOSE, Jo'-se, raised.—The son of Eliezer, Luke iii. 29.

JOSEDECH, Jos'-e-dech.—A high-priest, Hag. i. 1.

JOSEPH, Jo'-sef, increase, addition.—The son of Jacob and Rachel, and brother to Benjamin; Gen. xxx. 22—24. He was born in Mesopotamia, A. M. 2259. See his history in the latter part of the book of Genesis, which is one of the most beautiful and attractive that ever was written. It is far better to read and study the Scripture history of Joseph than any treatise whatever on the patriarch.

JOSEPH.—"And he wept aloud," &c. Read Gen. xlv. 23. This is exactly the genius of the people of Asia. Their sentiments of joy or grief, are properly transports, which are ungovernable, excessive, and sometimes outrageous. When any one returns from a long journey, or dies, his family burst into cries so loud that they may be heard twenty doors off, and which are often renewed and continued many days, according to the vigour of the passions.—*Chardin.*

JOSEPH, the husband of Mary, and reputed father of Jesus, was the son of Jacob, and grandson of Matthan; Matt. i. 15, 16. He resided at Nazareth, where he followed the occupation of a carpenter; Matt. xiii. 55. He is said to have been "a just man," Matt. i. 19, or one who looked for the coming of the Messiah. By mutual consent Joseph and Mary resolved to live asunder for some time after their marriage, having imposed upon themselves the observation of a vow. But while they continued in this resolution, Joseph observed Mary, his espoused wife, to be in a state of pregnancy; and being ignorant of the cause, he conceived it to be his duty to put her away in a private manner. While revolving this project in his mind, however, an angel appeared to him by night, and made him acquainted with the mysterious conception of his virgin wife; at the same time exhorting him not to be afraid of taking her to him, since that which was conceived of her was of the Holy Spirit.

Joseph therefore took her to his own house, and kept her there as his wife. About six months after, he and his wife were registered at Bethlehem, where Christ was born, whom, to avoid Herod's cruelty, he carried to Egypt; and returning thence, settled at Nazareth, where he lived till his death, which is supposed to have happened before our Saviour's entering on his public ministry; Matt. i. 18—25; Luke i. 26—38, 56.

JOSEPH OF ARIMATHEA, a Jewish senator, and privately a disciple of Christ; Luke xiii. 51; John xix. 38. It may be easily supposed, that this person did not assent to the sentence pronounced on Jesus by the Sanhedrim, since, after our Saviour's death, he went boldly and begged the body of our Lord, and buried him in an honourable manner, in a new tomb which he had caused to be made for his own family; Matt. xxvii. 60.

JOESPH, called Barsabas. See *Barsabas*.

JOSES, Jo'-sees, raised, who pardons, Saviour.—The son of Mary Cleophas, brother to James the Less; Matt. xiii. 55; xxvii. 56; Mark xv. 40. He was the son of Mary, sister to the Virgin, and of Cleophas, Joseph's brother.

JOSHUA, Jo'-shah.—See 1 Chron. iv. 34.

JOSHAVIAH, Josh-a-vy'-ah.—One of David's worthies, 1 Chron. xi. 46.

JOSHBEKASHAH, Josh-bek'-a-shah.—A singer in the temple, 1 Chr. xiv. 4.

JOSHUA, Josh'-u-ah, the Lord, the Saviour.—The son of Nun, of the tribe of Ephraim, and born A. M. 2460. He devoted himself to the service of Moses, and in scripture is frequently called his servant; Exod. xxiv. 13. Seven years of his government he was engaged in the conquest of Canaan, and during the remainder he enjoyed it in peaceful possession. He was the writer of the first of the *historical books* of the Old Testament, as they are called, which include all the succeeding books as far as Esther.

Though the writings of Moses (called the *Pentateuch*, because in five books) are in a large degree historical, yet because they contain the law which God gave on Sinai, they are together called the *Law*; John i. 17. The Pagan fable of Phaeton driving the chariot of the sun for one day is thought to have been founded upon the standing still of that luminary at the word of Joshua. His expulsion of the Canaanites is abundantly corroborated by profane history. Among the many evidences from hence, we may mention the pillar which Procopius saw in the time of Justinian, near to where Tangier in Africa now stands, on which were inscriptions to this effect, — "WE ARE FUGITIVE FROM THE FACE OF JOSHUA, THE ROBBER, THE SON OF NUN."

When Joshua died, he assembled the heads of the tribes, and the leading men of the nation. He reminded them of the Divine goodness to the nation, and his miraculous interpositions on its behalf, from the time of Abraham; he reminded them of their national advantages and the excellence of God's service; and he called upon them to choose whom they would serve, saying, "As for me and my house we will serve the Lord." Never did Joshua appear to the eyes of the pious Israelites in a more venerable point of light than upon this occasion. His attitude, voice, countenance, and manner of address, we may be sure, all strongly marked his ardent zeal for the glory of God, and the tender feelings of his heart for their real good. Nor was the effect inconsiderable: the people answered and said, "God forbid that we should forsake the Lord, to serve other gods. We will serve the Lord, for he is our God;" Josh. xxiv. 15—18. Joshua succeeded Moses in the government of Israel about the year of the world 2553, and died at Timnath-serah in the one hundred and tenth year of his age, A. M. 2578.

JOSHUA, Book of.—The book of Joshua comprises the history of about 20 years, and forms a continuation and

completion of the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. The latter passages were written by *Phineas*, or by some subsequent prophet; Joshua xxiv. 29—33.

JOSHUA. *'Sun, stand thou still, &c., and thou moon, &c. Josh. x. 12, &c.* Critics remark, that the words rendered *sun* and *moon* are not those which generally denote those bodies, but rather the solar and lunar light; and the meaning seems to be, that the Lord miraculously preserved the reflected light of the sun and moon for the discomfiture of his enemies, that all might know that he was the Supreme God. That the day was really prolonged in this miraculous manner, is evident from the circumstances of the narrative. The army marched all night from Gilgal, came early in the morning to Gibeon, where Joshua put the enemy to flight, and pursued them from the ascent of Beth-horon to Azekah, where the storm of great hailstones fell; after this he commanded the sun and moon to stand still. If we remember that this miracle was the work of an Omnipotent Being, we have a cause sufficient for the event. "The prophet Habbakuk," says a late excellent writer, "according to his lofty manner, celebrates this event, and points out, in very poetical diction, the design of so surprising a miracle:—'The sun and moon stood still in their habitation: in thy light, (the long continued and miraculous light,) thy arrows, edged with destruction, walked on their awful errand; in the clear shining of the day, protracted for this very purpose, thy glittering spear, launched by the people, but guided by thy hand, sprung to its prey,'" Hab. iii. 11. Dr. Clarke, in an able critique, contends for the literal import of the original words, which he renders, "Sun! upon Gibeon be dumb, and thou moon on the valley of Ajalon." This language he deems strictly philosophical, implying that Joshua was inspired to pray that the influence of the sun,

which he assumes is the sole instrumental cause of the motion of the earth and the planetary system, might be restrained: the necessary consequence of which was, the continuance of the light or day.—"In the midst," or, in the division "of the heavens," means upon the horizon. The battle was apparently fought when the moon was about full, and appeared on the eastern horizon at the time that the sun was about setting in the west. In the place where Joshua stood, he had Gibeon on the west, and Ajalon on the east.—"About a whole day," rather when the day was complete.' The object of this miracle was of the most important nature. The sun and the moon, the two principal gods of the idolatrous heathen nations were commanded implicitly to obey Joshua the servant of the true God, and thereby to contribute to the more effectual conquest of their own worshippers. Let objectors know that the machine of the universe is in the hand of God; he can stop the motion of any part or of the whole, with less trouble than a man can stop a watch. It is absurd, then, to believe in the existence of the Almighty God, yet deny the possibility of the exertion of his power in other ways than those which are known to man's limited experience.

Bishop Colenso represents the thing as impossible, as it would "stop the earth's diurnal rotation on its axisso that every human being and animal would have been dashed to pieces in a moment, and a mighty deluge have overwhelmed the earth"—the thing, says he, is "improbable, incredible, and absurd." In answer to these childish objections, we ask, Cannot the Almighty safely and effectually govern his own works? Surely he is infinitely wiser than the conductor of a ship, or of a Railway train! They do not stop them suddenly, but gradually, and therefore safely. If a railway train, or suppose a Railway Engine alone, was proceeding at the rate of 100 miles an hour, would it be safe to stop it instantaneously? A prudent and cautious

Engineer knows how to act—he would by turning off the steam, and by the use of breaks, arrest its course gradually to insure safety. So the Almighty acted with infinite wisdom in working this miracle, and had respect to the welfare of his creatures by *gradual operation*, and not so by suddenly arresting the diurnal rotation of the earth.

When it is said the *sun and moon stood still*, it is the popular phrase, used by all astronomers to indicate that the earth was arrested on its axis, and in its orbit also; instead of revolving on its axis, it rested; instead of marching in its orbit, it became stationary.

JOSHUA. The name of the high-priest of the Jews after their return from Babylon; Zech. vi. 11. He co-operated with Zerubbabel in rebuilding the temple; Ezra v. 1, 2; Hag. i. 1; ii. 2-4. Zechariah saw him as standing before the Lord in filthy garments, and Satan at his right hand to accuse and resist him; an angel rebuked the devil, and arrayed Joshua in clean robes; Zech. iii. 1-4.

JOSIAH, Jo-sy'-ah, fire of the Lord.—The son of Amon, king of Judah; 2 Kings xxii. 1. He began to reign when eight years of age, A. M. 3363; 2 Chr. xxxiv. 1. When he was little more than a child, his heart was truly affected with Divine things. "While he was yet young, he began to seek after the God of David his father." At an early age, he called upon his people to unite with him in the true worship of God. In the twelfth year of his reign he began to rid the nation of idols and idolatrous worship. The altars, the images, the groves, and the vessels made use of in their Pagan rites, were utterly destroyed: the priests also, who had supported these corruptions, were put down with marks of infamy. It is obvious, that he had to conflict with very formidable difficulties: but the fervour of his zeal carried him through them all. He was not satisfied with issuing his orders, or sending his officers to effect this change; but he

went personally in procession through the kingdom, to see his commands executed. Whilst he burned the bones of the idolatrous priests upon Jeroboam's altar at Bethel, he fulfilled the divine prediction, in which he himself was described by name, and by which that particular office had been assigned him, three hundred and fifty years before; and it should seem, that he was ignorant of the prophecy, till he had literally accomplished it; 1 Kings xiii. 2; 2 Kings xxiii. 15-20.

During the repairs of the temple, Hilkiah the high-priest found a complete copy of the law of Moses. Josiah read it, and was filled with grief to find how they and their fathers had departed from the will of God. He humbled himself, and received assurances of the Divine favour.

No sooner did Josiah perceive the importance of the book of God, than he desired to acquaint his subjects with it. He summoned all the elders of the nation, and all the inhabitants of Jerusalem, and went with them to the temple: nor was he ashamed to appear as a preacher before them; 2 Kings xxiii. 1, 2, 3. He then read in their ears those awful denunciations of the divine law, which had made so strong an impression on his own heart. There also he bound himself by an express covenant to serve the Lord with a steadfast and unreserved obedience, and required the whole congregation to enter into the engagement. The prince and the people had bound themselves to God by the most express promises in the temple. But Josiah was desirous that their vows should be ratified in a still more solemn manner, by a public celebration of the passover; 2 Chron. xxxv. The piety and zeal of Josiah never appeared more eminent than on that occasion.

He was accessory to his own death by going to oppose Pharaoh-Necho, in his expedition against Carchemish, a city by the Euphrates. There might be political reasons, which would justify him as a statesman; but probably, he acted without due deliberation

and consulted not the Lord, or his propheta. However this might be, Josiah received a mortal wound in the engagement, and died as they conveyed him from Megiddo to Jerusalem. Doubtless, he was removed out of mercy to himself, that he might not behold the approaching desolation of his country; but in judgment to the people, who, notwithstanding the piety of their prince, were making ready for destruction. They acknowledged his worth, when he was taken away from them; and while they felt their loss, they mourned for him throughout all the nation, with expressions of deepest sorrow; 2 Chron. xxxv. 25.

JOT.—The smallest Hebrew letter, Jod, or yod; Matt. v. 18. Some suppose it refers to a point, or one of those little strokes in the tops of letters, which the Jews call crowns or spikes.

—The passage means that not the least precept or requirement can be dispensed with.

JOTBAH, Jot'-bah.—A city; 2 Kings xxi. 19.

JOTBATHAH, Jot'-ba-thah.—An encampment of the Hebrews in the wilderness; Num. xxxiii. 34.

JOTHAM, Jo'-tham, *perfection of the Lord.*—Gideon's youngest son, who escaped the massacre of his brethren; Judges ix. 5. Also,

The son and successor of Uzziah, who having been smitten with leprosy, the government was committed to Jotham. He governed some years before his father's death; and after it, he reigned sixteen years alone; 2 Kings xv. 32, 33. His reign was prosperous, and he ruled in the fear of the Lord; for "he did that which was right in the sight of the Lord," &c. He effected many public improvements, repaired the gate of the temple, and built and rebuilt various towns, castles, &c. He died greatly lamented, and was buried in the sepulchre of the kings; 2 Kings xv. 32–38; 2 Chr. xxvii. 1, &c. Isaiah lived during his reign; Isa. i. 1.

JOURNEY.—A passage from place to place; Gen. xix. 1; Exod. xiii. 20; Num. x. 29; Rom. i. 10.

JOURNEY.—A *Day's journey* is from sixteen to twenty miles. But according to Mr. Harmer, the eastern journeys are often performed in the night, on account of the great heat of the day. This is the time in which the caravans chiefly travel: the circumstance therefore of the arrival of a friend at midnight is very probable. See Luke xi. 5, 6.

JOURNEY.—A *Sabbath day's journey* was generally reckoned by the Jews to be two thousand cubits; which was the distance between the ark and the camp, when they marched; Josh. iii. 4. And probably the same proportion was observed when they rested. This is usually computed at about eight furlongs, or a mile; Acts i. 12.

JOY.—An agreeable emotion of the soul, arising from the hope or possession of some good; 1 Chron. xii. 40. Religious joy is the delight and satisfaction of the soul in its union with God in Christ, as the greatest and highest good. This joy is the fruit of the Spirit—because the Spirit produced conviction of sin, led to a knowledge of Christ—to repentance and faith—to pardon of all sin, freedom from condemnation by the law—holy fellowship with God and his people—security under the care of Almighty God—and to the hope of a glorious resurrection to eternal life; Gal. v. 22.

Joy refers also to the agreeable emotions of Christ in prospect of the termination of his sufferings—his exaltation to the right hand of God—his ultimate triumph over every foe; and the salvation and glory of his people through him and with him; Heb. xii. 2. It refers to the happiness of heaven; Matt. xxv. 21, 23; Luke xv. 7, 10.

JOY, 1 Chr. 12. 40; 2 Chr. 20. 37.

Neh. 8. 10. the J. of the Lord is your strength

Esth. 8. 16. the Jews had J. and gladness
Job 20. 5. J. of the hypocrite is but for a moment

Ps. 16. 11. In thy presence fullness of J.

30. 5. but J. cometh in morning

43. 4. I will go to God my exceeding J.

61. 8. make me hear J. and gladness

12. restore to me j. of thy salvation
 125. 5. who sow in tears reap in j.
 137. 6. prefer Jerusalem above chief j.
 Eccl. 9. 7. eat thy bread with j.
 Isa. 9. 3. increased j. according to j. in harvest

12. 3. with j. shall he draw water out
 35. 10. obtain j. and gladness, everlasting j. on, 56. 11.

61. 3. oil of j. for mourning
 7. everlasting j. shall be unto them
 66. 5. the Lord shall appear to your j.
 Zeph. 3. 17. the Lord will j. over thee
 Matt. 2. 10. rejoiced with exceeding great j.

13. 20. hear word and with j. receive
 25. 21. enter into the j. of thy Lord 23.
 Luke 1. 44. leaped in my womb for j.

15. 7. j. shall be in heaven over one sinner

24. 41. they believed not for j.
 John 15. 11. your j. might be, 16. 24.
 16. 20. your sorrow be turned into j.

22. your j. no man taketh
 17. 13. have my j. fulfilled in themselves

Acts 20. 24. finish course with j.
 Rom. 14. 17. righteousness, and peace, and j. in the Holy Ghost

15. 13. fill you with all j. and peace
 2 Cor. 1. 24. we are helpers of your j.
 2. 3. my j. is the j. of you all

Gal. 5. 22. fruit of the Spirit is love, j. peace
 Phil. 4. 1. my j. and crown so stand fast

1 Thess. 1. 6. receive word with j. of Holy Ghost

Heb. 12. 2. who for the j. set before him
 13. 17. give account with j. not with grief

Jam. 1. 2. count it all j. when ye fall
 1 Pet. 1. 8. rejoice with j. unspeakable
 4. 13. rejoice, begladdened with exceeding j.

1 John 1. 4. I write that your j. may be full

Col. 2. 5. j. and behold your order
 Heb. 12. 11. no affliction j. but grievous

Eccl. 6. 22. Lord hath made them j.
 Ps. 35. 9. my soul shall be j. in the L.

63. 5. I will praise thee with j. lips
 89. 15. blessed that know the j. sound

Eccl. 7. 14. in the day of prosperity be j.
 Isa. 56. 7. make them j. in house of prayer

61. 10. my soul shall be j. in my God
 2 Cor. 7. 4. exceeding j. in all our tributes

Deut. 23. 47. serve the Lord with j.
 Col. 1. 11. long-suffering with j.
 Eccl. 9. 9. live j. with wife of thy

Heb. 10. 34. took j. the spoiling of your goods

JOY 'upon their heads,' Isa. xxxv. 10. May refer to a custom of wearing a wreath, or chaplet of flowers in time of festivity, as is often done now, and as was commonly done among the ancients in triumphant processions; see also Isa. 61. 11.

JOYFUL SOUND, 'Blessed is the

people that know, &c.; Pa. lxxxix. 15. Alluding to the sound made over the sacrifices on the solemn feast-day. Pa. lxxxi. 3; or to the sound of the bells of the high-priest, when he went into the holy place, Ex. xxviii. 35; or more probably to the sound of the jubilee trumpet; Lev. xxv. 9.

JOZACHAR, Joz'-a-kar.—One who slew king Joash, 2 Kings xii. 21.

JOZADAK, Joz'-a-dak.—One of the captives; Ezra iii. 2.

JUBAL, Jew'-bal, *he produces*: trumpet.—Son of Lamech, inventor of musical instruments, such as the *kanor*, which we call the harp, and the *ugab*, which we render organ; the former word referring to *stringed*, and the latter to *wind* instruments.

JUBILEE, Jew'-be-lee, *sounding or flowing*.—The fiftieth year among the Jews, which immediately followed the seven weeks of years, or seven times seven years, mentioned Lev. xxv. 10. It began on the tenth day of the seventh month, on the day of solemn atonement; Lev. xxiii. 27, and was proclaimed through all the nation, by the sound of trumpets. This 'joyful sound,' cancelled all debts, hushed all litigations, released all prisoners, liberated all slaves, and recovered all estates that had been sold, and restored them to their owners, Lev. xxv. 8, &c. To this happy year the scriptures frequently allude; it represents the glory and peace of Messiah's kingdom. 'In that day, shall the great trumpet be blown, and they shall come who are ready to perish; Isa. xxvii. 13. 'The ransomed of the Lord shall return and come to Zion with songs,' &c.; Isa. xxxv. 10; li. 14. 'Blessed is the people that know the joyful sound,' &c.; Pa. lxxxix. 15.

JUCAL, Jew'-kal.—The son of Shelemiah; Jer. xxxviii. 1.

JUDAH, Jew'-dah, *he praises of the Lord*.—The son of Jacob and Leah, who was born in Mesopotamia, A. v. 2255; Gen. xxix. 35. He was chief of the most powerful and highly honoured tribes of Israel. Judah had a vigorous mind, ardent passions, and strong natural eloquence. He was greatly

attached to his father and his brethren; and to promote and secure their welfare, he was willing to submit to slavery, and even to death. The prophetic blessing of his father Jacob is very remarkable; Gen. xlix. 8—12. It describes the martial character of his tribe; and so the people proved themselves to be; Josh. xiv. 11; xv. 1; Judg. i. 1, 2; Ps. viii. 40.

In the different stages of its strength, this tribe is compared to a lion's whelp, to a full grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah; compare Num. ii. 3; Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17, was called Ariel, the lion of God; Isa. xxix. 1. And our Lord himself, his most illustrious descendant, the lion of the tribe of Judah; Rev. v. 5.

"The sceptre of dominion," as it is understood, Esth. viii. 4; Isa. xiv. 5, &c. or its civil government, was not to cease or depart from Judah, until the birth or coming of Shiloh, signifying the apostle, as Christ is styled; Heb. iii. 1, nor was the native law-giver, or expounder of the law, teacher or scribe, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of peoples, or religious followers, attached to him. And how accurately was this fulfilled in both these respects!

(1) Shortly before the birth of Christ, a decree was issued by Augustus Cæsar, that all the land of Judea and Galilee should be enrolled, or a registry of persons taken, in which Christ was included; Luke ii. 1—7, whence Julian the apostate unwittingly objected to his title of Christ or king, that "he was born a subject of Cæsar!" About eleven years after, Judea was made a Roman province, attached to Syria, on the deporal and banishment of Archelaus, the son of Herod the Great, for mal-administration, and an assessment of properties or taxing was carried into effect by Cyrenius, then governor of Syria, the same, who before, as the emperor's procurator, had

made the enrolment; Luke ii. 2; Acts v. 37, and thenceforth Judea was governed by a Roman deputy; and the judical power of life and death taken away from the Jews; John xviii. 31.

(2) Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70. At which time the gospel had been preached through the known world by the apostles, "his witnesses in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth;" Matt. xxiv. 14; Acts ii. 8; Rom. x. 18, and a vast congregation of Christians then formed, both among Jews and Gentiles. Our Lord's triumphant entry into Jerusalem, before his crucifixion, "riding on an ass;" which, by his direction, his disciples brought to him for this purpose; see Matt. xxi. 2—5, which compare with Zech. ix. 9. In ancient times, to ride upon white asses, or ass colts, was the privilege of persons of high rank; Judg. v. 10; x. 4; Num. xxii. 22. And as the children of Israel were symbolized by the vine, Ps. lxxx. 8; Hos. x. 1, and the men of Judah by a choice vine, Isa. v. 1—7, adopted by Jeremiah, ii. 21, and by our Lord, Matt. xxi. 31, who styled himself the true vine, John xv. 1, so the union of both these images signified our Lord's assumption, as the promised Shiloh, of the dignity of the king of the Jews; not in a temporal, but in a spiritual sense, as he declared to Pilate, John xviii. 36, as a prelude to his second coming in glory, "to restore again the kingdom to Israel, Matt. xviii 64; Acts i. 6.

The vengeance to be inflicted on all the enemies of his church, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of grapes;" see Isa. lxii. 11; lxiii. 1—6; Rev. xiv. 20, and xix. 11—15. The strength and wholesomeness of Shiloh's doctrine are next represented by having his eyes red with wine, and teeth white with milk. And thus the evangelical prophet, in similar strains, invites the world to embrace the gospel, Isa. lv. 1.

JUDAH. "Therefore she called

his name Judah; and left bearing;" Gen. xxix. 35. This verse appears to contradict ver. 17—21 of next ch. which states that Leah had several other children. The original is *taamed melleth, she stood still from bearing* (as in our margin), that is, for a certain period.

JUDAH, 'the land of Judah.' That district of Canaan belonging to the tribe of Judah, the capital of which was Jerusalem; Deut. xxxiv. 2; Ruth i. 7; 1 Sam. xxii. 5.

JUDAH; Gen. xli. 12. As to Judah's being "forty-two years old at the time of going into Egypt, we cannot find how Dr. Colenso gets his data. Joseph, when called before Pharaoh, was "thirty years old." The seven years of plenty, and two years of the famine, had passed away; Gen. xlv. 6, before Joseph discovered himself to his brethren; at that time he must therefore have been 39 years of age. In another year his father came down to Egypt; he then would be 40 years of age. And yet, as Dr. Colenso states, "Judah was forty-two," although there were born unto Jacob six sons and one daughter at different years, between Judah and Joseph; therefore Judah would have been at least 52 years of age on going into Egypt.

JUDAS, Jew-das, *the praise of the Lord*.—One of the twelve disciples chosen by Jesus to the apostolic office. As to the birth and education of Judas little can be traced out. He is called the Son of Simon, but whether Simon the leper, or Simon the Canaanite, or or some other person of that name, the learned have not been able to ascertain. Why he was called *Iscariot* is also uncertain: some refer this name to the office he sustained of pursuer in our Lord's family; others deriving it from the place of his birth, read Judas Ish-carioth, that is, Judas a man of Carioth, a small town beyond Jordan. The catalogue of the twelve apostles, given by three evangelists, concludes with the name of "Judas Iscariot, who also betrayed him;" Matt. x. 4; Mark iii. 19; Luke vi. 16.

Judas is mentioned as invested with

the same office and power as the other disciples; Luke ix. 1—6. —As the betrayer of Christ; John vi. 70, 71.—And particularly John xii. 4; Matt. x. 4 and Mark 14.

The character and conduct of Judas Iscariot furnish a strong argument for the truth of the gospel. How came it to pass that he first betrayed his Master, then was so stung with remorse as to put an end to his own life by hanging himself? How came he then to own himself guilty of the vilest sin, if he knew he had done an act of justice to the world, by freeing it from an impostor? For, if Jesus was not really what he professed to be, he deserved all and much more than Judas was the means of bringing upon him. Now, if there had been any base plot, any bad design, or any kind of imposture in the case, it must have been known to Judas, who had lived so long with Christ, and had even been entrusted with the bag, therefore not treated with any reserve, and who was acquainted with our Saviour's most private life; and if he had known any blemish in his character or conduct, he ought to have told it, and would have told it:—duty to God, to his own character, and to the world, obliged him to it; but his silence in this respect bears the most decisive testimony to Christ's innocence; therefore Judas's death and general conduct prove Christ's divine authority.

JUDAS, A Jew of Damascus, with whom Paul lodged; Acts ix. 11.—Judas, surnamed Barsabas, a Christian teacher who accompanied Paul and Barnabas to Antioch; Acts xv. 22, 27, 32. Probably he was one of the seventy.—Also Judas, surnamed the Galilean; Luke xiii. 2; Acts v. 37.

JUDE. One of the twelve apostles, and brother of James the Less. He is also called Judas; Matt. xiii. 55; John xiv. 22; Acts i. 13. Also Lebbeus and Thaddæus; Matt. x. 3; Mark iii. 18. Nothing certain is known of his apostolic labours, except the Epistle which we possess. Tradition says that he preached the gospel in Arabia, Syria, Mesopotamia, &c.

JUDE, Epistle of.—This Epistle was written about A. D. 65, or 68. In it he exhorts the Christian converts to be steadfast in the faith of the gospel, to avoid and oppose certain persons who had crept in the church unawares, turning the grace of God into lasciviousness, and denying the only Saviour, the Lord Jesus Christ. Some frivolous or unknown reasons prevented its early acceptance into the canon of Scripture; but it is found in all the ancient catalogues of the writings of the New Testament; and Macknight justly remarks, that the holy principles and practices which it teaches, are such as could proceed from no impostor.

JUDEA, Ju-de'-a, confessing, or raise,—A province of Asia, anciently called the land of Canaan, or Palestine, and afterwards the land of Promise, the land of Israel, and then Judea. The name became applied to all the southern part of the country; Samaria to the middle, and Galilee to the north; this distinction was common in the time of Christ. Medals of Judea are still extant, representing the daughter of Sion, as a woman sitting upon a heap of warlike weapons, under a palm tree, in a mournful attitude. In a similar posture the prophet had portrayed Judea, Isa. iii. 26. This posture symbolised the wretchedness of the Jews in captivity; compare Isa. xlvii. 1. See *Canaan*.

JUDGE. To hear and determine controversies; Ex. xviii. 13; 1 Cor. vi. 2.—Rightly to understand and discern; 1 Cor. ii. 15.—To censure; 1 Cor. v. 3.—To proceed against; Acts xxiv. 1.—To esteem or reckon; Acts xvi. 5.—To rule and govern; Ps. lxxvii. 4; Heb. x. 30.—To punish; Ezek. vii. 3, 4; Heb. xiii. 4.—It is applied to God; Gen. xviii. 25; Heb. xii. 23.—To Christ; Acts x. 42.

JUDGE, Deut. 37. 9, & 25. 2.

Gen. 18. 25. shall not the J. of earth do
Ex. 2. 14. who made thee a J. Acts 7. 27.
Judg. 11. 27. Lord the J. be J. this day,
Gen. 18. 5.
1 Sam. 2. 25. the J. shall J. him
Ps. 68. 5. Father of fatherless, J. of widows
75. 7. God is the J. he putteth, 50. 6.
Is. 33. 22. Lord is our J. Lord is our
Luke 12. 14. who made me a J.

Acts 10. 42. to be J. of the quick and the
2 Tim. 4. 8. Lord the righteous J. shall
give me

Heb. 12. 23. to God, the J. of all, and
Jam. 5. 9. J. stands before door
Gen. 16. 5. Lord J. between me and
thee, 1 Sam. 24. 12.
Deut. 32. 36. the Lord shall J. his people,
Ps. 135. 14; Heb. 10. 30.
Ps. 7. 8. Lord shall J. the people, j. me
9. 8. the Lord shall J. world in righte-
ousness, 96. 13, & 98. 9; Acts 17. 31.
Mic. 3. 11. heads thereof J. for reward
Matt. 7. 1. j. not that ye be not J.
John 5. 30. as I hear I J. my J.
12. 47. I came not to J. world
Acts 23. 8. sittest to J. me after the law
Rom. 2. 16. God shall J. the secrets of
3. 6. how then shall God J. the world
14. 10. why dost thou J. thy brother
1 Cor. 4. 3. I J. not my own self
5. j. nothing before the time until the
6. 3. know ye that ye shall J. angels
11. 31. if we would J. ourselves shall
14. 29. prophets speak and others J.
Col. 2. 16. no man J. you in meat
2 Tim. 4. 1. who shall J. the quick and
the dead, 1 Pet. 4. 5.
Jam. 4. 11. if ye J. law not doer, but j.

JUDGE. "Do ye not know that saints shall judge the world?" 1 Cor. vi. 2, 3. Generally this Scripture has been thought to imply that God's real people shall be, on the day of judgment, *assessors* with Christ in the judgment. This opinion is contrary to all Scripture. The *saints themselves* are to be judged by Christ; but the Scriptures never state that they shall *judge with him*. "Judging the world" is an act for which no fallible being can be competent. The act requires *omniscience* and *omnipresence* to comprehend and witness all that has been thought, said, and done by every creature; also *infinite justice* and entire *freedom from all partiality*, as well as an *inherent right* to fix the eternal destinies of undying souls. These attributes are possessed by God alone. They are his glory. "His glory will he not give to another." "For the Father judgeth no man; but hath committed all judgment unto the Son;" John v. 23.

From these premises we infer that 1 Cor. vi. 2. cannot refer to the final judgment. The words should be read in the present tense, and not in the future—thus:—"Do ye not know that the saints (now) judge the world, and if in you the world is judged, are ye

unworthy to judge the smallest matters?"

Chrysostom, and other ancient divines, adopt an interpretation of the passage which harmonizes with the principles of sound criticism, and with the leading truths of the gospel. They understand the use of the verb *crino*, "to judge," means here, as in other places of the New Testament, "to condemn." See Luke xix. 22, and so in John xvi. 11. And this latter passage applying, as it does, to the dispensation of the Spirit, which was just about to commence, leads to the correct meaning of 1 Cor. vi. 2, namely, "the saints, by the moral influence of their faith and holy life, 'judge,' that is, *condemn* the world. Christians now, by their testimony to the efficacy of the atonement, and to the transforming power of the Holy Spirit, *condemn* the world for its unbelief. Thus our Lord speaks of "the men of Nineveh," and the queen of the south rising in judgment and condemning that generation; Matt. xii. 41, 42. Not that these persons would take part in the final judgment, but that the repentance and faith displayed by them, under comparatively disadvantageous circumstances, condemned those who maintained obduracy and unbelief amidst the warnings and instructions of Him who was the Fountain of all mercy and wisdom.

The moral influence of christianity in apostolic times presented the accomplishment of our Lord's prediction, "Verily, I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" Matt. xix. 28. The church is his throne. He rules in the hearts of his people. His regenerated disciples, by their faith, *condemn* the tribes of Israel for their rejection of the Messiah, for whom types, ceremonies, and prophecies encouraged them to look.

It is evident that 1 Cor. vi. 2, refers to the *present moral influence* which the spiritually and consistent deport-

ment of Christians exert on the minds of unbelieving men. Let Christians be careful to exhibit the influence of the gospel in their lives and conversation, that the ungodly "may see their good works, and glorify their Father who is in heaven."

"Judge angels;" 1 Cor. vi. 3. The apostle does not say here, as he said before, the *saints* shall judge the angels, but *we* shall judge them. By *angels* all confess that *demons* are intended; but certainly all saints, that is, all who profess Christianity, shall not judge angels. Nor is the judging of angels to be understood of the *last day*; but the apostle speaks of the ministers of the gospel, himself and others, who, by the preaching of the gospel, through the power of Christ, should despoil the devils of their oracles, and their idols, deprive them of their worship, and expel them from their seats, and strip them of their dominion. Thus would God subvert the whole world under the Christian power, so that Christian *magistrates* should judge *men*, and gospel ministers judge devils.

JUDGES. 1. Officers of law and justice. The Jews had three courts: (1.) a court of three or seven petty judges, who decided small cases; (2.) a court of 23, whose power in some cases extended to life and death; (3.) the great *Sanhedrim*, which determined all the highest cases and was the last appeal. It consisted of 70 judges, of which the high priest was president. Each court had cognizance of both civil and ecclesiastical cases.

2. Extraordinary men, raised up by Jehovah, to deliver Israel from oppression, before they had a king. When the nation sinned it was punished by anarchy, invasion, or conquest; but when it had been duly humbled, a deliverer was found.

The Apostle Paul says, that the period during which Israel was governed by judges was 'about 450 years;' Acts xiii. 20.

JUDGES, *Book of*.—The Book of Judges was probably written by Samuel, and it forms an important part

in the history of Israel; and independent of the ample proof of its authenticity found in its style, and its being quoted by both Old and New Testament writers, the transactions it records are confirmed by traditions current among the heathen. Thus we find the memorial of Gideon's transactions preserved by *Sanchoniatho*. The *Vulpinaria*, or feast of the foxes, celebrated by the Romans in the month of April (the time of the Jewish harvest), in which they let loose foxes, to whose tails were fastened burning torches, was derived from the story of Samson, which was conveyed to Italy by the Phenicians. In the history of Samson and Delilah, we find the original of Nisus and his daughters, who cut off those fatal hairs upon which victory depended. Dr. A. Clarke has fully shown that Samson is the original and essential Hercules of Pagan mythology.

JUDGE, Ps. 51. 4; Rom. 14. 4; Jam. 4. 12.

JUDGETH, Ps. 7. 11. God j. the righteous
58. 11. he is a God that j. in the earth
John 5. 22. the Father j. no man, but
hath committed
1 Cor. 2. 15. spiritual man j. all things
4. 4. he that j. me in the Lord
Matt. 19. 28. j. tribes, Luke 22. 80.

JUDGMENT. 1. That faculty of the soul by which it perceives the relation between two or more ideas, and discerns right from wrong; 2. The solemn action and trial at the great and last day, Eccl. xii. 14; Jude 6; 3. The sentence or decision of a judge; 1 Kings iii. 28; 4. The remarkable punishments of God; Prov. xix. 29; 5. Afflictions and chastisements for trial and profitable instructions; 1 Pet. iv. 17; 6. Sentiment or opinion; 1 Cor. i. 10; 7. Advice; 1 Cor. vii. 25; 8. The gospel or kingdom of grace; Matt. xii. 20; 9. The skill, knowledge or understanding, which a person has attained in any art, science, or business.

JUDGMENT, Deut. 1. 17. the j. is God's
Deut. 32. 4. all his ways are j. a God of
truth

Ps. 1. 5. wicked shall not stand in the j.
9. 16. Lord is known by the j. which
101. 1. I will sing of mercy and j.

119. 68. teach me good j. for I
143. 2. enter not into j. with thy servant

149. 9. execute upon them j.

Prov. 21. 15. it is joy to j. to do j.

30. 26. every man's j. comes of the L.

Eccl. 11. 9. God will bring into j. 12. 14.

Is. 1. 27. Zion shall be redeemed with j.

38. 17. j. also will I lay to line

30. 18. Lord is a God of j. Job 35. 14.

42. 1. bring forth j. to Gentiles

3. bring j. unto truth

63. 8. taken from prison and from j.

61. 8. I the Lord love j. hate robbery

Jer. 5. 1. if there be any thing execut-

eth j.

8. 7. they know the j. of the Lord

10. 24. correct with j. not with anger

Dan. 4. 37. all whose ways are j.

7. 22. j. was given to saints

Hos. 12. 6. keep mercy and j.

Amos 5. 7. ye who turn j. to wormwood

24. let j. run down as water and j.

Matt. 5. 21. be in danger of j. 22.

12. 20. till he send forth j. unto victory

John 5. 22. Father committed all j. to

Son

37. given him authority to execute j.

9. 39. for j. I am come into the world

16. 8. will reprove world of j.

Acts 24. 25. reasoned of j. to come

Rom. 5. 18. j. came on all men to con-

demnation

14. 10. must all stand before the j.

seat of Christ

Heb. 9. 27. men die, and after j.

1 Pet. 4. 17. j. must begin at the house

of God

Jude 15. to execute j. upon all ungodly

Rev. 17. 1. show thee j. of great whore

JUDGMENT, LAST, the sentence that will be passed on our actions at the last day.

1. The proofs of a general judgment are these: (1) The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state, 2 Thess. i. 6, 7; Luke xiv. 26. (2) The accusations of natural conscience are testimonies in favour of this belief; Rom. ii. 15; Dan. v. 5, 6; Acts xxiv. 25. (3) It may be concluded from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it; Rom. xiv. 12. (4) The resurrection of Christ is a certain proof of it. See Acts xvii. 31; Rom. xiv. 9. (5) The scriptures, in many places prove it beyond all doubt; Jude 14, 15; 2 Cor. v. 10; Matt. xxv;

HH

Rom. xiv. 10, 11; 2 Thess. i. 7, 10; 1 Thess. iv. 16, 17.

II. As to the Judge: the Bible declares that God will judge the world by Jesus Christ; Acts xvii. 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but according to the economy settled between the three divine persons, the work is assigned to the Son; Rom. xiv. 9, 10, who will appear in his human nature; John v. 27; Acts xvii. 31, with great power and glory; 1 Thess. iv. 16, 17; visible to every eye; Rev. i. 7; penetrating every heart; 1 Cor. iv. 5; Rom. ii. 16; with full authority over all; Matt. xxviii. 18; and acting with strict justice; 2 Tim. iv. 8. As for the concern of others in the judgment; angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c., but not as advising or judging. Saints are said to judge the world; not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. As to the persons that will be judged: these will be men and devils. The righteous probably will be tried first, as represented in Matt. xxv. They will be raised first, though perhaps not a thousand years before the rest, as some suppose; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven; 1 Cor. xv. 52; 1 Thess. iv. 16, 17.

As to the wicked, they shall be judged, and all their thoughts, words, and deeds, be brought into judgment; Eccl. xii. 14. The fallen angels, also, are said to be reserved unto the judgment of the great day; Jude 6. They shall receive their final sentence, and be shut up in the prison of hell; Rev. xx. 10; Matt. viii. 29.

IV. As to the rule of judgment: we are informed the books will be opened; Rev. xx. 12. (1) The book of

divine omniscience; Mal. iii. 5; or remembrance; Mal. iii. 16. (2) The book of conscience; Rom. i. 15. (3) The book of Providence; Rom. ii. 4. 5. (4) The book of the scriptures, law, and gospel; John xii. 48; Rom. ii. 12, 16. (5) The book of life; Luke x. 20; Rev. iii. 5; xx. 12, 15.

V. As to the Time of judgment: the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection; Heb. ix. 27. There is a day appointed; Acts xvii. 31; but it is unknown to men.

JUDGMENT, 'taken away my judgment;' Job xxxiv. 5. 'Neglected my right.'

JUDGMENT, 'the judgment;' Matt. v. 21, 22. The name of an inferior Jewish court, which was established in every city, and consisted of 23 members, who punished criminals by strangling or beheading.

JUDGMENT HALL.—The place of the administration of justice at Jerusalem, under the Roman governor; John xviii. 28; xix. 9.

JUDGMENT SEAT.—The tribunal, or place of pronouncing sentence; Matt. xxvii. 19; John xix. 13; Acts xviii. 12, 16, 17; xxv. 10, 17; Rom. xiv. 10; 2 Cor. v. 10; Jam. ii. 6.

JUDGMENTS.—Judicial laws, Ex. xxi. 1.

JUDGMENTS, Ps. 10. 9. j. of Lord are true and

36. 6. thy j. are a great deep, O Lord

119. 75. I know thy j. are right

108. O Lord teach me thy j.

120. I am afraid of thy j.

Isa. 26. 8. in way of j. we waited

9, when thy j. are in the earth, the inhabitants

Jer. 12. 1. let me talk with thee of j.

Rom. 11. 33. unsearchable his j.

JUDITH, Ju'-dith, *praising*.—The wife of Esau; Gen. xxvi. 34.

JULIA, Jew'-le-a, *downy*.—A Christian female at Rome, to whom the Apostle Paul sent his salutations; Rom. xvi. 15.

JULIUS, Jew'-le-us, *downy*.—The centurion to whom Paul was committed, to be conveyed to Rome; Acts xxvii. 1, &c. He was deeply impressed with Paul's character, and suffered

him to land at Sidon, to visit his friends. See Acts 28.

JUNIA, Jew-ne-a, from *Juno* or *Juventus*, youth.—A Christian female, mentioned with Andronicus; Rom. xvi. 7. They were Paul's relations, and of much note among the Apostles.

JUNIPER TREE. Mention is made of the juniper tree in three places in the English version of the Bible; viz. 1 Kings xix. 4, 5; Job xxx. 4. But it is apprehended the translation is not proper; the word in the original being *Relhem*, which in the Syriac version is rendered turpentine tree; and the Chaldaic paraphrase and Schultens render it broom. Calmet thinks it signifies any wild shrub. David observes, Ps. cxx. 4, of the calumniating cruelty of his enemies, that it was like "arrows of the mighty with coals of juniper," as our translation renders it. Juniper abounds with a piercing oil, and makes a smart fire; and Pliny and others affirm that its coals raked up, will keep glowing a long time.

JUPITER, Ju'-pe-ter, the father that helpeth.—The principal deity of the ancient heathens. Perhaps the name is derived from *Ja*, or *Jehovah*, and *pater*, father. There were many Jupiters. Three were principally famous,—the son of Æther, the son of Coelus, but chiefly the son of Saturn. Historians discover that he was son to a king of Crete, who lived about the time of Moses, and was one of the most wicked wretches that ever breathed. The heathens, however, whose theology was derived from the fictions of their poets, believed that he had the government of heaven and earth; and that under him Neptune ruled the sea, and Pluto was king of hell. The noble demeanour of Barnabas, and his miracles, made the citizens of Lystra imagine that Jupiter had visited them; Acts xiv. 11.

JUPITER, 'the priest of Jupiter which was before their city;' *Dr. Boothroyd* reads, 'priest of Jupiter, whose temple was before their city.'

JUSHAB-HESED, Jew-shab'-hesed.—A descendant of David, 1 Chr. iii. 20.

JUST signifies one who is upright and sincere in his actions and dealings with others; Luke xxiii. 50. The great Creator, who is essentially just and righteous, and the fountain of justice in all his creatures; Deut. xxxii. 4. One who is faithful, keeping his word and promise; 1 John i. 9. One who in his life and death answered the perfect justice of the law of God; 1 Pet. iii. 18. One who is righteous; Rom. i. 17. One who thinks himself righteous, and is not; Luke xviii. 9. One that is good-natured, mild, and indulgent; Matt. i. 19. One of a charitable, liberal disposition; Prov. xxi. 26.

JUST 'shall live by faith,' Heb. x. 38. "The righteous by faith shall live."—*Boothroyd*.

JUST man was Noah, Gen. 6. 9.

Lev. 19. 36. j. balance, j. weights, and a

j. ephah, Deut. 25. 15; Ezek. 45. 10.

Deut. 18. 20. altogether j. shalt thou fall

32. 4. a God of truth j. and righteous

2 Sam. 23. 3. ruleth over men must

be j.

Neh. 8. 33. j. in all brought on us

Job 4. 17. can man be more j. than God

9. 2. how should man be j. with God

Prov. 4. 18. path of j. as shining light

that shineth

10. 6. blessings on head of j.

11. 1. j. weight is his delight

12. 21. no evil shall happen to j

17. 23. to punish j. is not good

18. 17. first in his own cause seems j.

20. 7. a j. man walketh in his integrity

21. 15. it is joy to the j. to do judg-

ment

24. 16. j. man falls seven times and

rises

Ecc. 7. 15. j. man that perisheth in his

righteousness

20. there is not a j. man upon earth

8. 14. be j. men to whom it happens

Isa. 26. 7. way of the j. is uprightness,

most upright dost weigh path of j.

45. 21. beside me a j. God and a Sa-

viour

Ezek. 18. 9. he is j. he shall live

Hab. 2. 4. j. shall live by his faith, Rom.

1. 17; Gal. 3. 11; Heb. 10. 38.

Zeph. 3. 6. j. Lord in the midst thereof

Zech. 9. 9. King j. and having salvation

Matt. 1. 19. Joseph being a j. man

5. 45. sendeth rain on j. and unjust

Luke 16. 7. more than over ninety-nine

j. persons

20. 20. who should feign themselves

j. men

John 5. 30. my judgment is j. because

Acts 7. 52. coming of the j. One, 22. 14.

24. 15. resurrection both of j. and

unjust

Rom. 2. 13. not hearers of law j.
 3. 26. that he might be j. and justifier
 7. 12. commandments holy j. and good
 Phil. 4. 8. whatsoever things are j.
 Col. 4. 1. give that which is j. and equal
 Heb. 2. 2. received a j. recompense of reward
 12. 23. spirits of j. men made perfect
 1 Pet. 3. 18. suffered once j. for unjust
 1 John 1. 9. j. to forgive us our sins and
 Rev. 15. 8. j. and true are thy ways
 Mic. 6. 8. to do j. and love mercy
 Luke 23. 41. we indeed j. for we
 1 Thes. 2. 10. how j. we behaved ourselves

JUSTICE of GOD is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures; Rev. xvi. 5; Ps. cxlv. 7; xcvi. 1, 2. That God will not let sin go unpunished is evident, (1) From his word; Exod. xxxiv. 6, 7; Num. xiv. 18. (2) From the nature of God; Isa. i. 13, 14; Ps. v. 5, 6; Heb. xii. 29. (3) From sin being punished in Christ, who died the just for the unjust, 1 Pet. iii. 18. (4) From the various natural evils which men bear in the present state.

JUSTICE, Gen. 18. 19. to do j. and judgment
 Deut. 33. 21. executed j. of the Lord
 Job 37. 23. excellent in plenty of j.
 Ps. 82. 3. do j. to the afflicted and needy
 89. 14. j. and judgment are habitation of throne
 Prov. 8. 15. by me princes decree j.
 Is. 9. 7. establish his throne with j.
 Jer. 31. 23. O habitation of j. and mountain, 50. 7.
 Ezek. 45. 9. execute judgment and j.
 Jer. 23. 6.

JUSTIFICATION, JUSTIFY.—The terms are forensic, pronouncing the party acquitted from all judicial charges. Hence justification is a gracious act of God whereby he accepts, and deals with those who believe in Christ as if they were just and righteous;—they are pardoned and accepted, Job xiii. 18; Isa. xlv. 25; Acts xiii. 39; Rom. iii. 24.

The way in which penitent sinners receive justifying grace is said expressly to be "through faith in the blood of Christ," Rom. iii. 25. God is "the justifier of him that believeth in Jesus," verse 26. It is also said that faith or believing is counted unto them for

righteousness, Rom. iv. 4, 3, 5, 9, that "with the heart man believeth unto righteousness," chap. x. 10, that we are "justified by faith," chap. v. 1, and that "by him all that believe are justified," Acts xiii. 39. All these varied expressions are of the same import, and clearly show that sinners actually receive and enjoy the blessings of justification, by faith, or in believing the testimony that God has given of his Son; 1 John v. 9, 11. Thus a man is justified by faith, without the deeds of the law; Gal. ii. 16.

JUSTIFY not wicked, Ec. 23. 7.
 Deut. 25. 1. they shall j. righteous
 Job 9. 20. if I j. myself my own mouth shall condemn
 27. 5. that I should j. you till
 33. 32. speak, I desire to j. thee
 Is. 5. 23. which j. the wicked for reward
 53. 11. my righteous servant shall j. many
 Luke 10. 29. he. willing to j. himself
 16. 16. ye are they which j. yourselves
 Rom. 3. 30. God shall j. circumcision
 Gal. 3. 8. God would j. heathen through faith
 Job 13. 18. I know I shall be j.
 11. 2. should a man full of talk be j.
 25. 4. how can man be j. with God
 32. 2. because he j. himself rather than God
 Ps. 51. 4. mightest be j. when thou speakest
 143. 2. in sight no man living can be j.
 Is. 43. 9. that they may be j. 24.
 45. 25. in the Lord shall seed of Israel be j.
 Jer. 3. 11. j. herself more than Judah
 Ezek. 16. 51. j. thy sisters in all
 Matt. 11. 19. wisdom is j. of her children,
 Luke 7. 35.
 12. 37. by thy words thou shalt be j.
 Luke 7. 29. j. Christ being baptized of John
 18. 14. went j. rather than the other
 Acts 13. 39. are j. from all things, from which could not be j. by law of Moses
 Rom. 2. 13. the doers of the law shall be j.
 2. 4. might be j. in thy sayings
 20. shall no flesh be j. in his sight
 24. being j. freely by his grace
 28. man is j. by faith without deeds
 4. 2. if Abraham were j. by works he
 5. 1. being j. by faith we have peace
 9. being now j. by his blood
 8. 30. whom he j. he glorified
 1 Cor. 4. 4. yet am I not hereby j.
 6. 11. j. name of Lord Jesus, and by Spirit of God
 Gal. 2. 16. not j. by works of the law might be j. by faith of Christ, 17.

8. 11. that no man is j. by law is evident
 24. that we might be j. by faith
 6. 4. j. by the law are fallen from grace
 1 Tim. 3. 16. God manifest in flesh j. in Spirit
 Tit. 3. 7. that being j. by his grace we should
 Jam. 2. 21. was not Abraham j. by works
 24. by works a man is j. and not by faith only
 25. was not Rahab j. by works
 Prov. 17. 15. that j. wicked
 Is. 50. 8. he is near that j. me
 Rom. 4. 5. God that j. ungodly
 8. 33. it is God that j. who is he that
 3. 20. j. of him that believeth
 1 Kings 1. 32. condemning the wicked and j. the righteous, 2 Chr. 6. 23.
 Rom. 4. 25. raised for our j.
 5. 16. gift many offences to j.
 18. gift came on all men to j. of life

JUSTUS, Jus'-tus, *just, upright*.—A Jew called Jesus, Col. iv. 11.—One chosen instead of Judas, Acts i. 23.

JUTTAH, Jut'-tah.—A city of Palestine, Josh. xv. 55.

K.

KABZEEL, Kab'-ze-el, *the congregation of God*.—A city of Judah, near the west shore of the Dead Sea; Josh. xv. 21.

KADESH, Kay'-desh, *holiness*.—A town in Judea. Same as EN-MISHPAT, Gen. xiv. 7.

KADESH-BARNEA, Kay'-desh-bar-ne-a, *holiness, of an inconstant son*.—A city celebrated for several remarkable events:—Miriam's death, Num. xx. 1. The smiting of the rock, Num. xxvii. 14. The place from which the spies were sent to see the land of Canaan, Num. xxxii. 8. The editor of the "Pictorial Bible," supported by Dr. Robinson, thinks there was only one Kadesh, and that its true position was near Mount Hor.

KADMIEL, Kad'-me-el, *a captive*, Ezra ii. 40.

KADMONITES, Kad'-mon-ites, *ancients, easterns*.—Ancient inhabitants of Canaan, Gen. xv. 19. The word is derived from *Kedem*, signifying *east*; therefore it is descriptive of persons living east of the Jordan.

KALLAI, Kal'-la-i.—A returned captive, Neh. xii. 20.

KANAH, Kay'-nah.—The name of a river, forming the boundary line

between the tribes of Ephraim and Manasseh; Josh. xvi. 8.

KAREAH, Ka-re'-ah.—Johanan's father, Jer. xl. 8.

KARKAA, Kar'-ka-ah.—A town on the confines of Judah, lying southward; Josh. xv. 3.

KARKOR, Kar'-kor.—A place mentioned Judges viii. 10.

KARNAIM, Kar'-na-im.—A city of Gilead, Gen. xiv. 5.

KARTAH, Kar'-tah.—A city of Palestine, Josh. xxi. 34.

KARTAN, Kar'-tan.—A city of the Levites, Josh. xxi. 32.

KATTATH, Kat'-tath.—A city of Palestine, Josh. xix. 15.

KEDAR, Ke'-dar, *blackness, sorrow*.—A son of Ishmael, and father of an Arabian tribe, called the Kedar-eneas, residing in the southern parts of the Arabian Desert, in tents, and villages, and whose glory and wealth consisted in their flocks and herds. Isaiah speaks of the glory of Kedar, &c.; Isa. xxi. 16, 17; lx. 7.

KEDAR, "Tents of," Songs i. 5.—Arab tents are made of goat's hair, black or brown.

KEDEMAH, Ked'-de-mah, *oriental*.—The youngest son of Ishmael, Gen. xxv. 15.

KEDEMOTH, Ked'-de-moth, *old age*.—A town eastward of the brook Arnon, Josh. xiii. 18.

KEDESH, Ke'-desh, *holy*.—A town in Naphtali in Upper Galilee, Josh. xix. 37.

KEEP. To retain, or hold fast; 2 Tim. i. 14.—To remember; Luke ii. 51.—To defend and protect; Pa. cxxvii. 1.—To observe and practise; Pa. cxix. 4; Acts xvi. 4.—To save or deliver; John xvii. 15.—To celebrate; Matt. xxvi. 18.—To perform fully and perfectly; Matt. xix. 17.

KEEP, Gen. 2. 15, & 23. 9.

Gen. 18. 19. they shall k. way of the L.

23. 15. I am with thee to k.

20. if God will be with me and k.

Ex. 23. 7. k. thee from a false matter

20. I send an angel to k. thee in the

way

Num. 6. 24. Lord bless thee and k.

Deut. 28. 9. k. thee from every wicked

thing

29. 9. k. words of his covenant and do

1 Sam. 2. 9. he will k. feet of saints
 1 Chr. 4. 10. thou wouldst k. me from evil
 Ps. 25. 10. to such as k. his covenant, 103. 18.
 20. k. my soul
 17. 8. k. me as apple of eye
 39. 1. will k. my mouth that I sin not
 89. 28. my mercy I k. for him
 91. 11. angels charge to k. thee in all thy ways
 103. 9. not chide nor k. anger for ever
 119. 2. k. his testimonies
 4. k. precepts, 17. 33, 84, 57, 69, 88, 100, 106, 129, 136, 146.
 127. 1. except the Lord k. the city
 140. 4. k. me O Lord
 141. 3. k. door of lips, 9.
 Eccl. 5. 1. k. thy foot when thou goest
 Is. 26. 3. Lord will k. him in perfect peace
 27. 3. I the Lord k. it, I will k. it day and night
 Jer. 3. 12. I will not k. anger for ever
 Hos. 12. 6. k. mercy and judgment
 Mic. 7. 5. k. doors of mouth from
 Mal. 2. 7. priest's lips should k. knowledge
 Luke 11. 28. hear the word of God and k.
 John 12. 25. hate life shall k. it
 14. 23. man love me will k. my word
 17. 11. Holy Father k. through thy own name
 15. shouldst k. them from evil
 1 Cor. 5. 8. let us k. the feast not with old leaven
 11. not k. company with such
 9. 27. 1 k. under my body and
 Eph. 4. 3. endeavour to k. unity of Spirit
 Phil. 4. 7. peace of God shall k. your heart
 2 Thess. 3. 3. the Lord shall establish and k. you
 1 Tim. 5. 22. of others' sins k. thyself pure
 6. 20. k. trust that is committed to thee
 2 Tim. 1. 12. able to k. that which
 14. good thing committed to thee k.
 Jam. 1. 27. k. himself unspotted
 2. 10. k. whole law and offend in one
 Jude 21. k. yourselves in the love of God
 24. able to k. you from falling
 Rev. 1. 3. blessed are they that hear and k.
 3. 10. I will k. thee from hour of temptation
 22. 9. of them which k. sayings
 Lev. 26. 3. if ye k. commandments
 Deut. 6. 17. diligently k. commandments alway, 11. 1.
 18. 4. k. commandments and obey his voice, 11. 8.
 Ps. 119. 60. I delayed not to k. commandments
 Prov. 4. 4. k. and live
 Eccl. 12. 13. fear God and k.
 Matt. 19. 17. if ye will enter into life k.
 John 14. 15. if ye love me k.
 1 John 2. 3. we know him if we k.
 5. 3. this love of God that we k.
 Rev. 14. 12. here are they that k.
 Judg. 3. 19. k. silence, Ps. 35. 22, & 50.

3. 21, & 83. 1; Eccl. 3. 7; Is. 41. 1. & 62. 6, & 65. 6; Lam. 2. 10; 4. 13; Heb. 2. 20; 1 Cor. 14. 23, 34.
 1 Kings 8. 23. who k. covenant and mercy, 2 Chr. 6. 14; Neh. 9. 32.
 Deut. 7. 9. which k. covenant, Neh. 1. & Ps. 121. 3. that k. thee will not slumber
 146. 6. he k. truth for ever
 Prov. 13. 3. that k. his mouth & his life
 29. 18. but he that k. the law happy is he
 1 John 5. 18. k. himself and evil
 Rev. 16. 15. blessed is he that k.
 22. 7. blessed that k. sayings of this book
 Ex. 34. 7. k. mercy for thousands
 Ps. 19. 11. in k. of them is great reward
 Dan. 9. 4. k. covenant and mercy
 1 Pet. 4. 19. commit the k. of their souls to him
 Ps. 121. 5. the Lord is thy k.
 Eccl. 12. 3. when the k. of house shall tremble
 Songs 1. 6. they made me the k. of vineyard
 5. 7. k. took away my veil
 Tit. 2. 6. chaste k. at home good
 32. 10. k. them as the apple of his eye
 Deut. 33. 9. they k. thy covenant
 Josh. 14. 10. Lord that k. me alive
 2 Sam. 22. 22. k. ways of Lord, Ps. 18. 21.
 24. k. myself from my iniquity
 Job 23. 11. his way I k.
 Ps. 17. 4. k. me from the paths of the destroyer
 33. 3. k. alive that not go down
 Songs 1. 6. mine own vineyard have I not k.
 Matt. 19. 20. these have I k. from my youth
 Luke 2. 19. Mary k. all these, 51.
 John 15. 20. if they have k. my sayings
 17. 6. they have k. thy word
 12. all that thou gavest me I have k.
 Rom. 16. 25. was k. secret since world began
 2 Tim. 4. 7. I have fought - k. faith
 1 Pet. 1. 5. k. by power of God through faith
 Rev. 3. 8. hast k. my word and not denied my name

KEEP UNDER 'my body, &c.' See 1 Cor. ix. 27. 'But I bruise my body (as boxers do in the combat) and lead it captive, lest, perhaps, having proclaimed it to others, I myself should be one not approved.' The original of '*subjection*,' refers to the leading of an enemy away *captive* from the battle field, denoting an absolute victory.

"KEEPERS of the House shall tremble;" Eccl. xii. 3. The hands, when become paralytic, or affected through the feebleness of old age.

KEEPERS, 'as keepers of the

field,' &c. Jer. iv. 17. Arabian plantations, being open, have guards placed at certain distances around them. Hence the allusion.

KEHELATHAH, Ke-hel'-a-thah. An encampment in the wilderness; Num. xxxiii. 22.

KEILAH, Ky'-lah, *she that divides*. A town in the tribe of Judah, 18 miles south-west of Jerusalem; Josh. xv. 44.

KELITA, Kel'-e-tah.—The name of a Levite; Ezra x. 23.

KEMUEL, Kem-yew'-el.—*God has raised him*.—A son of Nahor, and father of Aram; Gen. xxii. 21.—Also the son of Shipthan; Num. xxxiv. 24.

KENAN, Ke'-nan 1 Chr. i. 2. Same as Cainan; Gen. v. 9.

KENATH, Ke'-nath.—A town of Manasseh; Num. iii. 42.

KENAZ, Ke'-naz, *this nest, lamentation*.—The fourth son of Eliphaz, son of Esau; Gen. xxxvi. 15.—He was one of the dukes of Edom.—The father of Othniel and Caleb; Josh. xv. 17; Judges i. 13.

KENITES, Ken'-ites, *possession, lamentation*.—Supposed to be the race of Jethro. They inhabited a district west of the Dead Sea, on the south of the Hittites. Jethro, the father-in-law of Moses, who is called a Kenite; Jud. i. 16, was also a priest of Midian, and dwelt in this part of the country; Ex. xviii. 1; Num. xxiv. 21.

KENIZZITES, Ken'-niz-zites.—An ancient people of Canaan; Gen. xv. 19.

KEPT 'by the power of God,' 1 Pet. i. 5. The original word signifies, 'kept as in an impregnable garrison, secure from harm.'

KERCHIEFS.—Women's veils, or head dresses of the false prophetesses; Ezek. xiii. 18.

KEREN-HAPPUCH, Ker-en-hap'-puk, *the horn, or child of beauty*. One of Job's daughters; Job xlii. 14.

KERIOTH, Ke'-re-oth, *cities, callings*.—A city of Palestine, a boundary of the tribe of Judah; Jos. xv. 25.

KEROS, Ke'-ros, *crooked*.—A captive; Ezra ii. 44.

KETURAH, Ke-tew'-rah, *incense*

burner, odoriferous.—Abraham's second wife; Gen. xxv. 1.

KEY, 'Ye have taken away the *key of knowledge*,' Luke xi. 52. The expounders of the law, by their false interpretations of the Old Testament, had taken away the true key of understanding it.

KEY, shoulder.—The key is symbolical of power and authority; Rev. i. 18; iii. 7; Isa. xxii. 22. In shape it resembles an ordinary sickle, and the crooked part suspended on the shoulder, or round the neck; it was carried on the shoulders of the keepers of the temples or gates of ancient cities. See Matt. xvi. 19; Luke xi. 52; Rev. ix. 1.

KEYS 'of the kingdom of heaven,' Matt. xvi. 19. These were given to Peter, who had the authority, power and honour of *first* opening the door of the Gospel to the Jews and Gentiles. It implied no supremacy; for the power of binding and loosing applied equally to all the apostles; Acts ii. 14—36; ch. x. See *Bind*.

KEZIA, Ke-zy'-ah, *superficies, angle, pleasant as Cassia*.—The name of Job's second daughter; Job xlii. 14.

KEZIZ, Ke'-ziz, *end, extremity*.—A valley in the tribe of Benjamin; Josh. xviii. 21.

KIBROTH-HATTA'AVAH, Kib'-roth-hat-tay'-a-vah, *the graves of lust*.—An encampment in the wilderness where the Israelites loathed the manna; Num. xi. 34, 35.

KIBZAIM, Kib'-za-im, *congregation*.—A city in the tribe of Ephraim; Josh. xxi. 22.

KICK, Deut. 32. 15; 1 Sam. 2. 29; Acts 9. 5, & 28. 14.

KICK 'against the pricks.' A proverbial expression, taken from goaded beasts, which pained themselves the more by kicking; Acts ix. 5; xxvi. 14.

KICKED, 'Jeshurun waxed fat and kicked,' Deut. xxxii. 2. Alluding to a high fed, ungovernable animal.

KID, the young of the goat, esteemed a great luxury in the East. Gen. 27. 9; 33. 17; Judg. 6. 19. They were

occasionally offered in sacrifice;
Num. 7. 1; *Is.* 11. 6; *Luke* 15. 29.
Songs 1. 8. feed thy *k.* beside the shepherd's tents

KIDRON, Ky'-dron, *obscurity, obscure*.—A brook, running through the valley of Jehoshaphat on the east side of Jerusalem, between the city and the Mount of Olives. It is dry eight or nine months in the year; but when swollen by the rains, the current is deep and rapid. It received the common sewers, and emptied itself into the Dead Sea.

KILL. "*Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after,*" &c.; *Deut.* xii. 15, read also ver. 20, 21.—These verses apparently contradict *Lev.* xvii. 1—7, where the Israelites are forbidden to slaughter any clean animal, which they were permitted to eat, without bringing it to the tabernacle, and presenting it as an offering unto the Lord. The discrepancy results from a supposition that the laws were unchangeable. The law in *Leviticus* might be observable in the wilderness, where the Israelites kept closely together, and ate but little animal food; but in Palestine it would have been an intolerable grievance; for many of them lived several days' journey from the sanctuary, at which only offerings could be made; Moses shows that it was a law designed only for the wilderness, by the phrase *without or within the camp*; and in his last given law, just before they entered Palestine, he declares it repealed as soon as they should there abide; permitting them to kill and eat oxen, sheep, and goats, in any part of the country, provided they did not regard them as sacrifices, and abstained from eating the blood.

KILL, thou shalt not, *Ex.* 20. 13.
Deut. 32. 39. I *k.* I make alive
1 Sam. 2. 6. Lord *k.* and makes alive
1 Kings 21. 19. hast thou *k.* and taken
2 Kings 5. 7. am I God to *k.* and make alive
Ps. 44. 22. *k.* all day long, *Rom.* 8. 36.
Ecol. 3. 2. time to *k.* and time to
Matt. 10. 28. fear not them that *k.* body,
 but not able to *k.* soul
 23. 37. thou hast *k.* the prophets, *Luke*
 13. 34.
Marc. 8. 4. to save life or to *k.*

Luke 12. 5. after he hath *k.* hath power
John 16. 2. who *k.* you shall
Acts 3. 15. *k.* Prince of life and desired
 10. 13. rise Peter, *k.* and eat
2 Cor. 3. 6. letter *k.* but Spirit giveth life
 6. 9. we are chastened not *k.*
1 Thess. 2. 15. both *k.* Lord and prophets
Rev. 13. 10. *k.* shall be *k.* with sword

KINAH, Ky'-nah. — A town of Judah; *Josh.* xv. 22.

KIND, *Gen.* 1. 11; *2 Chr.* 10. 7.
Luke 6. 35. he is *k.* to unthankful and to the evil
1 Cor. 13. 4. charity suffers long and is *k.*
Eph. 4. 32. be *k.* one to another, *Rom.* 12. 10.
1 Sam. 20. 14. show me *k.* of the Lord
2 Sam. 9. 3. may show the *k.* of God to him
 16. 17. is this thy *k.* to friend
Neh. 9. 17. God slow to anger and of great *k.*
Ps. 117. 2. his merciful *k.* is great
 141. 5. righteous smite me it shall be a *k.*
Prov. 19. 22. desire of man is *k.*
 81. 26. in tongue is law of *k.*
Is. 54. 8. with everlasting *k.* will I have
 10. my *k.* shall not depart from thee
Jer. 2. 2. I remember the *k.* of thy youth
Joel 2. 13. God of great *k.* *Jonah* 4. 2
Col. 3. 12. put on the bowels of mercy *k.*
1 Pet. 1. 7. to godliness, brotherly *k.* and
KINDLE, *Prov.* 26. 21; *Is.* 10. 16.
2 Sam. 22. 9. coals were *k.* by it, *Ps.* 13. 3
Ps. 2. 12. if his wrath is *k.* but a little
Is. 30. 33. breath of the Lord doth *k.* it
 50. 11. walk in light of the sparks ye have *k.*

Hos. 11. 8. my repentings are *k.*
Luke 12. 49. fire what if it be already *k.*

KINDRED. Persons related to each other by blood or marriage; *Gen.* xii. 1; *Acts* vii. 3. The glorified saints are redeemed "out of every kindred and tongue," &c. *Rev.* v. 9.

KINE is taken properly for cows; *Deut.* vii. 13. Figuratively, for the proud and potent rulers of Israel; *Amos* iv. 1.

KING signifies a sovereign prince, or chief ruler in a kingdom; *Prov.* viii. 15. It is applied to God, the supreme Ruler and Governor of the world; *Psalms* xlv. 4, to Christ, the King and Head of his church; *Psa.* ii. 6; xlv. 1, to all true Christians, who are heirs of the kingdom of glory, and are enabled to war against, and to conquer sin, Satan, and all their spiritual enemies; *Rev.* i. 6, to the devil; *Rev.* ix. 11.

KING. *Gen.* 14. 18, & 36. 31.

Job 13. 14. bring him to k. of terrors

34. 18. fit to say to k. thou art wicked

Ps. 10. 16. Lord is K. for ever

24. 7. K. of glory shall come in, p. 10.

33. 16. no k. saved by multitude of an

47. 7. God is K. of the earth, &

74. 12. God is my K. 5. 2, & 44. 4.

Prov. 20. 31. k. against whom no rising

Ecc. 5. 9. k. himself is served by

8. 4. where word of k. is, there is power

Songs 1. 4. k. brought me into his cham-

ber

12. while K. sits at his table, my

spikenard

7. 5. k. held in galleries, 3. 9, 11.

Is. 32. 1. a K. shall reign in righteous-

ness

33. 22. Lord is our lawgiver our K.

43. 15. Creator of Israel your K.

Jer. 10. 10. Lord is true God and ever-

lasting K.

23. 5. a K. shall reign and prosper

46. 18. saith the K. whose name is

Lord of hosts, 51. 57.

Hos. 3. 5. seek Lord and David their k.

7. 5. in day of k. the princes

13. 11. I gave thee a k. in my anger

and took

Zech. 9. 9. rejoice, O Zion, thy K. com-

eth unto thee

Matt. 25. 34. then shall K. say, 40.

Luke 23. 2. that he himself is Christ a K.

John 6. 15. would come by force to make

him k.

19. 14. before your K.

15. no k. but Caesar

1 *Tim.* 1. 17. to the K. eternal, immortal

6. 15. K. of k. and Lord of Lords, *Rev.*

17. 14, & 19. 16.

1 *Pet.* 2. 17. fear God, honour k. 13.

Rev. 15. 3. just and true, —K. of saints

Ps. 76. 12. terrible is k. of earth, 72. 11.

102. 15. k. of earth see thy glory, *Is.*

63. 2.

144. 10. giveth salvation to k.

149. 8. to bind k. with chains

Prov. 8. 15. by me k. reign and princes

Hos. 8. 4. they set up k. but not

Matt. 11. 8. soft clothing are in k. houses

Luke 22. 25. k. of Gentiles exercise

lordship

1 *Cor.* 4. 8. reigned as k. without

1 *Tim.* 2. 2. for k. and all in authority

Rev. 1. 6. make us k. and priests to God,

5. 10.

16. 12. way k. of east prepared

KINGDOM signifies one or more countries subject to a king; *Deut.* iii. 4, sovereignty or universal dominion; 1 *Chron.* xxix. 11; *Psalms* xxii. 28; ciii. 19, heaven; *Matt.* xxvi. 29; 2 *Tim.* iv. 18, a right to be king; 1 *Samuel* xx. 31, government or supreme administration; 1 *Samuel* xviii. 8. There is the kingdom of God; of his power; *Psalms* cxlv. 12, 13; *Daniel*

iv. 3, or of his grace; *Matt.* iv. 23; vi. 10, 33, of his glory; *Luke* xxii. 16; 1 *Cor.* vi. 9, of Christ; *Matt.* xvi. 28; *Col.* i. 13.

The *kingdom of God*, or the *kingdom of heaven*, refers to the gospel dispensation, under which the church of Christ exists, and enjoys the highest immunities and privileges; *Matt.* iii. 2; xi. 12; xvi. 17—19. Such expressions also refer to the future state of the blessed; *Matt.* vii. 21; viii. 11. *Daniel* predicted that the Messiah's kingdom was to be established during the existence of the Roman empire, the last of the four great monarchies; *Dan.* ii. 44; vii. 13, 14. As it was "set up by the God of heaven," it was called "the kingdom of God," and "the kingdom of heaven." *John* the Baptist announced its immediate coming, and so did Christ and his disciples; but it did not fully come till Jesus rose from the dead, and sat down on the right hand of God; *Acts* ii. 32—36. Then was he inaugurated, enthroned, and proclaimed King of the church, visible and invisible. He sways his sceptre over every creature; he has all power both in heaven and on earth, and he wears the crown of universal empire.

This kingdom is not of a worldly origin, or nature, nor has it this world for its end or object. It can neither be promoted or defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel, with the Holy Ghost sent down from heaven. Its real subjects are only those who are of the truth, and hear Christ's voice; for none can enter it but such as are born from above; *John* iii. 3—5; nor can any be visible subjects of it, but such as appear to be regenerated, by a credible profession of faith and obedience. Its privileges and immunities are not of this world, but such as are spiritual and heavenly, they are all spiritual blessings in heavenly places in Christ Jesus; *Eph.* i. 3; *John* xviii. 36, 37. The place of eternal happiness and glory, *Matt.* v. 10; of priests, *Exod.*

xix. 6; 1 Peter ii. 9; of men, Dan. v. 21.

KINGDOM.—'Delivered up the kingdom,' 1 Cor. xv. 24; the mediatorial kingdom. An allusion to the case of Roman viceroys, or governors of provinces, who, when administration was ended, delivered up their government into the hands of the emperors.—*Comprehensive Bible.*

KINGDOM.—'To receive for himself a kingdom;' Luke xix. 2. The Jewish kings were then appointed by the Roman emperors, to whom Judea was subject; about this time Archelaus, a son of Herod the Great, actually went to Rome to obtain a confirmation of the title his father had left him. Hence, the allusion.—

KINGDOMS.—'Showeth him all the kingdoms of the world, and the glory of them;' but the world is round; therefore all the kingdoms of the world cannot be seen from the highest mountains. It means all the kingdoms surrounding Judea, which were frequently called the world; Matt. iv. 8.

KINGDOM, Ex. 19. 6. be a k. of priests
1 Sam. 10. 25. Samuel told manner of k.
1 Chr. 29. 11. thine is k. O Lord Matt.
6. 13.

Ps. 22. 23. for the k. is the Lord's and
Dan. 2. 44. in last day God set up a k.

4. 17. God rules in k. of men, 25. 82.

7. 27. whose k. is an everlasting k. 14.
Matt. 12. 25. every k. divided against
itself

13. 19. hears word of k. and under-
standeth it not

33. good seed are children of k.

25. 34. inherit k. prepared for

Mark 11. 10. blessed be k. of our father
David

Luke 12. 32. it is the Father's pleasure
to give you the k.

19. 12. receive for himself a k.

22. 29. I appoint unto you a k.

John 18. 36. my k. is not of this world

1 Cor. 15. 24. have delivered up k.

Col. 1. 13. translated us into k. of Son
2 Tim. 4. 18. preserve me unto his hea-
venly k.

Heb. 12. 28. we receive a k. not moved

Jam. 2. 5. rich in faith heirs of k.

2 Pet. 1. 11. into everlasting k. of our
Rev. 1. 9. in k. and patience of Jesus C.

11. 15. k. of world are become k. of our
Lord

17. 17. to give k. to the beast

Matt. 6. 33. k. of God, 12. 28. & 21. 43;

Mark 1. 15, & 10. 14, 15, & 12. 34, &

15. 43; Luke 4. 43, & 6. 20, & 9. 62,
& 10. 9. 11, & 13. 29, & 17. 20, 21, &
18. 16, 17, 29, & 22. 16.

John 3. 3. except born again cannot see
k. of God, 5.

Rom. 14. 17. k. of God is not meat and
drink

1 Cor. 4. 20. k. of God not in word

6. 9. unrighteous shall not inherit k.
of God

15. 50. flesh and blood cannot inherit
k. of God

Eph. 5. 5. hath any inheritance in k.
of God

2 Thess. 1. 5. be counted worthy of k.
of God

Rev. 12. 10. now is come k. of God

Matt. 3. 2. k. of heaven, 4. 17, & 10. 7, &
5. 3, 10, 19, 20, & 7. 21, & 8. 11, & 11.

11, 12, & 13. 11, 24, 31, 39, & 16. 19,

& 18. 1, 3, 23, & 20. 1, & 22. 2, & 22.

13, & 25. 1, 14.

KINGS, BOOKS OF THE.—The writer of the First Book is unknown, but Ezra is supposed to have compiled this and the next book from the ancient documents and writings of the prophets. It contains the history of one hundred and twenty-six years, and in it are recorded David's charge to Solomon, the building and dedication of the temple, and the division of the twelve tribes into two kingdoms, that of Judah under Rehoboam, and Israel under Jeroboam.

The Second Book contains the history of three hundred and eight years from the rebellion of Moab to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. The history of Judah and Israel is carried on together down to the time when the ten tribes were carried captives to Assyria. But the tribe of Judah was not carried away till one hundred and sixty years afterwards.

The two books of Kings, particularly the second, abound with impressive and lively narrations; and the strict impartiality with which the author has related events and circumstances dishonourable to his nation, affords a convincing evidence of his fidelity and integrity. They delineate the long-suffering of God towards his people, and his severe judgments for their abuse of mercy: they mark most clearly the veracity of God, both in his promises and

in his threatenings, and show the vanity of trusting an arm of flesh, and the instability of human kingdoms, from which piety and justice are too often banished.

KIR, Ker, *a wall, black, coldness*.—A place in Media in Asia, near the river Cyrus, now called Kur, between the Black and Caspian seas; 2 Kings xvi. 9.

KIR-HARASETH, Ker-har'-a-seth, *the city of the sun*.—A royal city of the Moabites, 2 Kings iii. 25.

KIR-HARESH, Ker-hay'-resh.—A town, the same as Rabbath-Moab; Isa. xvi. 11.

KIRJOTH, Kir'-e-oth, *a city*.—A city, which became the object of the Divine anger under the armies of king Nebuchadnezzar; Jer. xlviii. 24; Amos ii. 2.

KIRJATH, Kir'-jath, *city, vocation*.—A town near Gibeon, in the tribe of Benjamin; Josh. xviii. 28.

KIRJATHAIM, Ker'-jath-ay'-im, *the two cities*.—A town beyond Jordan, Josh. xiii. 19.—Also, the name of a city in the tribe of Naphtali, 1 Chron. vi. 76.

KIRJATH-ARBA, Kir'-jath-ar'-bah, *the city of four*.—A place built by Arba, the ancient name of Hebron; Judges i. 10.

KIRJATH-ARIM, Kir'-jath-ay'-rim, *the city of cities*.—A city in the tribe of Benjamin, Ezra ii. 25.

KIRJATH-BAAL, Ker'-jath-bay'-al, *the city of Baal*.—The same as Kirjath-jearim. A city of Judah, on the confines of Benjamin, where the ark long lodged, in the house of Abinadab; Josh. xv. 9; 1 Chron. xiii. 6.

KIRJATH-HUZOTH, Ker'-jath-hu'-zoth, *a city of streets*.—A place in the land of Moab, Num. xxii. 32.

KIRJATH-JEARIM, Ker'-jath-je'-a-rim, *the city of woods*.—See Kirjath-Baal.

KIRJATH-SANNAH, Ker'-jath-san'-nah, *the city of the bush, of enmity*.—A city of Palestine, Josh. xv. 49.

KIRJATH-SEPPER, Ker'-jath-se'-fer, *the city of letters, of the book*.—A city sometimes called Debir, in the

tribe of Judah, given to Caleb; Josh. xv. 16, 17.

KISH, Kish, *hard, difficult, strave*.—The son of Abiel, and father of Saul; 1 Sam. ix. 1, &c.

KISHI, Kish'-i.—The son of Abdi, 1 Chron. vi. 44.

KISHION, Kish'-e-on.—A place in Palestine, in the tribe of Issachar; Josh. xix. 20.

KISHON, Kison; Ky'-shon, Ky'-son.—A brook which issues from Mount Carmel, and flows eastward into the Mediterranean, by the port of Acco; Judges iv. 7; v. 21; 1 Kings xviii. 40; Ps. lxxxiii. 9.

KISS, a natural symbol of affection and reverence, of very ancient date; Gen. xxix. 13; and prevalent in all ages; 2 Sam. xx. 9; Acts xx. 37. Xenophon speaks of it as a custom of the Persians. Idolators kissed their idols; or if the object was distant, as the moon, threw kisses to them by kissing the hand; which explains Job xxxi. 27. It was common, as a token of profound respect, to put the hand to the mouth and keep it there; which explains Judg. xviii. 19; Job xxi. 5; and xxix. 9; and xl. 4; and Is. xxxix. 9, &c.

Early Christians conformed to custom, and kissed each other at the close of public worship; Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12.

KISS, 'holy kiss,' 1 Thess. v. 26. This was generally given by men apart, and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. It was borrowed from the practice of the synagogue, but being ill-reported by the calumnious heathen, it was early laid aside.

KISSED, 'fell on his neck and kissed him,' Luke xv. 20. Refers to an Eastern custom of kissing the shoulder, the hand, head, cheek, and beard, expressive of regard, &c. See Gen. xxxiii. 4; xlv. 29. So Judas did; Matt. xxvi. 49. Homer describes the same ceremony in the meeting between Ulysses and Telemachus.

KISS the son lest he be angry, Ps. 2. 12.

Ps. 86. 10. righteousness and peace k. each other

Prov. 27. 6. *k.* of an enemy are deceitful
Songs 1. 2. let him *k.* me with *k.*
Luke 7. 38. *k.* feet and anointed
Rom. 16. 16. salute with holy *k.*
1 Pet. 5. 14. greet with *k.* of charity

KITE. A species of falcon, unclear, as declared by the law of Moses; *Lev.* xi. 14; *Deut.* xiv. 13. The Hebrew name is made to signify *wild beasts of the islands*, in *Isa.* xlii. 22, and Bochart thinks that the Jackal is intended.

KITHLISH, Kith'-lish.—A town of Judah; *Josh.* xv. 40.

KITRON, Kit'-ron, *making sweet.*—A city assigned to Zebulun, which they could not conquer; *Judg.* i. 30.

KITTIM, Kit'-tim, *they that bruise.*—The son of Javan, and great grandson of Noah; *Gen.* x. 4. See CHITIM.

KNEE, *S.* *Gen.* 30. 2, & 41. 43.
Job 4. 4. feeble *k.* *Isa.* 35. 8; *Heb.* 12. 12.
Isa. 48. 23. every *k.* bow, *Rom.* 14. 11;
Phil. 2. 10; *Matt.* 27. 29; *Eph.* 5. 14.
Nah. 2. 10. *k.* smite together, *Dan.* 5. 6.

KNEW YOU, 'I never knew you;' *Matt.* vii. 23. I never *approved* of your character. To *know* sometimes means to *appropriate*; as *Ezek.* xix. 7; *Ps.* i. 6; *Amos* iii. 12; *Rom.* vii. 15; *Rev.* ii. 17; and so here;—"I never *knew*," that is, *approved of*, and *appropriated* you as my disciples. It will be awful at the last day to see *preachers* and *workers* of miracles, real or pretended, under Christ, rejected and thrust down to perdition. What is ecclesiastical office without piety!

KNEW, *Gen.* 3. 7, & 4. 1, & 42. 8.
Gen. 28. 16. God is in this place, I *k.* it not
Deut. 34. 10. whom Lord *k.* face to face
Jer. 1. 5. before I formed thee in the belly I *k.* thee
Matt. 7. 23. depart I never *k.* you
John 4. 10. if thou *k.* gift of God
Rom. 1. 21. when they *k.* God they glorified him not
2 Cor. 6. 21. made him sin who *k.* no sin
 12. 2. I *k.* a man in Christ about fourteen years ago

KNIFE. When the scripture saith, "Put a *knife* to thy throat, if thou be a man given to appetite," it means that the person described should eat, drink, and converse under a check; *Prov.* xxiii. 2.

KNOCK, signifies to beat, hit, or

strike upon; *Acts* xii. 13, 16; to pray with fervency, constancy, and importunity; *Matt.* vii. 8; *Luke* xi. 14. Christ's calling and inviting us by his word, providence, and Spirit, to admit him into our hearts, and receive him by faith and love; *Songs* v. 2. *Rev.* iii. 20. "I stand at the door and knock;"

KNOPS, artificial globes resembling fruit; *Ex.* xxv. 31; *1 Kings* vi. 18.

KNOW signifies to understand or perceive; *Ruth* iii. 11; to approve of, love, and delight in; *Ps.* i. 6; to cherish and take care of; *John* x. 27; to have the experience of; *Gen.* iii. 5. xxi. 12; to possess or have in one's power; *Ps.* i. 11; lawfully to use the marriage bed; *Gen.* iv. 1, 17; to consider and ponder seriously; *Ps.* xc. 11; to believe upon undoubted testimony; *John* iv. 22; xi. 24; to have a bare speculative knowledge; *Luke* xii. 47; to commit the sin against nature; *Gen.* xix. 5; *Judg.* xix. 22; to be fully persuaded; *Judg.* vi. 37; xviii. 5; to have a vain and groundless assurance; *Judg.* xvii. 13; to discern and find out; *Matt.* vii. 16; to teach and excite men to know thoroughly and practically; *Prov.* i. 2.

KNOWLEDGE signifies the essential and infinite understanding of God, whereby he knows all things perfectly; *1 Sam.* ii. 3; a right understanding and notion of spiritual things; *2 Cor.* vi. 6; that knowledge of God's will, and of the way of salvation, which is in Christ in its highest perfection, and which he reveals to his people, and imprints on their hearts by his Spirit, so as to produce faith, love, and obedience; *Isa.* liii. 11. Christian prudence and holy experience in the ways of God; *2 Cor.* vii. 7; *2 Pet.* i. 5, 6; that imperfect knowledge of divine things which we have in this world; *1 Cor.* xiii. 8. Also natural knowledge which men have by the light of nature; *Rom.* i. 21, 28. *Jude* 10; artificial, for devising curious pieces of workmanship; *Ex.* xxxv. 31; legal, or that knowledge of our guilt and danger which we are taught by the law; *Rom.* iii. 20; vii. 7;

evangelical or the knowledge of Christ, and of salvation through him; 2 Cor. ii. 14. This knowledge may be considered as experimental; 2 Tim. i. 12; affectionate; 1 John iii. 19; influential; Ps. ix. 10; Matt. v. 16; humiliating; Job xlii. 5, 6; satisfying; Ps. xxxvi. 7; Prov. iii. 17; and superior to all other knowledge; Phil. iii. 8.

KNOWLEDGE, 'by his knowledge,' &c.; Isa. liii. 11; i. e. 'By the knowledge of Him,' &c.

KNOW, *Deut.* 8. 2. k. what was in heart,

whether thou

1 *Sam.* 3. 7. Samuel did not yet k. the Lord

1 *Kings* 8. 88. shall k. plague of his heart

1 *Chr.* 28. 9. k. thou the G. of thy father

Job 8. 9. are of yesterday and k. nothing

22. 13. how doth God k. *Ps.* 73. 11.

Ps. 4. 3. k. that Lord hath set apart

9. 10. that k. thy name trust

89. 4. make me to k. my end and

40. 10. be still and k. that I am God

73. 16. when I thought to k. this hard

89. 15. blessed that k. joyful sound

Ecc. 11. 9. k. thou that for all

Jer. 17. 9. heart is deceitful, who can k.

22. 16. was not this to k. me, saith the Lord

24. 7. I will give them a heart to k.

31. 34. saying, k. the Lord, for they shall all k. me

44. 23. k. whose words shall stand

Ezek. 2. 5. shall k. that a prophet, 33. 33.

Hos. 2. 20. I will betroth thee—thou shalt k. the Lord

Matt. 6. 3. left hand k. what thy right hand doeth

7. 11. k. how to give good gifts, *Luke*

11. 13.

Matt. 13. 11. given to you to k. mystery

John 4. 42. we k. this is indeed the C.

of knowledge

7. 17. he shall k. the doctrine

10. 4. sheep follow, they k. his voice

14. 1. k. my sheep and am k.

13. 7. k. not now but shall k. hereafter

17. if ye k. these things happy are ye

if ye do them

35. by this shall men know ye are my

Acts 1. 7. not for you to k. the times

1 *Cor.* 3. 14. neither can ye k. them for

8. 2. k. anything, k. nothing as he

ought to k.

Eph. 3. 19. to k. love of Christ which

passeth

1 *Thess.* 5. 12. to k. them which labour

among

Tit. 1. 16. profess that they k. God

Ec. 4. 14. I k. *Job* 9. 2, 23, & 13. 18.

Gen. 18. 19. k. him that he will com-

mand

Job 19. 25. I k. that my Redeemer liveth

Ps. 41. 11. by this I k. that thou favour-

est me

Jer. 10. 23. I k. that the way of man is

39. 11. k. the thoughts I think

Matt. 25. 12. I k. you not, *Luke* 13. 25, 27.

John 13. 18. I k. whom I have chosen

Acts 26. 87. I k. thou believest

Rom. 7. 18. I k. that in me my flesh

1 *Cor.* 4. 4. though I k. nothing

13. 9. we k. in part

12. I k. in part

Phil. 4. 12. k. how to be abased

2 *Tim.* 1. 12. I k. whom I have believed

1 *John* 2. 4. that saith I k. him

Rev. 2. 2. I k. thy works, 9. 13, 19, & 3.

1, 8, 15.

Hos. 6. 3. we k. 8. 2. *John* 4. 22; 1 *Cor.*

2. 12; 1 *John* 2. 3, 5.

John 16. 30. thou k. all things

21. 17. thou k. all things, thou k. that

I love thee

Ps. 1. 6. I k. way of righteous

103, 14. he k. our frame that we are

dust

138. 6. proud he k. afar off

139. 14. my soul k. right well

Ecc. 9. 1. no man k. either love or hatred

Is. 1. 3. ox k. his owner and ass

Jer. 8. 7. stork in the heavens k. her

appointed times

9. 24. understandeth and k. me

Zeph. 3. 6. unjust k. no shame

Matt. 6. 8. k. what things ye need

24. 36. day and hour k. no man

1 *Cor.* 8. 2. k. anything k. nothing as

2 *Tim.* 2. 19. Lord k. them are his

Jam. 4. 17. that k. to do good and doeth

it not

2 *Pet.* 2. 9. Lord k. how to deliver godly

Rev. 2. 17. new name which no man k.

Ps. 9. 16. Lord is k. by judgment

31. 7. k. my soul in adversity

67. 2. thy way be k. on earth

Is. 45. 4. thou hast not k. me

Amos 3. 2. you only have I k.

Matt. 10. 26. hid that shall not be k.

Luke 8. 17, & 12. 2.

Luke 19. 42. if thou hadst k. in thy day

Acts 15. 18. k. unto God are all his works

Rom. 1. 19. that which may be k. of G.

7. 7. I had not k. sin but by the law

1 *Cor.* 8. 3. same is k. of him, 13. 12.

2 *Tim.* 3. 15. from a child k. holy scrip-

tures

Rev. 2. 24. not k. depths of Satan

Gen. 2. 17. k. of good and evil

1 *Sam.* 2. 3. Lord is God of k. by him

Ps. 19. 2. unto night sheweth k.

73. 11. is there k. in Most High

94. 10. he that teacheth men k.

139. 6. such k. is too wonderful for me

Prov. 8. 12. I find k. of witty intentions

9. 19. k. of the holy is understanding

14. 6. k. is easy to him that under-

standeth

19. 2. soul be without k. it is not good

Ecc. 9. 10. no device nor k. in the grave

Is. 63. 11. by his k. shall my righteous

servant

Dan. 12. 4. to and fro, and k. be in-

creased

Hos. 4. 6. destroyed for lack of k.

Hab. 2. 14. earth filled with k. of Lord,

Is. 11. 9.

Mal. 2. 7. the priest's lips should keep

k. and

Rom. 3. 20. by law is *k.* of sin

10. 2. zeal not according to *k.*

1 *Cor.* 8. 1. all have *k.* puffeth

Eph. 3. 19. love of Christ which passeth

k.

Phil. 3. 8. loss for excellency of the *k.*

of Christ Jesus

Col. 2. 3. all the treasures of wisdom

and *k.*

3. 10. renewed *k.* after image

1 *Pet.* 3. 7. dwell with them according

to *k.*

2 *Pet.* 1. 5. add to virtue *k.* to *k.* tem-

perance

3. 18. grow in grace and in *k.* of Jesus

KNIFE, *Prov.* 23. 2, & 30. 14.

KNIT, 1 *Sam.* 18. 1; *Col.* 2. 2, 19.

KNOCK, *Matt.* 7. 7; *Rev.* 3. 20.

KOA, Ko'-ah, *hope, a line*.—The name of a province of the Babylonish empire; or a title of honour among the Babylonians; *Ezek.* xxiii. 23.

KOHATH, Ko'-hath, *congregation, obedience*.—The second son of Levi; *Gen.* xli. 11; *Ex.* vi. 18.

KOHATHITES, Ko'-hath-ites.—The posterity of Kohath; *Num.* iv. 18.

KOLAHIAH, Ko-la-i'-ah, *voice of the Lord*.—One who returned from the Babylonish captivity; *Neh.* xi. 7.

KORAH, Ko'-rah, *bald, frozen*.—The son of Esau; *Gen.* xxxvi. 14, 16.—The son of Izhar, and grandson of Levi, head of the Korites, a celebrated family among the Levites; *Ex.* vi. 21; *Num.* xvi. 1, &c. Korah being dissatisfied with the rank he held as a Levite, and envying the authority of Moses and Aaron, formed a party against them; wherein he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites. For which impiety, the Lord caused the earth to open and swallow them up alive; *Num.* xvi. The sons of Korah were mercifully spared, and continued to officiate in the tabernacle of the Lord. They were appointed by David to guard the doors of the temple, and sing the praises of God; 1 *Chron.* ix. 19. There are several psalms ascribed to them; such as *Ps.* xlii.; xlii.; xlix.; lxxxiv.; lxxxv.; lxxxvii.; and others.

KORAH. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan, and Abiram, the

sons of Eliab, and Or, the son of Peleth, sons of Reuben, took men;" *Num.* xvi. 1.—There is a strange omission in the verse. The verb "took" has no objective, and our translators have supplied "men." I think, however, that Dr. A. Clarke renders the verse correctly:—"Now Korah, son of Izhar, son of Kohath, son of Levi, he took even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, sons of Reuben, and they rose up," &c. The Septuagint and Samaritan read, *the sons of Reuben*, instead of *the sons of Reuben*.

KORE, Ko'-re. — A grandson of Korah; 1 *Chron.* ix. 19.

KOZ, Koz.—A returned captive; *Ezra* ii. 61.

KUSHATIAH, Kush-ay'-yah. — Or Kishi, a Levite, and a singer before the ark; 1 *Chron.* vi. 44; xv. 17.

L

LAADAH, Lay'-a-dah, *to praise, or assemble*.—A descendant of Judah, son of Shelah; 1 *Chron.* iv. 21.

LAADAN, Lay'-a-dan.—The son of Gershon; 1 *Chron.* xxiii. 7, 8.

LABAN, Lay'-ban, *white, shining, gentle*.—The son of Bethuel, grandson of Nahor, brother of Rebekah, and father of Rachel and Leah; *Gen.* xxviii. 2, &c. He was avaricious and superstitious, and regarded religion only in proportion as it seemed to promote his temporal interests; *Gen.* xxix—xxxi. His conduct to Jacob, was covetous and most cruel.

LABOUR signifies diligent care and pains; *Proverbs* xiv. 23; *Ecc.* i. 3, the increase and fruit of labour; *Exod.* xxiii. 16; *Ecc.* ii. 10, the pangs of child-birth; *Gen.* xxxv. 16, 17; the work done or performed by labour; *Ecc.* ii. 11, all evils both of sin and misery, particularly those of persecution; *Rev.* xiv. 13, to endeavour earnestly; *Isaiah* xxii. 4; *Heb.* iv. 11, to journey or travel; *Josh.* vii. 3, to perform Christian offices; *Rom.* xvi. 6, diligently to discharge pastoral duties; 1 *Tim.* v. 17, the infirmities of old age; *Ps.* xc. 10. "Yet is their strength labour and sorrow."

LABOUR NOT, John vi. 27. While you are not indolent, do not manifest undue anxiety.

LABOURERS.—Gospel ministers; Matt. xix. 37, 38; 1 Cor. iii. 9.—*Labourers together with God*; that is, united in heart and effort.

LABOUR, Gen. 31. 42, & 35. 16.

Ps. 90. 10. their strength I. and

104. 23. man goes to his I. till evening

Prov. 14. 23. in all I. is profit

Ecc. 1. 8. all things are full of I.

4. 8. yet there is no end of I.

Is. 55. 2. spend your I. for that which satisfieth not

Hab. 3. 17. though I. of olive fall

1 Cor. 15. 58. I. is not in vain in the Lord

1 Thess. 1. 3. work of faith and I. of love

Heb. 6. 10. God not forget your I. of love

Rev. 14. 18. blessed are dead rest from I.

Prov. 23. 4. I. not to be rich, cease from

Matt. 11. 28. come unto me all ye that I

John 6. 27. I. not for meat that perisheth

1 Thess. 5. 12. I. among and are over

you in the Lord

1 Tim. 5. 17. honour especially who I. in the word

Heb. 4. 11. I. to enter into rest

Is. 49. 4. I have I. in vain

John 4. 38. other men I. and ye entered

1 Cor. 15. 10. I. more abundantly than they all

Phil. 2. 16. not run nor I. in vain

Prov. 16. 26. he that I. for himself

Ecc. 5. 12. sleep of I. man sweet

Col. 4. 12. Epaphras I. fervently in prayer

Luke 10. 7. I. worthy of his hire, 1 Tim. 5. 18.

Matt. 9. 37. I. are few, Luke 10. 2.

1 Cor. 3. 9. we are I. together with God

LACHISH, Lay'-kish, *she walks*.—

A city of Judah, lying south of Jerusalem, and towards the border of the tribe of Simeon. Lachish was besieged by Sennacherib but he did not succeed in taking it. From this city he sent Rabshakeh against Jerusalem; 2 Kings xviii. 17; xix. 8, and 2 Chron. xxxii. 9.

LACK, Hos. 4. 6; Matt. 19. 20; 2 Cor.

11. 9; 1 Thess. 3. 10; Jam. 1. 5.

LAD.—Probably derived from the Hebrew *yeled*, or *walad*, a child, son, offspring, and from *yalad*, to beget.

LADDER. Jacob's vision of the ladder might be designed, (1) To point out the providence of God: in his present circumstances, it was needful that Jacob should have a clear and distinct view of this subject. (2) To point out the intercourse between hea-

ven and earth, and the connection of both worlds by means of the angelic ministry. (3) It was probably a type of Christ, in whom both worlds meet, and in whom the divine and human nature are conjoined; the ladder was set upon the earth, and the top of it reached to heaven. Jesus Christ is the grand connecting medium between God and man. By him, God comes down to man; through him, man ascends to God. It appears that our Lord applies the vision in this way himself, (1) in that remarkable speech to Nicodemus, "Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man; and (2) in his speech to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by me. See Gen. xxviii. 12; John i. 71, and ch. xiv. 6.

LADE. To lay on a burden; Neh. iv. 17; xiii. 15.—To oppress; 1 Kings xii. 11.—To impose traditions, &c. above what the law requires; Luke xi. 46.—To be burdened with guilt; Isa. i. 4; Matt. xi. 28. The accumulation of wealth by oppression, extortion &c. Hab. ii. 6. Sinful women; 2 Tim. iii. 6.

LADY.—A female of distinction; Esth. i. 8; 2 John i. 5;—*figuratively*, a powerful city, as Babylon; Isa. xlvii. 5, 7. The word was at first in Saxon *leaf-dian*, from *hlaf*, *laff*, or *laf*, which signifies a loaf of bread, and *dian*, to serve. It was afterwards corrupted to *laf-dy* and at length to lady. Thus the original import of the term is *one who distributes bread*; the true lady is one who feeds the poor, and relieves their various wants, when unable to do it themselves.

LAEL, Lay'-el, *to God*.—A Levite; Num. iii. 24.

LAHAD, Lay'-had.—A son of Judah; 1 Chron. iv. 2.

LAHAI-ROI, La-hay'-roy, *the well of him that liveth and seeth me*.—A well near to which the patriarch Isaac dwelt; Gen. xvi. 14.

LAHMAM or **LAHMAS**, Lah'-mam, Lah'-mas, *the bread of them*.—A town of Judah; Josh. xv. 40.

LAHMI, Lah'-mi, *my bread, my war*.—The brother of Goliath the giant; 1 Chron. xx. 5.

LAISH, Lay'-iah, *a lion*.—A city near Jordan; Judges xviii. 29.—The father of Phaltiel; 1 Sam. xxv. 44.

LAKE. A confluence of waters, as Gennesaret, Tiberias, &c. Luke v. 1. Figuratively, *hell*, or the bottomless pit; Rev. xix. 2; xx. 10.

LAKUM, Lay'-kum.—A city of Naphtali; Josh. xix. 33.

LAMB. The young of the sheep under a year old, directed to be offered in sacrifice; Gen. xxi. 28; Ex. xxii. 30; xxiii. 19. A lamb was offered daily, in the morning and evening, in the tabernacle, and afterwards in the temple. The paschal lamb, which was the type of Christ was also offered with peculiar solemnity once a year. For its inoffensive and gentle nature, its innocency, and appointment for sacrifice, it became a striking type of Jesus Christ.

The word *lamb* is also descriptive of true Christians, who are to be humble, meek, and tractable; Isa. xi. 6; John xxi. 15. Jeremiah significantly uses the figure in reference to himself; Jer. xi. 1, 9. The vision of "a lamb as it had been slain," Rev. v. 6, signifies that the great object of interest to glorified saints is Christ crucified for them—the wondrous source of everlasting joy.

LAMB, 'as a lamb to the slaughter,' Isa. liii. 7. Philo-Judæus, a philosopher and Jew, says that this figurative language was founded upon the practice of eastern shepherds; "Woolly rams laden with thick fleeces, in the spring season, being ordered by their shepherd, stand without moving, and silently stooping a little, put themselves into his hand, to have their wool shorn; being accustomed as cities are, to pay their yearly tribute to man, their king by nature."

LAMB, 'Behold the Lamb of God,' John i. 29, 30. Alluding to the Lambs offered for the atonement of sin; Ex. xii. 3; Num. xxviii. 3—10, &c. "Behold the Lamb of God;" see and acknowledge the true Passover, which

God himself hath provided, not for the deliverance of a single nation, but to take away the sin of the world.

LAMB, Gen. 23. 7, 8; Ex. 12. 3.

2 Sam. 12. 3. nothing, save one little ewe I.

Is. 11. 6. wolf dwell with the I.

Ec. 7. he is brought as a I. to the slaughter

John 1. 29. behold I. of God which taketh away 36.

1 Pet. 1. 19. a I. without blemish

Rev. 6. 12. worthy is the I. that was slain

6. 16. hide us from face of the I.

7. 14. white in blood of the I. 12. 11.

17. Lamb in midst of throne feed them

18. 8. I. slain from foundation of w.

LAMB, Lev. 21. 18; Mal. 1. 8, 13.

Job 29. 15. eyes to blind feet to I.

Prov. 26. 7. legs of I. not equal

Is. 35. 6. I. leap as hart, 33. 23.

Math. 11. 5. the I. walk, 15. 31; 21. 14;

Luke 7. 22.

Acts 3. 2. certain man I. from womb

Heb. 12. 13. lest that which is I. be

turned out of

LAMECH, Lay'-mek, *poor, made low*.—A descendant of Cain, the son of Methusael, and father of Jabal, Jubal, and Tubal-Cain, and Naamath; Gen. iv. 18—22. He is notorious as the first polygamist. The speech of Lamech to his wives is thought to be the oldest piece of poetry in the world, ver. 23, 24. The following, says Dr. Adam Clarke, is, as nearly as possible, a literal translation:—

And Lamech said unto his wives,
Adah and Zillah, hear ye my voice;
Wives of Lamech, hearken unto my speech:
Have I slain a man, that I should be wounded?

Or a young man, that I should be bruised?
If Cain shall be avenged seven-fold,
Also Lamech seventy and seven.

Lamech exclaimed, "I have slain a man to my wounding," &c. Gen. iv. 23, 24. "I have slain a man for wounding me, and a young man for having bruised me; if Cain shall be avenged seven fold, also Lamech seventy and seven: that is, if God provided for the safety of Cain, much more for mine; who, though I have slain a man, yet never slew my own brother, and upon no provocation as he did."

LAMECH. The son of Methuselah, and father of Noah. He lived

777 years. He died about five years before the flood; Gen. xxv. 28, 29.

LAMENT. To mourn, bewail, &c.; Jer. xxxi. 15; 2 Chron. xxxv. 25; judgments that would cause lamentation; Ezek. ii. 10. Anciently great lamentations were made for departed friends. See Gen. l. 7—13. They express their grief by tearing the hair, rending their clothes, piercing cries, &c. Persons also were hired to conduct the mourning ceremonies; Jer. ix. 17, 18; xvi. 6, 7; Matt. ix. 23.

LAMENTATIONS, Book of. — See *Jeremiah*.

LAMPS. Eastern lamps were of various kinds. Oil chiefly, pitch, naphtha, and wax, were used to maintain the flame common in every house in the East; the poorest burn them all night. In the temple they burned till morning. Lamps in wedding processions were rather torches. The torches were often dipped in oil, and gave a strong light; Matt. xxv. 1; such lamps were carried on high poles to light caravans over the desert while travelling by night. Hence the allusion; Ps. cxix. 105.—Lamp denotes—1. A successor; 1 Kings xv. 4; Ps. cxxxii. 17.—2. Profession of religion; Matt. xxv. 3, 4.—3. Divine illumination and comfort; 2 Kings xxii. 29.—4. A Christian church, not candlestick, *Greek lamps*; Rev. i. 12—20.

LAMP, Gen. 15. 17; Ex. 27. 20; 1 Kings 15. 4; Matt. 25. 1, 3, 4, 7, 8.

2 Sam. 22. 29. thou art my l. O Lord, and the Lord
Job 12. 5. as l. despised in the thoughts of him at ease

Ps. 119. 105. thy word is a l. to my feet
132. 17. have ordained a l. for anointed
Prov. 6. 23. commandment is a l. and law is right

13. 9. l. of wicked be put out
Is. 63. 1. salvation as a l. that burneth
Ex. 25. 37. seven l. 37. 23; Num. 8. 2;
Zech. 4. 2; Rev. 4. 5.

LAND. The whole earth, as distinguished from sea, Matt. 23. 15.—One particular country, Matt. 9. 28.—Arable ground, Gen. 28. 12.—The inhabitants of a country, Is. 37. 11.—A certain possession; 2 Sam. 19. 29; Acts 4. 37. See also Eccl. 10. 16, 17; Is. 5. 30; Prov. 2. 23; 23. 10.

LAND.—"Doubtless ye shall not come into the land save Caleb and Joshua the son of Nun;" Num. xiv. 30. From Josh. xiv. 1; xxii. 13, &c., it appears that Eleazar and others, who were present when these words were spoken, entered Canaan. Hence infidels say the two books are contradictory. *Answer.*—The best writers often speak of things by way of restriction and limitation, and yet leave them to be understood with some latitude, afterwards to be expressed and explained. So here we read that only Caleb and Joshua should enter Canaan, this being spoken of the chief leaders. Many passages imply that a more comprehensive meaning was not excluded. The tribe of Levi were not forbidden to enter; for they did not murmur. It is fully evident that the prohibition applied only to murmurers; therefore, Eleazar and Phinehas, being priests, are excepted; and so in reference to the persons who went into Canaan as spies; for they were not murmurers.

LANDMARK, Deut. xix. 14; Job xxiv. 2.—Formerly there were no fences to divide the land. Landmarks were generally of stone, or wood, as posts, &c. It was easy to remove a landmark and put it in a different place. But their removal often caused bloodshed, and resembled the destroying or the forging of a modern title-deed.

LANGUAGE.—Various words which are used for the purpose of expressing thought. The faculty of speech, and the words of the first language were Divinely created and given. Man could not have invented a language. He is represented as immediately conversing with his Maker. He instinctively understood Divine language, and gave to the various animals names expressive of their habits and nature.

What the primitive language was, has indeed been much the subject of dispute; but the proper names and their significations given in the Scriptures seem incontestable proofs that the Hebrew language was the original

—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, as Ainsworth remarks, till Phaleg the son of Heber was born, and the tower of Babel was building, an hundred years after the flood; Gen. x. 25; xi. 9. After this it was used among the Hebrews or Jews, called, therefore, the Jew's language, (Isa. xxxvi. 11,) till they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the mixed Hebrew or Chaldean came in its place.

LANGUAGE, Gen. 11. 1; Neh. 13. 24; Ps. 81. 6; Is. 19. 18; Zeph. 3. 9.

LANGUISH, Ps. 41. 8; Is. 24. 4.

LAODICEA, Lay-o-de-see'-a, *just people*.—A city of Phrygia, in Asia Minor, forty-two miles south of Ephesus. It was anciently called Jupiter's city, and then Rhoas; but Seleucus, or perhaps Antiochus, the Syro-Grecian king, rebuilt it, and called it Laodicea, after his wife. It was destroyed by an earthquake, in the tenth year of Nero, but soon rose from its ruins. A Christian church was early planted in this place. It is now utterly desolate and uninhabited; Rev. iii. 14. Extensive ruins, haunted by wolves and jackals, are yet to be seen. The natives call the place *Ladiky*. An adjacent village is called *Eskihissar*, where a few Christians were found in 1820.

LAP.—'I shook my lap,' Neh. v. 13. A significant sign with the ancients; and still used among the Easterns as expressive of a curse.

LAPIDOTH, Lap'-pe-doth, *enlightened, lamps*.—The husband of Deborah, the prophetess; Judges iv. 4.

LAPPED.—'Men that lapped,' Judges vii. 6, 7. Mr. Campbell saw the Hottentots dexterously throw the water from their hands into their mouths, frequently without spilling a drop.

LAPWING.—The bird so called in our translation, is the *hoopoe*, a very beautiful bird, but having very disgusting habits. The LXX. render it *epopah*, and the Vulgate, *upupa*,

names which are expressive of its kind; note; Lev. xi. 19; Deut. xiv. 8.

LARGE PLACE; that is, at liberty; Ps. xviii. 19; xxxi. 8; cxviii. 1.

LARGE, Ec. 3. 8. into a good and I land 2 Sam. 22. 20. he brought me into a place, Ps. 18. 19.

Neh. 4. 18, the work is great and I Ps. 31. 8. hast set my feet in a l. room 118. 5. Lord set me in a l. place

Jer. 22. 14, I will build l. chambers **Matt. 28. 12**, gave l. money to soldiers

Mark 14. 15, and he will show you a l. upper room, **Luke 22. 12**.

Gal. 6. 11, how l. letter I have written

LASCIVIOUSNESS. It signifies all kinds of lusts; Mark 7. 22; 2 Cor. 12. 21; Gal. 5. 19; Eph. 4. 19; 1 Pet. 4. 3.

Jude 4, turn grace of God into l.

LASEA, Lay-see'-a.—A city in the Fair Havens, in the island of Crete; Acts xxvii. 8.

LASHA, Lay'-shah, *to call, anoint*.—An ancient city on the southern borders of Canaan; Gen. x. 19.

LASHARON, La-shay'-ron.—A city, Josh. xii. 18.

LAST DAYS.—Times of the Messiah, Isa. ii. 2, etc.

LAST end like his, **Num. 23. 10**.

Lam. 1. 9, remembered not l. end

Luke 11. 26, l. state worse than the first

1 Pet. 1. 6, l. time, 20; **1 John 2. 13**.

LAST shall be first, and the first last; Matt. xx. 16. The Gentiles who had long been without God, were admitted to the privileges of the new covenant; and the Jews, so long a favoured people, were deprived of them, because they rejected the true Messiah.

LAST TIME.—"Whereby we know that it is the last time;" **1 John ii. 18**. The last time means the last stage of the world. There shall be no new state of things before the final judgment, as there was between Judaism and Christianity. The Prophecy is here described as antichrist. But antichrist may also include any heresy that is opposed to the simple nature of the gospel of Christ.

LATCHET.—The string that fastens the shoe on the foot; **Isa. v. 2**; **Mark i. 7**; **Luke 3. 16**.

LATIN TONGUE was the language of the ancient Romans, **Lat. xliii. 38**; **John xix. 20**.

LATTER day, Job 19. 25. *l.* end, Prov. 19. 20. *l.* house; Hag. 2. 9. *l.* time; 1 Tim. 4. 1; 2 Tim. 3. 1.

LATTICE.—A window made in the form of net-work, with small cross bars of wood or iron; Judg. v. 28; 2 Kings i. 2; Songs ii. 9.

LAUD, to praise, or extol; Rom. xv. 11.

LAUGH.—To rejoice greatly; Gen. xvii. 17; xxi. 6.—To distrust, or doubt; Gen. xviii. 12.—Sinful mirth; Luke vi. 21.

LAUGH, Gen. 17. 17, & 18. 12, 15.

2 Chr. 30. 10. but they *l.* them to scorn
Job 5. 22. at destruction and famine
thou shalt *l.*

Ps. 2. 4. he that sits in heaven shall *l.*
37. 13. Lord shall *l.* at him

52. 6. righteous shall see and *l.* at him
59. 8. thou O Lord shall *l.* at them

Prov. 1. 26. I will *l.* at your calamity
Luke 6. 21. blessed that weep, ye shall *l.*

25. woe to them that *l.* now, ye shall
mourn

Job 9. 21. he filleth mouth with *l.*

Ps. 126. 2. mouth filled with *l.*

Prov. 14. 13. even in *l.* the heart is sorrowful

Ecc. 7. 8. sorrow better than *l.* 22.

Jam. 4. 9. let your *l.* be turned to
mourning

LAVER, a vessel for washing. The laver which stood in the enclosure of the tabernacle, was made of the fine brazen mirrors which the Hebrew women gave for the service of the tabernacle. Solomon had one made of vast size, supported by twelve brazen oxen, which was called the *mollen sea*; 1 Kings vii. 22—26. It was nearly fifty feet in circumference, and eight feet deep. It held water for the priests to wash their hands and feet with, having taps by which the water ran into basins. He also made *ten* of inferior size, placed near the entrance of the temple, for the washing of the offerings; 2 Chron. iv. 6.

LAVER OF BRASS.—“And he made the laver of brass.....of the looking-glasses of the women,” &c. Looking-glasses; this word is very improperly introduced into the translation of this passage. The original means MIRROR, and mirrors, as stated in the preceding article, were of brass, or polished metal of some kind.

LAW sometimes denotes the whole

revealed will of God, contained in his word; Ps. i. 2; xix. 7; xl. 8, &c.—

Doctrine, instruction, &c., Prov. xiii. 14.—The Mosaic economy; John i. 17; Acts xii. 39; xviii. 13.—Cereemonial observances; Luke ii. 27; Acts xv. 5, 24; Heb. ix. 22; x. 1.—Judicial or civil law; John vii. 51; xviii. 31; Acts xix. 58; 1 Cor. vi. 1, 6, &c.—Also the moral law, or the Decalogue; Ex. xx. 3—17; Matt. v. 17; Rom. vii. 7, 12, 14. By the law, &c.

“By the law is the knowledge of sin,” and without it, sin could not be fully known. “When the commandment came,” says Paul, “sin revived and I died.” He was alive without the law once; and had he continued ignorant of it, his self-righteous hope would not have been slain. But now he saw how sinful he was, and became dead to all his former professions and hopes: he lives now by the faith of the Son of God, and not by the labour of his own hands. There are three things which the law does when applied by the Holy Spirit and with power. (1) It makes a discovery of sin; of those sins which were lamented before, and unnoticed; the sins of the heart, as well as of the life; the sins of our nature, as well as actual transgressions. (2) It also aggravates sin, representing it in all its malignity and dangerous tendency. Sin, by the commandment, becomes exceeding sinful: it no longer appears as a small matter, but as odious and detestable. (3) It pronounces sentence upon the sinner, the sentence of eternal death; so that he is self-judged and self-condemned. His mouth is stopped, and he is become guilty before God: he has nothing to say in his own behalf, and sees that unless infinite mercy should rescue him out of his present condition, he must inevitably perish. The law lays hold of the sinner, like the creditor upon the debtor, and says, Pay me that thou owest! This is one use to which it is subservient, and those which thus use it may be said to use it lawfully 1 Tim. i. 8.

LAW ‘of the Medes and Persians’ Dan. vi. 8. Chardin says, that in

Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favour. Though the king were drunk or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction.

LAW, Gen. 47. 26; Prov. 28. 4.
Deut. 32. 2. from his hand went fiery l.
Neh. 8. 7. caused people to understand the l.
Job 22. 22. receive l. from his mouth
Ps. 1. 2. in l. doth he meditate
19. 7. l. of Lord is perfect converting
37. 81. l. of God is in his heart
78. 6. appointed a l. in Israel, 10.
119. 72. l. of thy mouth is better than
Prov. 6. 23. l. is light
7. 2. keep my l. as apple of eye
13. 14. l. of wise
23. 9. that turneth away his ear from hearing the l.
29. 18. keepeth l. happy is he
Is. 2. 3. go forth l. Mic. 4. 2.
8. 16. seal the l. among my disciples
20. to the l. and the testimony
42. 21. magnify l. and make it honourable
51. 7. people in whose heart is my l.
Jer. 18. 18. the l. shall not perish from the priest
81. 33. I will put my l. in inward parts
Ezek. 7. 26. l. shall perish from priest
Hos. 8. 12. written great things of my l.
Mal. 2. 7. people seek l. at mouth
Luke 16. 16. l. and prophets
John 1. 17. l. was given by Moses
19. 7. we have a l. and by our l. he must die
Acts 13. 39. not justified by l. of Moses
Rom. 2. 12. sin without l. perish with l.
13. not hearers of l. but doers of the l.
14. having not l. are a l. to themselves
20. by deeds of l. no flesh justified, for by l. is knowledge of sin
27. excluded by l. of works, by l. of faith
4. 15. l. works wrath, no l. no transgression
5. 13. sin not imputed no l.
7. 7. not known sin but by l.
8. without the l. sin was dead
12. l. is holy, just and good
14. l. is spiritual, but l. carnal
22. I delight in l. of God
23. l. in member l. of mind, 25.
8. 2. l. of spirit of life, l. of sin and death
10. 4. Christ is the end of l. for righteousness
5. righteousness of l. 9. 31, 32; Phil. 8. 6.
1 Cor. 6. 1. dare any of you go to l. 6. 7.
Gal. 2. 16. not justified by the l.
19. I through the l. am dead to l. that I

8. 10. works of l. under curse
12. l. is not of faith but man
13. Christ redeemed us from curse of the l.
5. 23. love, joy, peace, against such no l.
1 Tim. 1. 8. l. is good if use it l.
9. l. not made for righteous man but l.
Heb. 7. 19. l. made nothing perfect, 10. l.
Jam. 1. 25. l. of liberty
2. 8. royal l. 12.
1 John 3. 4. sin transgresseth l. sin is transgression of l.
Neh. 9. 26. cast l. behind back
Ps. 40. 8. l. is within my heart
94. 12. blessed is man, teacheth him out of thy l.
119. 18. behold wondrous things out of thy l.
70. I delight in l. 77. 92, 174.
97. I love thy l. 113. 163, 165.
Ezek. 18. 5. do that which is l. and right, 33. 14, 19.
1 Cor. 6. 12. all things are l. to me, 10. 23.
Is. 33. 32. Lord is our l. Jam. 4. 12.

LAWGIVER.—God or Christ is a Lawgiver, his sovereign will is the infallible rule of our conduct; and he hath prescribed laws to us in his word; Isa. xxxiii. 22; Jam. iv. 12. He is the only Lord of our conscience, whose mere will binds it to obedience, and whose laws are subject to an examination, being absolutely supreme and infallible. Moses was a lawgiver; by him God gave his system of laws to the Hebrews; Num. xxi. 18; Deut. xxxiii. 21.

LAWYERS.—Men who were conversant with the Jewish laws, and pressed to explain them to the people; but who on account of their binding heavier burdens on others than themselves, &c., were censured by Christ: Matt. v. 20; xxiii. 2, 13, &c.; Mark xii. 38; Luke xi. 46.

LAY, Gen. 19. 33, 35; Job 29. 19.
Eccl. 7. 2. living l. it to heart
Is. 28. 16. I l. in Zion a tried stone
Mal. 2. 2. I cursed ye l. it not to heart
Matt. 8. 20. had not where to l. his head
Acts 7. 60. l. not this sin to their charge
15. 23. to l. on you no greater burden
Rom. 8. 23. who shall l. any thing to
Heb. 12. 1. l. aside every weight and sin
Jam. 1. 21. l. apart all filthiness and superfluity of naughtiness, 1 Pet. 2. 6.
John 10. 15. l. down life, 13. 37, & 14. 13; 1 John 3. 16.
1 Tim. 5. 22. l. hands, Heb. 6. 2.
6. 12. they may l. hold of eternal life
Heb. 6. 18. l. hold on hope set before
Matt. 6. 20. l. up for yourselves treasures

- 2 Cor. 12. 14. children not I. up for parents but
 Ps. 62. 9. to be I. in balance they
 89. 19. I I. help on one mighty
 Is. 53. 6. Lord I. on him iniquities of us
 Matt. 3. 10. the axe I. unto root, *Luke*
 3. 9.
 1 Cor. 3. 10. I have I. the foundation, 11.
 Heb. 6. 1. not I. again the foundation of
 repentance
 1 Sam. 21. 12. David I. up these words
 Ps. 31. 19. how great I. up for them that
 fear thee
Songs 7. 13. pleasant fruits I. for
Luke 1. 66. I. up in their hearts
 12. 19. much goods I. for many years
 Col. 1. 5. hope I. up for you in heaven
 1 Tim. 6. 19. I. up in store good founda-
 tion
 2 Tim. 4. 8. I. up for me a crown of
 righteousness
 Job 21. 19. God I. up his iniquity for his
 children
 24. 12. God I. not folly to them
 Prov. 2. 7. I. up wisdom
 26. 24. I. up deceit
 Is. 56. 2. blessed that I. hold on
 57. 1. no man I. to heart, 42. 35.
 Jer. 12. 11. land desolate because no
 man I. it to heart

LAZARUS, Laz'-a-rus, *the help of God*.—The brother of Martha and Mary, who dwelt at Bethlehem, and who was raised from the dead by our Lord. It is most graphically related by the evangelist. By it, the Saviour proved himself the conqueror of death. That miracle declared most conclusively his Divinity, and therefore many believed on him; John xi.

LAZARUS is also a name assumed in one of our Lord's parables to denote a poor afflicted person, in respect to worldly circumstances, the counterpart of the rich man who fared sumptuously every day; *Luke* xvi.

LEAD. To guide or conduct; *Ps.* xxxi. 3.—To live, or exhibit; *1 Tim.* ii. 2.—To govern or direct; *Rom.* viii. 14.—To seduce; *2 Tim.* iii. 6.—Christ is called a Leader; *Isa.* lv. 4.

LEAD us not 'into temptation,' *Matt.* vi. 13; rather 'abandon us not to temptation.'

- LEAD**, *Ex.* 15. 10; *Job* 19. 24; *Zech.* 5. 7, 8; *Gen.* 33. 14; *Ex.* 13. 21.
Ps. 5. 8. I. me in righteousness
 25. 5. I. me in thy truth
 27. 11. I. me in plain path
 61. 2. I. me to rock higher than I
 139. 24. I. me in way everlasting

143. 10. I. me into the land of upright-
 ness
Songs 3. 2. I would I. thee into my mo-
 ther's house
Is. 11. 6. a little child shall I. them
 40. 11. I. those with young
Matt. 15. 14. if blind I. blind, *Luke* 6. 39.
1 Tim. 2. 2. I. a quiet life in all
Rev. 7. 17. Lamb shall I. them unto
 living fountains
Ps. 23. 2. I. me beside still waters
Is. 43. 17. Lord thy God which I. by way,
 42. 16, & 49. 10, & 57. 18; *Jer.* 31. 9.
Matt. 7. 13. gate I. to destructions
 14. which I. unto life
John 10. 3. calleth sheep and I. them
Rom. 3. 4. goodness of God I. to repent-
 ance
Gen. 24. 27. Lord I. 1. 48; *Ex.* 13. 18, &
 15. 18; *Deut.* 8. 2, & 29. 5, & 32. 10,
 12; *Neh.* 9. 12; *Ps.* 80. 1, & 78. 14,
 63, & 106. 9, & 136. 16, & 107. 7; *Is.*
 48. 21, & 65. 13, 14; *Jer.* 2. 6. 17.
Rom. 8. 14. I. by Spirit, *Gal.* 5. 18.
Is. 55. 4. I. to the people, 9. 16.

LEAD a metal; it was very early known; *Ex.* xv. 10, and was used, among other purposes, to write upon. From *Jer.* vi. 29, and *Ezek.* xxii. 17, 22, we perceive it was then used in refining metals. It was used by the Romans to sheath their vessels, being fastened with bronze nails.

LEAD, 'the lead is consumed,' or spent; *Jer.* vi. 29, 30. *Pliny* says that lead was anciently used in refining silver, and separating it from other metals, or alloy. God had in vain used various ways to try and purify his people. Hence they are called reprobated, rejected silver, as being without value.

LEAF. The dress of trees and plants; *Gen.* viii. 11.—An evidence of spiritual health; *Pa.* i. 3.—A form of godliness; *Matt.* xxi. 19.—It denotes timidity; *Lev.* xxvi. 36.—The source of spiritual healing; *Rev.* xxii. 2.

LEAGUE. An agreement by sacri-
 fice; *Josh.* ix. 6.

LEAH, Le'-ah, *painful, wearied*.—The wife of Jacob, and eldest daughter of Laban. It has been aptly observed;—"In imposing Leah upon Jacob instead of Rachel, Divine Providence punished Jacob for the sin of imposing himself instead of Esau upon Isaac. The peculiar nature of the marriage ceremonial in the East,

than the thunder rolling among these enormous masses, and the lightning playing among the cedars, withering their foliage, crushing the branches that had withstood the storm for centuries, and hurling the roots and trunks into the distant vale.

"*Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering*," Isa. xl. 16. Isaiah compares the mountain to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills the sacrifice; yet if a volcanic eruption were to burst forth from one of its summits, and in torrents of liquid fire to enkindle the whole, even this mighty holocaust would be insufficient to expiate one single crime.

The Arabian poet says, 'Sannin (or Lebanon) bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet.'

LEBAOTH, Leb'-a-oth.—A town of Judah; Josh. xv. 32.

LEBBÆUS, Leb-be'-us, *strong-hearted*.—Same as Judas, and Thaddeus. He was brother of James the Less, son of Mary sister to the Virgin Mary, and to Cleophas, brother to Joseph; Matt. x. 3.

LEBONAH, Le-bo'-nah.—A place four leagues from Shechem, and two from Bethel; Judges xxi. 19.

LECAH, Le'-kah.—The son of Er; 1 Chron. iv. 21.

LEEKs, in botany, agree both in character and medicinal virtues with onions; Num. xi. 5.

LEES. Dr. A. Clarke observes, that the word used, Isaiah xxv. 5, to express the lees, in the original signifies the preservers; because they preserve the strength and flavour of the wine. See Jer. xlviii. 11.

"Moab hath been at ease from his youth,
And he hath settled upon his lees;
Nor hath he been drawn off from vessel to vessel,
Neither hath he gone into captivity;
Wherefore his taste remaineth in him,
And his flavour is not changed."

That is, he has not been stirred or as Israel has been; but has

lived long at ease, as wine settled on its lees—he retains still his state, his strength, his wealth; and also his pride, his presumption, and his impurity. See Psa. lv. 19; Zeph. i. 12; Jer. xlviii. 26, 29.

LEFT, Acts 14. 17; Rom. 9. 29; Heb. 4. 1; Jude 6; Rev. 2. 4.

LEFT-HANDED, Judges iii. 15; xx. 16. The Septuagint renders the word 'both-handed,' using either hand at pleasure.

LEGION.—In the time of Romulus, a Roman Legion or battalion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6300 foot soldiers, and 300 horse; Mark v. 9; Luke viii. 30; Matt. xxvi. 53.

LEGS BROKEN, John xix. 32. *Lactantius* says, this was commonly done, by the Romans, to those who were crucified.

LEGS, Ps. 147. 10; Prov. 26. 7; Ez. 12. 2. Figuratively, it indicates strength; Songs 6. 16.

LEHABIM, Le'-ha-bim, *flames, the points of a sword*.—The third son of Mizraim; Gen. x. 13.

LEHI, Le'-hy, *jaw-bone*.—A place where Samson slew a thousand Philistines with the jaw-bone of an ass. It was in the tribe of Dan; Jud. xv. 19.

LEMUEL, Lem'-u-el, *God with them*.—Supposed to be king Solomon; Prov. xxxi. 1.

LEND, Ez. 22. 25; Deut. 23. 19, 20.

1 Sam. 1. 28. I have l. him to Lord

Ps. 37. 26. merciful and l. 112. 5.

Prov. 19. 17. giveth to the poor l. to the

Lord

22. 7. borrower is servant to l.

Jer. 15. 10. I neither l. on usury

Luke 6. 35. do good and l. hoping nothing

LENTILES. A sort of pulse, like pease, much esteemed by the ancients, Gen. xxv. 32; 2 Sam. xvii. 28. Dr. Shaw says that in Egypt beans, lentiles, and garvancees, are the chief of the pulse kind, and when stewed with oil and garlic, are the principal food of persons of all ranks. Lentiles make a pottage of a *chocolate colour*; this was the "red pottage" for which Esau exchanged his birthright; Gen. xxv. 34.

LEOPARD.—A beast of prey,

rather smaller than the tiger; it is beautifully spotted; but equally fierce and destructive. Figuratively, it denotes, 1. A subtle rapacious enemy; Dan. vii. 6.—2. A person of similar disposition; Isa. xi. 6.—3. Anti-christian power; Rev. xiii. 2.

LEOPARD. *Songs* 4. 8; *Jer.* 5. 6, & 13.
23; *Hos.* 13. 7; *Hab.* 1. 8.

LEPER, *Simon the leper*; Matt. xxvi. 6. So called from his having been a leper; it was unlawful to eat with persons who had the leprosy.

LEPER 'in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering on his upper lips, and shall cry, Unclean, unclean,' See Lev. xiii. 45. Maundrell saw several persons so infected with this incurable disease. The whole surface of the body was covered with scurf, and the joints deformed as with the gout, their legs looked like those of old battered horses, all indicating the utmost corruption of the human body on this side the grave. The *rent clothes* indicated grief; the *bare head* was the omission of the turban; the *covering on the lip* was after the manner of binding the dead, and the cry was to warn persons from touching the leper, whereby they would become ceremonially defiled, the partial disease being contagious, though the total was not.

LEPROSY. The nature of this awful disease is stated in the preceding article. It is seldom found in cold countries, nor is it now common anywhere.

LEPROSY. "*If the leprosy have covered all his flesh, he shall pronounce him clean. But where raw flesh appeareth in him, he shall be unclean;*" Lev. xiii. 13, 14.—Why should the partial leper be pronounced *unclean*, and the person wholly infected with the disease, *clean*? It was owing to the partial being contagious, the total not. The former was the disease *acute*; the latter *chronic*. In the *chronic*, a person was covered over with a white enamelled scurf; in the *acute*, there was a quick raw flesh in the risings. The one, therefore, was

deemed unclean, or contagious, the other not; for contact with the quick raw flesh would be more likely to infect than the touch of the hard dry scurf. This is very obvious.

LEPROSY 'in a house,' Lev. xiv. 34. Probably a nitrous or vitriolic exudation from the stones bursting through the plaster, like that which we call salt-petre walls.

LESHEM, Le'-ahem. — Formerly LAISH; Josh. xix. 47.

LESS, *Ezra* 9. 13; *Job* 11. 6; *Is.* 40. 17;
Heb. 7. 7; *Eph.* 3. 8; *Gen.* 32. 10.

LET, is expressive, (1) Of command; 1 Kings xviii. 40. (2) Of entreaty; Psa. lxix. 6. (3) Of permission; Josh. xxiv. 28. (4) Of intrusting, or assigning by lease; Song viii. 11. (5) To hinder or keep back; Isa. xliii. 13; 2 Thess. ii. 7.

LETTERS. They were in the form of rolls, the same as books. Niebuhr says, "The Arabs roll up their letters, then flatten them to the breadth of an inch, and paste up the ends of them instead of sealing them. The Persians adopt a similar method. D'Arvieux says that eminent persons write on large sheets of paper, with a broad margin; they are elegantly rolled up, and put in cases of silk, satin, or of silk interwoven with threads of silver and gold. The ribbon, or gold and silver lace, with which the bag is tied, is often knotted and impressed with a seal.

We read, in various passages of Scripture, of sealing letters with a seal, or signet, which was set in a ring; see Gen. xli. 42; Esth. iii. 10—12; viii. 2, 8, 10; Jer. xxii. 24; Dan. vi. 17. This custom is still retained in the east. "In Egypt," says Dr. Potter, "they make the impression of their name with their seal, generally of cornelion, which they wear on their finger, and which is blacked when they have occasion to seal with it."

"*Sent Letters by Post*;" Esther viii. 10.—Cyrus, the Persian monarch, established an effective system of sending "letters by post." He erected many stables at determined distances

throughout his dominions, each with a suitable establishment of horses, and men to take care of them. There was a postmaster at each of these stages, who received the packets as they arrived, and immediately despatched them with fresh horses and couriers. The posts travelled night and day without intermission; and hence it was proverbially said that they flew *swifter than cranes*. The expedition thus used by Cyrus, to receive intelligence from, and forward edicts to the remotest parts of his empire, astonished the ancient world.

LETTER, *Rom.* 7. 6; 2 *Cor.* 8. 6.

LETTEST, *Luke* 2. 29; 2 *Thes.* 2. 7.

LETUSHIM, *Le-tew'-shim*.—The second son of Dedan, the son of Abraham and Keturah; *Gen.* xxv. 3.

LEUMMIM, *Le-um'mim*.—A great grandson of the patriarch Abraham; *Gen.* xxv. 3.

LEVI, *Le'-vy, held, associated*.—The third son of Jacob and Leah; born A. M. 2254, *Gen.* xxix. 34. The tribe descending from him was chosen by God for the temple service. Jacob, in his dying hour, thus spake of him in connection with Simeon:—

"Simeon and Levi are brethren:
They accomplished their wicked purposes.
Into their secret counsel, my soul did not come:
In their confederacy mine honour was not united.

For in their anger they slew a man,
And in their self-will they murdered a prince.
Cursed was their anger, for it was fierce!
And their wrath, for it was inflexible!
I will divide them out in Jacob,
And I will disperse them in Israel."—*Gen.* xlix. 5–7.

Jacob here exculpates himself from all participation in the guilt of his sons, in the murder of the Shechemites. He most solemnly declares that he knew nothing of the confederacy by which it was executed: nor of the secret council in which it was plotted; and he foretels what would befall Levi;—the tribe should have no inheritance allotted them, but be dispersed among all tribes. This proved no curse to them eventually, because they had the tenth of all the increase of the land assigned them: for the curse

was taken off on account of their opposition to the worship of the golden calf; *Ex.* xxii. 26, 29. Moses pronounced a benediction on the tribe of Levi, not long before his death; *Deut.* xxxiii. 9.

LEVIATHAN, *Le-vy'-a-than*, from two Hebrew words, which signify *joined* and *dragon*.—A monstrous animal supposed to be the Crocodile. See *Job* xli; *Psa.* lxxiv. 14; *civ.* 26; *Isa.* xxvii. 1. The crocodile more fully answers the description given by these passages than other now known. The crocodile is of vast strength and voracity, growing often to the length of 30 feet. It swims very swiftly; attacks the largest animals with the greatest daring. It has a very large mouth, and distends its jaws equally, filled with large sharp teeth. It has a coat of mail so scaly and callous as to resist the force of a musket ball in every part, except under the belly. It is shaped like the lizard, and lays its eggs in the sand to be hatched by the sun. By the kind providence of God, the *Ichneumon* is fond of these eggs, and discovers and destroys great quantities of them. Were it not for this they would dreadfully increase.

Dr. A. Clarke, says, "I think even the crocodile over-rated by this description. No beast, terrestrial or aquatic, deserves the high character here given; though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps Leviathan was some extinct Mammoth of the waters, as Behemoth was of the land."

LEVITES.—The descendants of Levi; they were appointed to assist the priests in their services; to see that the temple was kept clean, to prepare oil, wine, &c. for God's house; to take care of the sacred revenues. David formed them into three divisions; the first assisted the priests in offering sacrifices; the second formed the choir; and the third preserved and kept clean the temple; *Num.* viii. 6, 26, &c.

LEVITICUS. The name of this book is derived from the Greek word

Leviticus, in the Septuagint, probably because it more particularly relates to the Levitical priesthood. This book treats of the judicial and civil laws of the Jews, also the rites and ceremonies of the Jewish religion. The manner in which their minute particulars are so often repeated, indicates that they were expressive of something beyond the mere letter, and were typical of Gospel appointments. The book of Leviticus and the Epistle to the Hebrews should be read together, as they mutually illustrate each other. The history recorded by the book of Leviticus comprises but the transactions of a month.

LEVY. A tribute of men for king's service; 1 Kings v. 13.—A tribute unto the Lord; Num. xxxi. 28.

LIBERAL. Free, generous, open-hearted; one who writes on all his possessions, "For myself and mankind," and lives only to get and to do good, *Prov.* 11. 25; *Isa.* 32. 5. 8; 2 Cor. 9. 13.

LIBERALITY, 1 Cor. 16. 3; 2 Cor. 8. 2 *Jam.* 1. 5. gives to all.

LIBERTINES, mentioned in Acts vii. 9, were such Jews as were free citizens or burgesses of Rome. In the times of the apostles they had a synagogue in Jerusalem peculiar to themselves, and it seems very probable that Saul of Tarsus belonged to it. Compare Acts vi. 9, with ch. vii. 58, and viii. 1.

LIBERTY denotes a state of freedom, in contradistinction to slavery or restraint. Spiritual liberty consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come; *Rom.* vi. 14; viii. 1; *Gal.* iii. 13; *John* viii. 36; *Rom.* viii. 21; *Gal.* v. 1. No external pressure can take away that spiritual liberty which the true believer enjoys. He is no longer straitened by fear, but set at large by love. The truth makes him free, and he walks in the liberty of the children of God; a liberty which they only obtain who

obey his precepts: these are rescued from the bondage, both of tyrannical desires and slavish fears; *Psa.* cxix. 45. On the subject of spiritual freedom the poet writes most sweetly.—

"But there is yet a liberty, unsung
By poets, and by senators unprais'd,
Which monarchs cannot grant, nor all the
powers

Of earth and hell confederate take away;
A liberty, which persecution, fraud,
Oppression, prisons, have no power to
bind:—

'Tis liberty of heart deriv'd from heaven,
Bought with his blood, who gave it to
mankind,

And seal'd with the same token."—*Cowper*

The proclaiming of liberty to the captives, and the opening of the prison to them that are bound, is a manifest allusion to the proclaiming of the year of jubilee by the sound of the trumpet. This was a year of general release, of debts and obligations,—of bond-men and women,—of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour applies this institution as typical of Christian liberty. Compare *Lev.* xxv. 9, with *Isa.* lxi. 1, and *Luke* iv. 18, 19.

LIBERTY, *Lev.* 25. 10; *Jer.* 34. 8.

Psa. 119. 45. I will walk at l. for I seek
Isa. 61. 1. anointed me, proclaim l. to the
captive

Luke 4. 18. to set at l. bruised

Rom. 8. 21. into glorious l. of the sons
of God

2 Cor. 3. 17. where Spirit of the Lord is,
there is l.

Gal. 5. 1. stand fast in l. wherewith
Christ made free

18. unto l. but use not l. for an occa-
sion to flesh

Jam. 1. 26. looks not into law of l. 2. 12.

1 Pet. 2. 16. not using your l. for a cloak

LIBNAH, Lib'-nah, *white, whiteness*.—A Canaanitish city in the southern part of the tribe of Judah, taken by Joshua; *Josh.* x. 29, 30; xv. 42.

LIBNI, Lib'-ny, *white, whiteness*.—A son of Gershon, and grandson to the patriarch Levi; *Exod.* vi. 17.

LIBYA, Lib'-e-a, *the heart of the sea*.—A province in Africa, westward of Egypt, supposed to have been peopled by Lehabim, the son of Mizraim; *Acts* ii. 10.

LIBYANS, Lib'-e-ans.—The people of Libya.

LICE.—Well known insects, which seem intended by Divine Providence as the scourge of indolence. Dr. A. Clarke states, in his notes on Exod. viii. 16, that the common louse is so prolific, that in the course of six weeks the parent female may see 5000 of its own descendants! At the word of Moses the dust of the land of Egypt was transformed into this noisome, nauseous insect; which must have been a very dreadful plague to the Egyptians; Ps. cv. 31.

Lice would be a great torment, and very offensive to the Egyptians, who affected great external purity, and practised various ablutions lest they should harbour any vermin, &c.

LICK up 'the dust of thy feet,' denotes humility, submission, &c., in the Easterns who stoop till their faces touch the ground, and thus 'lick up the dust of the feet' of those to whom they pay this fulsome regard; Isa. xlix. 23.

LIE, LYING.—An abuse of speech, which the Scriptures condemn; Exod. xxiii. 17; Prov. xii. 22; xiii. 5; xix. 22; Acts v. 4; Eph. iv. 25; Jas. v. 12. Our Lord in his sermon on the mount, has given most important injunctions to his disciples on this subject. He would have them so plain, sincere, and free from guile, that their word should be equivalent to the most solemn oath; and that in all their assertions they should content themselves with a simple affirmation. It is, or it is not. "Let your communication be yea, yea; or nay, nay; for whatsoever is more than these cometh of evil;" Matt. v. 37. See Eph. iv. 25; Col. iii. 9. It is an alarming consideration, that among those who shall be excluded from the kingdom of heaven are, "Whosoever loveth and maketh a lie;" Rev. xxii. 15. It appears from the records of past ages, and from the history of our own times, that this vice prevails more in some countries than in others. We have the testimony of Paul, that the inhabitants of Crete were remarkably addicted to lying, Titus i. 12. Falsehood is called a lie, 1 John ii. 21,

and so is an image, or idolatrous representation of God, Rom. i. 25.

LIE.—"Is there not a lie in my right hand?" Isa. xlv. 20. The apostle Paul calls an idol a lie, Rom. i. 25. Idolaters had idols in their houses, and they could carry their graven images in their hands, as well as have them in their houses. Some read it, 'Is there not a lie at my right hand?' i. e., handy, or near to me at all times.

LIE, Lev. 6. 8, & 19. 11; Job 11. 3.

Ps. 58. 2. wicked go astray speaking l.

63. 9. and men of high degree are l.

101. 7. telleth l. shall not tarry

Hos. 11. 13. compasseth me about with l.

2 Thess. 2. 11. should believe a l.

1 Tim. 4. 2. speaking l. hypocrisy

Rev. 22. 15. loveth and maketh a l. 21.

8. 27.

Num. 23. 19. God is not a man that he

should l.

Is. 63. 8. children that will not l.

Hab. 2. 3. it shall speak and not l.

Col. 3. 9. l. not one to another, Eph.

4. 25.

Tit. 1. 2. God that cannot l. hath pro-

mitted

Heb. 6. 18. impossible for God to l.

Ps. 116. 11. all men are l.

Is. 44. 25. frustrateth tokens of l.

John 8. 44. he is a l. and father

Rom. 2. 4. let God be true and every

man a l.

Tit. 1. 12. Cretians are always l.

1 John 1. 10. we make him a l. and his

word, 5. 10.

2. 4. keeps not commandments is a

l. 4. 20.

Rev. 2. 2. tried and found them l.

21. 8. all l. have their part in

Ps. 119. 29. remove from me the way of l.

168. I abhor l. but love thy law

Prov. 12. 19. l. tongue but for a moment

Jer. 7. 4. trust not in l. words temple of

the Lord

Hos. 4. 2. by stealing and l. they break

Jonah 2. 8. observe l. vanities forsake

their own mercy

LIEUTENANTS.—The deputy-

governors of the Persian king; Esth. viii. 46; Esth. iii. 12.

LIFE.—A state of active existence;

Gen. ii. 7; vii. 22, 23.—*Spiritual*

life consists in being in the favour

of God, influenced by a principle of

grace, and living dependant on him.

It is considered as of Divine origin;

Col. iii. 4. As hidden; Col. iii. 3.

Peaceful; Rom. viii. 6.—It means

a state of justification; John v. 24;

Col. iii. 3; Rom. v. 1, &c.—*Body*

gelical doctrine; John vi. 33.—*Christ is the Fountain of natural, spiritual, and eternal life*; John i. 4; xi. 25; Col. iii. 4. He is called "the Bread of Life," for he came down from heaven to give his flesh, or himself, for the life, or salvation of the world; John vi. 48—51.—*Immortal happiness, eternal glory*; Ps. xvi. 11; Col. iii. 4. It is a holy state; Rev. xxi. 27; and blissful; 1 Pet. i. 4; 2 Cor. iv. 17; Ps. xxxvi. 9.

LIFE Gen. 2. 7, 9, & 42. 15, & 44. 30.

Deut. 30. 15. set before you I. and death, choose I.

32. 47. is not vain it is your I.

1 Sam. 25. 29. soul bound in the bundle of I.

Job 10. 12. granted me I. and favour

Ps. 16. 11. show me the path of I.

21. 4. he asked I. of thee and thou gavest

30. 5. anger but a moment in his favour is I.

36. 9. with thee is fountain of I.

63. 8. loving-kindness is better than I.

66. 9. holds our soul in I. and

91. 16. with long I. I will satisfy

Prov. 8. 35. for whoso findeth me findeth I.

15. 24. way of I. above to wise

18. 21. death and I. in power of tongue

Is. 57. 10. found I. of thy hand

Matt. 6. 25. take no thought for your I.

Luke 12. 15. man's I. consisteth not in abundance

John 1. 4. in him was I. and the I. was light of men

3. 36. believe on Son has everlasting I. 16. 13.

6. 40. not come that they might have I.

6. 25. I am the bread of I. 1. 48; 40. 47, 54.

51. my flesh I give for I. of, 53.

63. words I speak are spirit and I.

8. 12. follows me shall have light of I.

10. 10. come they might have I.

11. 25. I am the resurrection and the I.

14. 6. I am way, truth, and I.

Rom. 6. 17. reign in I. by Jesus Christ, 18. 21.

8. 2. law of Spirit of I. in Christ Jesus hath made

6. to be spiritually minded is I. and peace

2 Cor. 2. 16. savour of I. unto I.

8. 6. letter killeth, spirit giveth I.

4. 10. I. of Jesus might be made manifest

5. 4. that mortality might be swallowed up in I.

Gal. 2. 20. the I. which I now live in the flesh

Eph. 4. 18. alienated from I. of God through ignorance

Col. 3. 8. and your I. is hid with Christ in God

4. when Christ who is our I. shall appear

1 Tim. 2. 2. lead a peaceable I. in godliness

4. 8. godliness having promise of the I. that now is

2 Tim. 1. 10. brought I. and immortality to light

2 Pet. 1. 8. that pertains to I. and godliness

1 John 5. 12. hath Son has I. not Son not I.

Job 2. 4. all that a man hath will he give for his I.

Prov. 13. 3. keepeth mouth keepeth his I.

Matt. 20. 28. Son of man give I. a ransom

1 Kings 19. 4. take away my I. 14.

Ps. 26. 9. gather not my I. with bloody men

27. Lord is strength of I. of whom

Jonah 2. 6. brought up my I. from corruption

John 10. 15. I lay down my I. for sheep, 13. 37.

Acts 20. 24. nor count I my I. dear to myself

Ps. 17. 14. this I. Luke 8. 14, & 21. 34; Acts 5. 20; 1 Cor. 6. 3; 15. 19.

Deut. 30. 20. he is thy I. and length

Ps. 108. 4. redeem thy I. from destruction

Jer. 29. 18. thy I. shall be for a prey, 45. 5

Prov. 10. 16. tends to I. 11. 19, & 19. 23; Matt. 7. 14; John 5. 24; 1 John 3. 14; Acts 11. 18; Rom. 7. 10; Heb. 11. 35.

LIFTED UP.—'I, if I be lifted up from the earth,' John xii. 32. An allusion to the ensign or colours of commanders of regiments, elevated on high places, on long poles, that the people might see where the pavilion of their general was, and flock to his standard.

LIFT, up his countenance on thee, Num. 6. 23.

1 Sam. 2. 7. I. brings low and I. up again

2 Kings 19. 4. I. up prayer for the remnant, Isa. 37. 4.

2 Chr. 17. 6. heart I. up in ways of the Lord

Ps. 3. 3. my glory up I. of my head

4. 6. Lord I. up the light of thy countenance on us

7. 6. Lord I. up thyself because of the

24. 7. I. up heads ye gates, be I. up ye doors, 9.

25. 1. to thee I I. up my soul, 86. 4.

75. 4. I. not up the horn, 5.

83. 2. I. up heads

102. 10. thou I. me up and castest me down

121. 1. I. up mine eyes, 123. 1.

147. 6. Lord I. up the meek but

Prov. 2. 8. I. up thy voice for understanding

Ecc. 4. 10. one will **l.** up another
Is. 26. 11. Lord when thy hand is **l.** up
 they will not see
 33. 10. now I will be exalted, now **l.**
 up myself
 42. 2. shall not cry nor **l.** up his voice
Jer. 7. 16. nor **l.** up a prayer for them,
 11. 14.
Lam. 3. 41. let us **l.** up our hearts with
 our hands
Hab. 2. 4. his soul which is **l.** up is not
 upright in him
Luke 21. 28. **l.** up heads for day
John 3. 14. so must Son of man be **l.** up,
 12. 34.
 8. 28. ye have **l.** up Son of man
 12. 32. if I be **l.** up I will draw all men
Heb. 12. 12. **l.** up hands which hang
Jam. 4. 10. humble and he shall **l.** you
Ps. 141. 2. the **l.** up of my hands, 1 *Tim.*
 2. 8.

LIGHT. That pure brightness which is every where diffused (as some say) by the rays of the sun, and is the medium of vision. Others think that light is a fluid diffused, through all nature, and that the luminous and burning body causes waves and undulations in this fluid, by which the light is propagated similar to the conveyance of sound through the air. This opinion is very general. *Fuller* says, "A flood of light was produced on the first day of creation; and on the fourth it was collected and formed into distinct bodies."

"*And God said, Let there be light,*" &c. *Gen.* i. 3. Many have asked, "How could light be produced on the first day, and the sun, the fountain of it, not created till the fourth day?" *Ans.* The original word, *aur*, signifies not only *light*, but *fire*; *Isa.* xxxi. 9; *Ezek.* v. 2. It is used for the *Sun*; *Job* xxxi. 26; and for the *electric fluid*, or lightning; *Job* xxxvii. 3. And it is worthy of remark, that it is used in *Isa.* xlv. 16, for the *heat* derived, *eah*, the *fire*. "He burneth part thereof in the fire, (bemo *eah*,) yea, he warmeth himself, and saith, Aha!.....I have seen the fire, (*rae-thee aur*) which a modern philosopher, understanding the language, would not scruple to translate,—"I have received *caloric*, or an additional portion of the matter of *heat*." Therefore as God has diffused the matter of *caloric* or *latent heat*, through every part of

nature, without which there could be neither vegetation nor animal life, that it is *caloric* or *latent light* (which is probably the same as *latent heat*.) which is principally intended by the original word.

"No truth in philosophy," observes *Dr. Turner*, "seems now to be more clearly ascertained, than that light has a distinct existence separate and independent of the sun." Light appears to have been formed before the formation of all things, to have been an active agent to produce them, and is most probably a component part of all.

"*And God said, Let there be lights in the firmament of heaven,*" *Gen.* i. 14. The original word translated *lights* is essentially different from that translated *light* in ver. 3. It denotes an instrument of light (*Ex.* xxv. 6; xxvii. 20; xxxv. 8,) and here denotes luminaries, or orbs, which either form or reflect the light to us.

LIGHT or **LAMP**.—1. Joy, peace, and prosperity; *Eeth.* viii. 16; *Job* xxxviii. 15; xviii. 5, 6; *xxix.* 3; *Ps.* xviii. 28; *xvii.* 11; *Prov.* xiii. 9.—2. Evangelical knowledge and holiness; *Isa.* viii. 20; *Eph.* v. 8; 1 *John* i. 7.—The term light is applied to God, who is a Being of infinite wisdom, truth, holiness; 1 *John* i. 5;—to Christ, who is the fountain and author of all knowledge, both natural and spiritual; *Luke* ii. 32; *John* i. 9;—to the Word of God, which guides Christians in the road to heaven; *Ps.* cxix. 105; 2 *Pet.* i. 19;—to the Apostles and gospel ministers, who under Christ, are lights; *Matt.* v. 14—16;—to true Christians, who are enlightened by the Spirit, and become lights of the world; *Eph.* v. 8; *Phil.* ii. 15.

LIGHT of thy countenance; *Ps.* iv. 6. An allusion to the bright symbol of Jehovah's presence, which stood on the Mercy-seat between the cherubims of glory.

LIGHT 'unto my path,' alludes to the Eastern custom of travelling by night through dreary deserts, carrying a wood fire, blazing in a sort of grate, on the top of a pole; *Ps.* cxix. 105.

LIGHTS 'in the world,' Phil. ii. 15, 16. The apostle alludes to those towers built at the entrance of harbours having fires kept burning on them, to direct the mariner in dark tempestuous nights to a safe and quiet haven.

LIGHTS BURNING, Luke xii. 35. Referring to the common custom of servants sitting up to wait their master's return when absent at night.

LIGHT, Num. 21. 5; Deut. 27. 16; Judg.

9. 4; 1 Kings 16. 31; Ezek. 8. 17, & 23. 7.

Is. 49. 6. is a l. thing to be my servant

Zeph. 3. 4. her prophets l. and

Matt. 11. 30. yoke easy burden l.

2 Cor. 4. 17. l. afflictions endureth but for a moment

Ps. 62. 9. l. than vanity

Jer. 3. 9. l. of whoredoms, 23. 32.

LIGHT, Gen. 1. 3, 4, 5, 16, & 44. 3.

Job 18. 5. l. of wicked be put out

25. 8. upon whom doth not l.

83. 30. enlightened with l. of the living

119. way where l. dwells and darkness

Ps. 4. 6. lift up l. of countenance

86. 9. in thy l. shall we see l.

43. 3. O send out l. and truth

90. 8 set secret sins in l. of thy countenance

97. 11. l. is sown for righteous

104. 2. coverest thyself with l.

112. 4. to upright ariseth l. in darkness

119. 105. thy word is a l. to my paths

139. 12. darkness and l. are both alike

Prov. 4. 18. path of the just is as shining l.

6. 23. law is l. and reproofs of

13. 9. l. of righteous rejoice

15. 30. the l. of the eyes rejoiceth heaven

Ecc. 11. 7. l. is sweet and pleasant

Is. 5. 20. darkness for l. and l. for darkness

30. l. is darkened. Job 10. 22.

8. 20. if speak not according to word, no l. in them

9. 2. walked in darkness seen great l.

30. 26. l. of moon as l. of sun, l. of seven days

42. 6. covenant of people l. of Gentiles. 49. 6.

45. 7. I form the l. and create

50. 10. walketh in darkness and hath no l.

11. walk in l. of your fire and

58. 8. shall thy l. break forth

60. 1. arise, shine, for thy l. is come, 19. 20.

Zech. 14. 6. l. not clear

7. at evening-time it shall be l.

Matt. 5. 14. ye are l. of world

16. let l. shine before men

6. 22. l. of body eye single—full of l.

Luke 2. 32. a l. to l. the Gentiles

16. 8. children of world wiser than

children of l.

John 1. 4. life was l. of men, was true l. 9.

3. 19. men loved darkness rather than l.

20. cometh not to the l.

21. doeth truth cometh to l.

5. 35. a burning and a shining l.

8. 12. I am the l. of the world the l. of life

12. 35. walk in l. while ye have l.

Acts 13. 47. I have set thee to be a l. to

Gentiles

26. 18. turn them from darkness to l.

Rom. 13. 12. put on armour of l.

1 Cor. 4. 5. bring to l. things

2 Cor. 4. 4. lest l. of gospel shine

6. 14. what communion hath l. with darkness

Eph. 5. 8. walk as children of l.

14. Christ shall give thee l.

1 Thess. 5. 5. ye are children of l.

1 Pet. 2. 9. called into marvellous l.

1 John 1. 5. God is l. and in him no darkness

Rev. 21. 23. Lord is l. thereof, 11.

LIGHTS, Ps. 136. 7; Ezek. 32. 8; Luke

12. 35; Phil. 2. 15; Jam. 1. 17.

LIGHTEN, 2 Sam. 22. 29; Ezra 9. 8; Ps.

13. 3, & 34. 5; Rev. 21. 23; Ex. 19.

16; Ps. 18. 14; Matt. 28. 3, & 24. 27;

Luke 10. 18.

LIGHTNING. The electric fluid, or flashes of fire, attended with explosions called thunder; Ps. lxxvii. 18; cxxxv. 7; Jer. li. 16. It is a great manifestation of Divine mercy, that lightning is accompanied with rain, to soften its rage, and prevent greater damage; Job xxxviii. 25.

By the force of gospel truth the kingdom of Satan, like lightning, fell from heaven; Luke x. 18. The swiftness of angels in performing the commands of God is likened to "a flash of lightning," Ezek. i. 14. The glorious coming of the Son of Man will be "as the lightning that cometh out of the east, and shineth even to the west;" Matt. xxiv. 27. Grievous and terrible judgments are frequently represented under the figure of lightning. See 2 Sam. xxii. 15; Psa. xviii. 14; cxliv. 6; Zech. ix. 14; Rev. iv. 5; xi. 19; xvi. 18.

LIGHTNINGS, 'he maketh lightnings for the rain,' Psa. cxxxv. 7. Dr. Russel says that seldom a night passes at Aleppo, without much lightning in the north-west; but not attended with thunder; and when it appears in the west, or south-western

points, it is a sure sign of the approaching rain which is often followed by thunder.

LIGURE, Ly'-gure.—The first precious stone in the third row of the Jewish high-priest's breast-plate, on which was engraven the name of Gad; Ex. xxviii. 19.

LIKE men quit you, 1 Cor. 16. 18.

Heb. 2. 17. be made l. unto his brethren
1 John 3. 2. appear we shall be l. him,
for we shall

Phil. 2. 2. that ye be l. minded, 20.

Gen. 1. 26. after our l. 5. 1.

5. 3. and Adam begat a son in his own l.

Ps. 17. 15. I shall be satisfied with thy l.
Rom. 6. 5. planted in l. of his death, l. of resurrection

8. 3. in the l. of sinful flesh, Phil. 2. 7.

LILY.—A beautiful and fragrant flower, common in the fields of Canaan, viz. the white lily, crown imperial, or royal lily of the Greeks. Pliny reckons the lily the next plant in excellency to the rose. In the East, it is the emblem of purity and moral excellency. So the Persian poet, Sadi, compares an amiable youth to "the white lily in a bed of narcissuses," because he surpassed all the young shepherds in goodness. Christ contrasted the glory of Solomon with that species of lily whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature; Matt. vi. 28, 29; Songs ii. 1, 2, 16, & iv. 5, & xiii. 6; ii. 3, & vii. 2; Hos. xiv. 5; Matt. vi. 28.

Consider the lilies of the field, and trust in God. Why should any of God's children fear, while they use the means of honest industry? Behold the lilies; see how they grow, and are clothed in grandeur; "they toil not, neither do they spin. Wherefore, if God so clothe the grass of the field, will he not much more clothe you, O ye of little faith?" Consider the lilies of the field, and be humble. Some are very proud of dress, and lavish great sums upon the outward adorning of the body. What zeal to be finer in dress than others! But be adorned as they may, are they any better, or any wiser, or any happier for it?

LINE. "Their *LINE* is gone out through all the earth;" Psa. xix. 3 "The heavens," with their stellar orbs are visible to the inhabitants of this world. They utter no sounds, but they teach the reflecting observer, by declaring the wisdom, power, and goodness of the Creator;—

For ever singing, as they shine,
The hand that made us is Divine!

LINE upon l. upon l. Is. 28. 10, 12.

Is. 28. 17. Judgment will I lay to l.

24. 11. on it l. of confusion

2 Cor. 10. 16. boast in another man's l.

Ps. 16. 6. l. are fallen in pleasant places
—This passage alludes to lands appointed by the measuring line or chain.

LINEN. Cloth made of flax. The priest's garments were made of linen; Ex. xxix. 42. The mingling of linen and woollen in garments; Lev. xix. 19, might be prohibited to check pride and vanity. The best linen was anciently made in Egypt, as their country afforded the finest flax; but it is said, the most of their linen was coarse; and Solomon, it seems, bought linen-yarn in Egypt, and established a factory for weaving it in Judea; Prov. vii. 16; 1 Kings x. 28. It seems that linen was anciently used for writing on, and the letters formed with a pencil. Fine white linen is made the emblem of purity, innocence, and dignity; Rev. xv. 6; xix. 8.

LINGER, Gen. 19. 16; 2 Pet. 2. 3.

LINTEL.—The upper part of a door frame; Ex. xii. 22; 1 Kings vi. 31; Amos ix. 1; Zeph. ii. 14.

LINUS, Ly'-nus, *nels*.—A person mentioned by Paul; 2 Tim. iv. 21.

LION, the noblest of animals. It is found only in torrid climates, and is much less numerous now than formerly. It lives 60 or 80 years, but is not prolific. The allusions to its strength, courage, voraciousness, generosity, &c., in Scripture, are very numerous. Its rage is tremendous; Job iv. 11; Prov. xxx. 30; Amos iii. 8. Lions were sent by Jehovah to chastise the profaners of his chosen heritage; 2 Kings xvii. 25, 26. The people humbled themselves, and adopted the Jewish laws and worship, at first in

addition to the heathen institutions, but afterwards exclusively. These were the Samaritans.



LION. "Thou shalt tread upon the lion and the adder," Ps. xci. 13. The original word has been rendered *asp*, or *serpent*. The most interpreters so rendered it. It was so in the Septuagint, Vulgate, Syriac, Arabic, and Ethiopic versions. The same word by the Septuagint in Job iv. 10; xxxviii. 39, is rendered a *dragon*. "*Lion*" in the passage seems improper, as men do not, in walking, tread upon lions, as they do upon *serpents*.

LION 'of the tribe of Judah.'—A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe, and is symbolical of his dignity and great strength; Rev. v. 5.

LION.—"There is a lion in the way," Prov. xxii. 13. The indolent thus magnify their difficulties, as an excuse for their slothfulness. When dark, the Easterns shut themselves up in their houses, for fear of the wild beasts.

LION, Gen. 49. 9; Judg. 14. 5, 18; Job 4. 10, 11, & 10. 16, & 28. 8; Ps. 7. 2, & 17. 12, & 10. 9, & 22. 13; Is. 38. 18.

Prov. 22. 13. there is a l. in way, 26. 13.

28. 1. righteous bold as a l.

Ecc. 9. 4. a living dog is better than a dead l.

Is. 11. 6. calf and l. 7. & 65. 25.

35. 9. no l. shall be there nor
Ezek. 1. 10. face as a l. 10. 14; Rev. 4. 7.
Hos. 5. 14. and be as a young l. Lam.
8. 10.
Mic. 5. 8. remnant Jacob be as l.
2 Tim. 4. 17. delivered out of mouth
of l.
1 Pet. 5. 8. devil as a roaring l. seeking
Rev. 5. 5. the l. of the tribe of Judah pre-
valled

LIPS.—"Calves of the lips," Hosea xiv. 2. So called because that the use of the lips in praise was to come in the room of all thank-offerings of calves.—*Dr. Owen.*

LIPS, Ez. 6. 12, 30; Prov. 16. 10.

Ps. 12. 3. cut off flattering l.

4. our l. are our own

17. 1. not out of feigned l.

31. 18. lying l. 120. 2; Prov. 10. 18, &

12. 22, & 17. 4, 7; Is. 59. 3.

Ps. 63. 5. I will praise with joyful l.

Prov. 10. 21. l. of righteous feed

26. 23. burning l. wicked heart

Songs 7. 9. l. of those asleep to

Is. 6. 5. man of unclean l. people of un-
clean l.

57. 19. create fruit of l. peace

Hos. 14. 2. render the calves of our l.
Heb. 13. 15.

Mal. 2. 7. priest's l. should keep know-
ledge

Ps. 51. 15. open thou my l. and

63. 3. l. shall praise thee, 71. 23.

141. 3. keep the door of my l.

Ps. 17. 4. thy l. 34. 13, & 45. 2.

LITTLE, Ezra 9. 8; Neh. 9. 32.

Ps. 2. 12. when his wrath is kindled
but a l.

8. 5. a l. lower than the angels, Heb.
2. 7.

37. 16. l. that righteous hath

Prov. 6. 10. l. sleep a l. slumber, 24. 33.

10. 20. heart of wicked l. worth

15. 16. better is a l. with fear of the
Lord, 16. 8.

Is. 28. 10. here a l. and there a l. 18.

54. 8. in l. wrath I hid myself

Ezek. 11. 16. I will be l. sanctuary

Zech. 1. 15. I was l. displeased

Matt. 6. 30. of l. faith, 8. 26 & 14. 31, &
16. 8.

Luke 12. 32. fear not l. flock, it

19. 17. hast been faithful in l.

1 Tim. 4. 8. for bodily exercise profiteth l.

Rev. 3. 8. hast l. strength and kept my

LIVE, Gen. 3. 22, & 17. 18.

Lev. 18. 5. if man do he shall l. Neh.
9; Ezek. 8. 21, & 18. 9, & 33. 18, 15,
16; Rom. 10. 5; Gal. 3. 12.

Deut. 32. 40. l. for ever, 1 Kings 1. 31;

Neh. 2. 3; Ps. 22. 26, & 49. 9; Dan.

2. 4, & 3. 9, & 5. 10, & 6. 21; Zech.

1. 5; John 6. 54, 58; Rev. 4. 9, & 5.

14, & 10. 6, & 15. 7.

Job 14. 14. if a man die shall he l. again

Ps. 55. 23. bloody men not l. out half

their days

JJ

63. 4. bless thee while I l. 146. 2:
118. 17. I shall not die but l.
Is. 38. 16. by these things men l. and
make l.
55. 3. hear and your soul shall l.
Ezek. 16. 6. when thou wast in blood l.
18. 32. turn yourselves and l. 33. 11.
Hab. 2. 4. just shall l. by faith, *Rom.*
1. 17.
Matt. 4. 4. man not l. by bread, *Deut.*
8. 3.
John 14. 19. because I l. ye shall l. also
Acts 17. 28. in whom ye l. move, and
Rom. 8. 13. if ye l. after the flesh ye
shall die
14. 8. whether we l. we l. unto the
Lord
1 *Cor.* 9. 14. preach gospel l. of
2 *Cor.* 6. 15. who l. should not l. to
themselves
6. 9. as dying and behold we l.
13. 11. be of one mind l. in peace
Gal. 2. 20. I l. yet not I but Christ l. in
5. 25. if we l. in S. walk in S.
Phil. 1. 21. to me to l. is Christ, to die,
22.
2 *Tim.* 3. 12. all that l. godly
Tit. 2. 12. should l. soberly
Heb. 18. 18. will to l. honestly
1 *Pet.* 2. 24. should l. to righteousness
1 *John* 4. 9. might l. through him
Acts 23. 1. l. in good conscience
Jam. 5. 6. ye have l. in pleasure
Rev. 18. 7. and l. deliciously, *Luke* 7. 25.
20. 4. l. and reigned with Christ
Job 19. 25. I know that my Redeemer l.
Rom. 6. 10. in that he l. to God
14. 7. none l. to himself or
1 *Tim.* 5. 6. l. in pleasure dead while
she l.
Heb. 7. 25. he ever l. to make interces-
sion for them
Rev. 1. 18. I am he that l. and was dead
8. 1. that thou l. and art dead
Acts 7. 38. receive the l. oracles
1 *Pet.* 1. 3. begotten to a l. hope
2. 5. ye as l. stones are built up
LIVES. 1 *John* 3. 16; *Rev.* 13. 11.
LIVING. *Ecc.* 7. 2. l. will lay it to heart
Is. 38. 19. the l. the l. he shall praise
thee
Jer. 2. 13. Lord fountain of l. waters
Matt. 22. 32. God is God of l.
Mark 12. 44. all her l. *Luke* 8. 43.
John 4. 10. he would have given thee l.
water, 7. 38.
Rom. 12. 1. bodies l. sacrifice
14. 9. that be Lord of dead and l.
1 *Cor.* 15. 45. Adam made l. soul
Heb. 10. 20. by a new and l. way
1 *Pet.* 2. 4. coming as to l. stone
Rev. 7. 17. shall lead them to l. foun-
tains of water

LIVING signifies one who is alive
or enjoys life, 1 Kings iii. 22; never
dry, but always springing and run-
ning; Song iv. 15. Christ risen from
the dead, *Luke* xxiv. 5; the godly
parted this life. *Matt.* xxii. 32;

spiritual, *Rom.* xii. 1; that which
procureth and bringeth to life spirit-
ual and eternal, *Heb.* x. 20; 1 *Pet.* ii.
4; continuing, *Titus* iii. 3; a person's
wealth, goods, or estate, *Luke* xv. 12

LIVING STONE. 1 *Peter* ii. 4.—
Figuratively like plants, connected
with, and nourished by their roots,
stones still in the quarry are said to
be living. The epithet means the
firmness of that thing signified by the
name of a stone, for nothing is firmer
than stones growing in a quarry, as
cleaving fast to a rock by their roots.
As a living stone, Christ is the founda-
tion, and believers, spiritually alive,
are built upon him.

LIVING WATERS signify run-
ning waters, *Zech.* xiv. 8.

LIVING.—'All her living,' *Mark*
xii. 44. Two mites, which the widow
cast into the treasury, were reckoned
a sufficiency for a poor man, as food
for a day.

LIVING CREATURES. (*Ne-
pesh Chayah.*)—A general term to
express all creatures endued with
animal life, in any of its infinitely
varied gradations, from the half-reas-
oning elephant down to the stupid
potto, or still lower, to the *polype*,
which seems equally to share the
vegetable and animal life.

LIZARD occurs in *Lev.* xi. 30, and
is no doubt the animal now called by
that name.

LOAD. *Ps.* 68. 19; *Is.* 40. 1.

LOAF.—The Eastern loaf was a
large cake; *Exod.* xxix. 23; 1 *Chro.*
xvi. 3; *Mark* viii. 14.

LO-AMMI. Lo-am'-my, not my
son.—The metaphorical son of the
prophet *Hosea*; *Hosea* i. 9.

LOATH themselves for evils, *Ezek.* 8. 9,
& 16. 5, & 20. 43, & 36. 31

Jer. 14. 19. thy soul l. Zion
Ezek. 11. 8. my soul l. them
Num. 21. 5. soul l. *Prov.* 27. 7.
Ps. 38. 7. l. disease

LOCUST.—The locust belongs to
a genus of insects known among
naturalists by the name of *GRILLI*.
The common great brown locust is
about three inches in length; has
two antennae about an inch long.

and two pairs of wings. The head and horns are brown; the mouth and insides of the larger legs bluish; the upper side of the body and upper wings brown, the former spotted with black, and the latter with dusky spots. The back is defended by a shield of a greenish hue; the under wings are of a light brown hue, tintured with green, and nearly transparent. Their form and appearance are like the grasshopper so well known in this country.

Locusts are often mentioned in the Old Testament. They became one of the plagues of Egypt, and their visitation was threatened to the Israelites, as a mark of Divine displeasure. Their numbers and destructive powers very aptly fit them for this purpose. When they take the field they always follow a leader, whose motion they invariably observe. They often migrate from their native country, probably in quest of a greater supply of food. On these occasions they appear in such large flocks as to darken the air, forming many compact bodies, or swarms, of several hundred yards square. These flights are very frequent in Barbary, and generally happen at the latter end of March or beginning of April, after the wind has blown from the south for some days. The month following, the young brood also make their appearance, generally following the track of the old ones. In whatever country they settle, they devour all the vegetables, grain, and in fine all the produce of the earth, eating the very bark off the trees; thus destroying at once the hopes of the husbandman, and all the labours of agriculture; for, though their voracity is great, yet they contaminate more than they devour.

The prophet Joel has a most sublime description of these ravaging creatures:
[Joel 1. 2, &c.

Hear this, ye old men;
Give ear, all ye inhabitants of the land.
Hath such an event happened in your days,
Or even in the days of your fathers?
Tell ye your children of it;
And let your children tell their children;
And their children tell another generation.

What the GAZAM leave, the ARREH devour;
What the ARREH leave, the JALEK devour;
What the JALEK leave, the CHAIL devour.
Before them a fire consumeth,
And behind a flame burneth;
The land is as the garden of Eden before them,
Behind them a wilderness of desolation;
Yea, and nothing shall escape them.

They consume like a general conflagration. "Wheresoever they feed (says Ludolphus,) their leavings seem as it were parched with fire." Though the land before their coming shall appear beautiful for its verdure and fruitfulness as the garden of Eden; yet after the ravages they have made on it, it shall look like a desolate and uncultivated wilderness. Neither herbage, nor shoots, nor leaves escape them.

In Rev. ix. 7, the locusts are compared to *horses prepared for the battle*, furious and impatient for the war.

Like the sound of chariots, on the tops of the mountains shall they leap;
Like the sound of a flame of fire which devoureth all stubble.
They shall be like a strong people set in battle array.

The noise of their coming shall be heard at a distance, like the sound of chariots passing over the mountains. When they fall on the ground, and leap from place to place, and devour the fruits, the sound of them will resemble the crackling of the stubble when consuming by the flames; or the din and clamour of an army ready prepared to engage in battle.

John has also described them; Rev. ix. 9. *The sound of their wings was as the sound of chariots, of many horses running to battle*; so that they may be heard at six miles distance; and that when they are eating, the sound is like that of a flame driven by the wind.

They shall run like mighty men;
Like warriors shall they climb the wall;
And they shall march every one in his way;
Nor shall they turn aside from their paths;
Neither shall one thrust another.
They shall march each in his road.

Many writers mention the order of locusts in their flight and march, and their proceeding directly forward, whatever obstacles were interposed.

Their outward coat is so hard and smooth that they are not wounded though they alight upon the edge of the sword. So Rev. ix. 9, "They had breast-plates, as it were breast-plates of iron."

They shall run to and fro in the city;
They shall run upon the wall;
They shall climb up into the houses;
They shall enter in at the windows like a thief.



LOCUSTS, 'his meat was locusta, &c. Matt. iii. 4. Moses mentions them as lawful and wholesome food. Pliny says they were eaten by the Parthians and Ethiopians, and they are still eaten in the east both by rich and poor, in Egypt, Arabia, and Palestine. Shaw saw them eaten by the Moors in Barbary. Campbell says that the wild bushmen in Africa kill millions of them in the season, and lay them up for food. In Mecca, they are also eaten. In taste they are said to be like red herrings. They are esteemed a great delicacy. Some have supposed that John the Baptist lived upon the sweet pulpy pods of the locust-tree; but this is doubtful.

LOCUSTS symbolically represent great and terrible armies, and teachers who corrupt the gospel; Rev. ix. 3.

LODGE and COTTAGE, signify in Isa. i. 8, small temporary huts, raised in vineyards for shelter from extreme heat for those appointed to watch them during the time that the fruit was ripening; Job xxvii. 18; Song ii. 15.

LOFTY eyes, Ps. 131. 1; Prov. 30. 13.

Is. 2. 11. I look humbled, 5. 15.

26. 6. the I city he layeth low to the ground

57. 15. high and I one that inhabiteth eternity

LOG.—A Hebrew measure of about three quarters a pint; Lev. xiv. 10, 15, 21.

LOINS 'be girded,' Luke xii. 35. Alluding to the Eastern upper garment, called *hyke*, which is sometimes six yards long, and five or six feet wide. It serves for dress by day, and to sleep in at night; Deut. xxiv. 13. Such a garment was loose, and troublesome to the wearer; he was obliged to tuck it up, and fold it round him. This made a *girdle* necessary which explains this and other passages.

LOINS girt, Prov. 31. 17; Is. 11. 5; Luke 12. 35; Eph. 6. 14; 1 Pet. 1. 13.

LOIS, Lo'-is. — Timothy's grandmother, by his mother's side. She was eminent for piety; 2 Tim. i. 5.

LONG, Pa. 91. 16; Eccl. 12. 5; Matt. 23. 14; Luke 18. 7; Jam. 5. 7.

Ex. 34. 6. Lord God I suffering, Num. 14. 18; Ps. 80. 15; Jer. 15. 15; Rom. 2. 4, & 9. 22; 1 Tim. i. 16; 1 Pet. 3. 20; 2 Pet. 3. 9. 15.

Gal. 5. 22. fruit of Spirit is I suffering, Eph. 4. 2; Col. 1. 11, & 3. 13; 2 Tim. 3. 10, & 4. 2.

LONG, Job 3. 21, & 6. 8; Rom. 1. 11.

Pa. 63. 1. my flesh I for thee

84. 2. my soul I for courts of the Lord

119. 40. I have I after precepts

151. I I for commandments

174. I I for thy salvation

20. soul breaks for I it hath

107. 9. satisfieth the I soul

LOOK. To behold, or see; Deut. xxviii. 32. —To consider, or take special notice of; Lev. xiii. 5. —To expect or wait for; Jer. xiii. 16; Matt. xi. 3. —To believe and trust in; Isa. xlv. 22; Ps. xxxiv. 5.

LOOK, Gen. 13. 14; Ex. 10. 10.

Pa. 6. 3. direct my prayer and will I up

Is. 8. 17. wait for Lord and I for him

45. 22. I unto me and be saved

66. 2. to this man will I I poor

Luke 7. 19. or I we for another, 29.

Mic. 7. 7. I will I for Lord, wait for G.

2 Cor. 4. 18. while we I for things not seen

Phil. 2. 4. I not every man on own things

3. 20. heaven whence we I for the Saviour

Heb. 9. 28. them that I for him

1 Pet. 1. 12. angels desire to I into

2 Pet. 3. 14. since we I for such things

Gen. 29. 32. Lord I on my affliction, Ex.

2. 25, & 4. 31; Deut. 26. 7.

Pa. 34. 5. they I to him and were

Songs 1. 6. I not upon me, sun hath I

upon me

Is. 5. 7. he I for judgment and oppression

23. 11. not I to the maker thereof

Ja. 64. 2. terrible things which ye L. not
Jer. 8. 15. we L. for peace but, 14. 19.
Obad. 13. shouldst not have L.
Hag. 1. 9. ye L. for much and it
Luke 2. 38. that L. for redemption
23. 61. Lord L. on Peter and he re-
membered
Heb. 11. 10. L. for a city which hath
foundations
1 John 1. 1. when we have L. on
1 Sam. 16. 7. man L. on outward appear-
ance, but the Lord L. on the heart
Ps. 33. 13. Lord L. down from me, 14.
Prov. 14. 15. prudent L. well to goings,
31. 37.
Songs 2. 9. he L. forth at window, 6. 10.
Matt. 5. 28. whosoever L. on woman to
lust after her
24. 50. come in a day he L. not
Jam. 1. 25. L. into perfect law of liberty
Ps. 18. 27. bring down high L.
Ja. 38. 14. mine eyes fail with L.
Luke 9. 62. no man L. back is fit for king-
dom
Tit. 2. 13. L. for blessed hope and
Heb. 10. 27. certain fearful L. for
12. 2. L. to Jesus the author and fin-
isher of faith
15. L. diligently lest any fall of the
grace of God
2 Pet. 3. 12. L. for and hasting unto day
of God
Jude 21. L. for mercy of God and eter-
nal life

LOOKING-GLASSES.—In the East, they were made of polished metal; *Ex. xxxviii. 8.* They were made of a mixture of metal. Some specimens of Egyptian mirrors are to be seen in the British Museum. See *xxxviii. 18.* The women gave them to make a brazen laver; and therefore they must have been made of *brass.*

LOOKING UNTO JESUS; *Heb. ii. 2,* alludes to *Judges* in the Grecian games, who at the end of the race, stood ready to present the reward to the conqueror.

LOOSE. *Deut. 25. 9; Josh. 5. 15.*
Ps. 146. 7. Lord L. the prisoners
102. 30. to L. them appointed to death
Ecc. 12. 6. before silver cord be L.
Is. 63. 6. fast chosen to L. bands of the
wicked
Matt. 10. 19. thou L. on earth, L. in hea-
ven, 18. 18.

Acts 2. 24. having L. pains of death
1 Cor. 7. 27. married seek not to be L.

LOOSED 'the pains of death,' *Acts ii. 24.* In *Ps. xviii. 5,* the Septuagint translators have rendered the Hebrew word, *cord, band, or pang.* The sense of the word is *bands or cords.*

LORD.—The word is Saxon, and

signifies a ruler or governor. It is applied to God, the Supreme Sovereign and Ruler over all; *Gen. ii. 4; Deut. vi. 4.*—It is a title given to Jesus Christ; *Ps. cx. 1; Col. iii. 24; 1 Tim. vi. 15.* He is styled "King of kings, and Lord of lords;" *1 Tim. vi. 15; Rev. xvii. 14; xix. 16.* Also the Prince of the kings of the earth; *Rev. i. 5.*—It is applied to the Holy Spirit; *2 Thess. iii. 5;*—To princes and noblemen; *Gen. xlii. 10, 30; Dan. iv. 36.*—To the deputy of a province; *Acts xxv. 26.*—To the tyrannical; *Isa. xxvi. 13; 1 Pet. v. 3.*

LORD ascribed to man, *Gen. 18. 12, & 23. 11; Ja. 26. 13; 1 Cor. 8. 5; 1 Pet. 5. 3;* and in about 14. other places, and to God, *Gen. 28. 16; Ec. 5. 2; 1 Cor. 12. 5.*

Ex. 34. 6. the L. Lord God merciful and gracious

Deut. 4. 35. L. is God, 39; 1 Kings 18. 30. 6. 4. L. our God is one Lord.

10. 17. L. of I. Dan. 2. 47; 1 Tim. 6. 15; Rev. 17. 14, & 19. 16.

Neh. 9. 6. art L. alone, Ja. 37. 20. Ps. 118. 27. God is the L. 100. 3.

Zech. 14. 9. one L. his name One Mark 2. 28. Son of man is L. of the sab-

bath
Acts 2. 36. made him L. and Christ

Rom. 10. 12. same L. over all, Acts 10. 36.

14. 9. L. of dead and of living
1 Cor. 2. 8. L. of glory

15. 47. the L. from heaven
8. 6. one God and one L. Jesus Christ

Eph. 4. 5. one L. one faith, one
Gen. 15. 6. believed in the L.

1 Sam. 2. 1. heart rejoice in L. Ps. 32. 11, & 33. 1, & 35. 9, & 97. 12, & 104. 34; Ja. 41. 16, & 61. 10; Joel 2. 13;

Zech. 10. 7; Phil. 3. 1, & 4. 4.
2 Kings 18. 5. trust in L. Ps. 4. 5, & 11. 1, & 31. 6, & 52. 10, & 37. 3, & 115. 9,

10. 11, & 118. 8, & 126. 1; Prov. 3. 5, & 16. 20, & 28. 25, & 29. 25; Is.

26. 4; Zeph. 3. 2.
Ps. 31. 24. hope in the L. 130. 7, & 131. 8.

84. 2. soul make her boast in L.
37. 4. delight thyself in the L.

7. rest in the L.
Is. 45. 17. Israel be saved in L.

24. in L. have I righteousness and
strength

25. in L. seed of Israel justified and
shall glory

Rom. 16. 12. labour in L. 1 Cor. 15. 58.
Eph. 6. 10. be strong in the L. and

power of his might
1 Thess. 5. 12. are over you in L. Col. 4.

7. 17.
Rev. 14. 13. blessed are the dead which

die in the L.

LORD, LORD, means 'most ex-

cellent Lord,' comparisons in Hebrew being frequently made by doubling the word; Matt. vii. 21.

LORD'S DAY.—The day on which the Son of God arose from the dead, and on which his disciples assembled together to commemorate his death and resurrection, and for public worship; Acts ii. 32, 33; xi. 7; 1 Cor. xi. 18–20; xvi. 2. From the times of the apostles downwards, the first day of the week was solemnly observed in all the churches of Christ, whereby they owned its substitution in the room of the seventh day, applying the duties and services of a sabbath unto it. And that this was owned from the authority of the Lord is declared by John in the Revelation, who calls it the Lord's day; Rev. i. 10. See *Sabbath*.

LORD'S SUPPER.—The ordinance which Christ instituted to commemorate his sufferings and death, to be observed by his people to the end of time. For its institution, see Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19–21; Acts ii. 46; 1 Cor. xi. 23–27. The Roman Catholics profane this ordinance by their mass, so contrary to the simple institution of Jesus Christ. Their ignorance and superstition are visible in the dogma of transubstantiation, which represents the bread and wine as the real body and blood of Christ. The expression, "Take, eat; this is my body," &c., means, "This is the symbol of my body," &c. It represents my body torn and bruised in sacrifice, &c. There are many symbols of a similar character;—"Judah is a lion's whelp." Are we to suppose that one of Jacob's sons was turned into a wild beast? Christ calls himself a "Door," a "Vine," &c. Was he literally a door, a number of boards fastened together with glue and nails?

LO-RUHAMAH, Lo-rew-ha'-mah, *not obtaining mercy*.—The metaphorical daughter of Hosea; Hosea i. 8.

LOSS, Eccl. 3. 6; Matt. 10. 29, 42, & 16.

26; 2 John 8; Prov. 23. 8.

LOSS, 1 Cor. 3. 16; Phil. 3. 7, 8.

Ps. 119. 176, *astray like I. sheep*
Ezek. 37. 11, *our hope is I. and*

Matt. 5. 12, *if salt have I. savour*

10. 6, *go to I. sheep of Israel, 12. 24;*

Luke 15. 4.

18. 11, *save that which was I. Luke*

19. 10.

Luke 15. 32, thy brother was I. and I

found

John 18. 9, gavest me I have I. none

2 Cor. 4. 3, gospel bid to them that are I.

LOSS 'for Christ,' Phil. iii. 7.—

The word rendered 'loss,' denote that loss sustained in a storm at sea, when goods, on which the mariners set a value, are thrown overboard, for the sake of saving the ship and people. The word is so used in Acts xxvii. 21.

LOT, Lot, *wrapt up, myrrh, resin*.—The son of Haran, and nephew of Abraham. He accompanied his uncle from Ur to Haran, and thence to Canaan; Gen. xiii. 8, 9. The number of their flocks, and strife of their herdsmen obliged them to separate. On Abraham's offer, Lot took his choice even the fertile country about Sodom, a well-watered plain. Of his captivity, and persecutions by the Sodomites; the destruction of Sodom, and of his wife, are graphically narrated in the book of Genesis.

"But his wife looked back from behind him, and she became a pillar of salt;" Gen. xix. 26. It is probable that she was struck with lightning and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire, resisted the air and wet, and was thus rendered permanent.—Some suppose that the expression, "*pillar of salt*," is to be understood *metaphorically*. Salt is frequently used in Scripture as an emblem of *incorruptness, durability*, &c. Hence a covenant of salt; Num. xviii. 19, is a *perpetual* covenant, or one that is never to be broken. Therefore a *pillar of salt* may signify no more in this case than an *everlasting* monument against criminal curiosity, unbelief, and disobedience.

LOT.—Any thing cast or drawn in order to determine a point in debate. It is a solemn appeal to God, for an immediate interposal of his directive

power for determining an affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be "peacefully determined; and it is to be used with reverence and prayer; Prov. xvi. 33; xviii. 18; Acts i. 24—26; 1 Sam. xiv. 41.

LOT, *Lev.* 16. 8, 9, 10; *Jonah* 1. 7.
 1 Sam. 14. 41. God gave a perfect *l.* 42.
Ps. 16. 5. thou maintainest my *l.*
 22. 18. on my vesture they did cast *l.*
 125. 3. rod of the wicked not rest on
l. of righteous
Prov. 16. 33. *l.* is cast into lap
 18. 18. *l.* causeth contentions to cease
Acts 1. 26. *l.* fell on Matthias and
 8. 21. hast neither *l.* nor part

LOTAN, Lo'-tan.—A duke of the Horites, a descendant of Esau, and son of Seir; Gen. xxxvi. 20.

LOVE.—A natural passion of the human mind, given for the most important purposes. In Scripture the term has a more extensive meaning. It denotes the pity and compassion of God to his creatures. This love he has manifested in creation, in providence, and in grace. It is manifest especially in the scheme of redemption. In that God pitied the guilty sinner, and sent his Son from the most excellent glory to tabernacle on earth, to suffer reviling, and physical torture, as the sinner's substitute; John iii. 16. By the dispensation of grace, with all its privileges, promises, and immunities, it is strikingly seen; "*God is love.*" See Rom. v. 6—8.

If a king on his throne were to smile upon us graciously, we should be delighted; but when we think of the King of kings giving his Son to die for us, nothing can be imagined in any degree comparable to such love as this; and when we consider that we were then enemies to his divine majesty, and had deserved eternal death, from his justice, well may it be said, that God not only declares, but commends his love; he makes it appear wonderful and illustrious to us, in that while we were yet sinners Christ died for us. This is the most matchless instance of love mortal ears ever heard, or the thoughts of

any heart can conceive. This is the strongest fire we can possibly stand by to have our frozen hearts warmed and inflamed. O come hither, then, and frequently behold the wonderful beneficence of God to us! Let us think properly of the love of God, and surely we shall become captives, willing captives of such almighty triumphant love!

There are four marks by which we may discover whether we love God or not: Do we delight to think of God? do we delight to talk of God? do we care to please God? do we love our neighbour? If we can truly answer these inquiries in the affirmative, then we possess this invaluable principle, then all duties become pleasant, all troubles comparatively light, and all mercies have a delightful relish. This love is like oil to the wheels of obedience; and causes us to run in the way of God's commandments.

Love never faileth. When tongues and prophecies cease, love shall shine and sing in the kingdom of heaven. *Faith* will accompany us to the gates of Paradise, and there bid us farewell; but white-robed Charity will enter the gates, and never leave us. *Knowledge* may fade away; but love shall flourish in immortal bloom. Contemplate the glory and harmony of heaven. Without love there is no harmony, no beauty, no unity, no happiness! Music has a powerful charm to heaven-born souls; but if the harp of love be removed, the charm is gone.

Every true Christian loves God. This is the grand test of true conversion; 1 John iv. 16—19. Real love to God must have the most favourable influence on moral conduct, for no obedience is so acceptable as that which arises from affection; it is the alert, cordial, sincere obedience of a dutiful child to a tender parent; it anticipates his will, and is desirous to please him in all things. And what is love to God, but the love of purity and rectitude? Real love not only admires, but labours to imitate the object of its affection; hence, the apostle says,

"the love of Christ constraineth us;" and this, by the influence of the Spirit, is the only true source of Christian morality.

Brotherly love is essential to the nature and welfare of the church of Christ. It is a sympathy actuated by a sense of communion in the same hopes, the same fears, the same aversions, and in the benevolence of the same parent, &c. "Beloved, if God so loved us, we ought also to love one another;" 1 John iv. 11.

LOVE, *Gen.* 27. 4; 2 *Sam.* 13. 15.

2 *Sam.* 1. 26. passing I. of women

Ecc. 9. 1. knows either I. or hatred by

Songs 2. 5. I am sick of I. 5. 8.

7. 12. there I will give thee my I.

8. 6. I. is strong as death, jealousy cruel as the grave

Is. 38. 17. hast in I. to my soul delivered

Jer. 2. 2. remember the I. of thy espousals

31. 8. have I. thee with an everlasting I.

Ezek. 16. 8. thy time was a time of I.

33. 31. with mouth show I.

Hos. 11. 4. drew them with bands of I.

Matt. 24. 12. I. of many was cold

John 15. 9. continue in my I. 10.

13. greater I. hath no man

Rom. 8. 35. who separate us from I. of Christ, 39.

12. 9. let I. be without dissimulation

13. 10. I. is the fulfilling of law

15. 30. for Lord Jesus Christ's sake,

and I. of the Spirit

2 *Cor.* 5. 14. I. of Christ constraineth us

Gal. 5. 6. faith worketh by I.

13. by I. serve one another

5. 8. breast-plate of faith and I.

1 *Thess.* 1. 3. your labour of I. *Heb.* 6. 10.

2 *Thess.* 3. 10. received not the I. of the truth

Heb. 13. 1. brotherly I. continue

1 *John* 3. 1. what manner of I. Father

4. 7. I. is of God

8. dwell in I. God is I. 16.

18. perfect I. casts out fear, perfect I.

Rev. 2. 4. thou hast left first I.

Eph. 1. 4. without blame in I.

3. 17. rooted and grounded in I.

4. 2. forbearing one another in I.

15. speaking truth in I. 16.

5. 2. walk in I. as Christ hath I. us

Col. 2. 2. knit together in I. and

1 *Thess.* 3. 12. abound in I.

5. 13. esteem highly in I.

1 *John* 4. 16. dwells in I. dwells in God

Luke 11. 42. I. of God, *John* 5. 42.

Rom. 5. 5. I. of God is shed abroad in

our hearts

2 *Cor.* 13. 14. I. of God be with all

2 *Thess.* 3. 5. directs hearts into I. of God

1 *John* 2. 5. in him is I. perfected

3. 16. perceive we I. of God

17. how dwelleth I. of God in him

4. 9. in this was manifest the I. of God toward us

5. 3. this is I. of God that we keep commandments

Deut. 7. 7. his I. *Zeph.* 3. 17; *Ps.* 91. 14;

Is. 63. 9; *John* 15. 10; *Rom.* 5. 8.

Lev. 19. 18. thou shalt I. neighbour as

thyself, 34; *Matt.* 19. 19, & 22. 39;

Rom. 13. 9; *Gal.* 5. 14; *Joan.* 2. 4.

Deut. 6. 5. shall I. the Lord thy God

with all thy heart, *Matt.* 22. 37;

Luke 10. 27.

10. 12. to fear the Lord and to I. him

Ps. 31. 23. O I. the Lord all saints

97. 10. ye that I. the Lord hate evil

145. 20. the Lord preserveth all them

that I. him

Songs 1. 4. the upright I. thee

Mic. 6. 8. do justly and I. mercy

Zech. 8. 19. I. the truth and peace

Matt. 5. 44. I. your enemies, bless them

that curse you

John 13. 34. I. one one another, 15. 12.

17; *Rom.* 13. 8; 1 *John* 3. 11, 23, &

4. 7. 11. 12; 1 *Pet.* 1. 22.

14. 23. if a man I. me my Father will

I. him

1 *Cor.* 16. 22. if any man I. not Lord

Jesus Christ

Eph. 5. 25. husbands I. your wives, *Col.*

3. 19.

2 *Tim.* 4. 8. to them that I. his appearing

1 *Pet.* 1. 8. whom having not seen ye I.

2. 17. I. the brotherhood, 3. 8.

1 *John* 2. 15. I. not the world

4. 19. we I. him because he first I. us

Ps. 116. 1. I. I. the Lord because, 18. 1.

119. 97. how I. I. thy law, 113. 119, 127,

169, 163, 167, & 20. 8.

John 21. 15. I. thou me, knowest I. I.

thee, 16. 17.

2 *John* 1. whom I. I. in the truth

Rev. 3. 19. as many as I. I. rebuke and

chasten

Deut. 7. 8. because Lord I. you, 33. 3.

1 *Sam.* 18. 1. I. him as own soul, 30. 17.

2 *Sam.* 12. 24. Solomon and the Lord I.

him

1 *Kings* 3. 3. Solomon I. the Lord

10. 9. Lord I. Israel

Hos. 11. 1. Israel was a child then I. I.

him

Mark 10. 21. Jesus beholding I. him

Luke 7. 47. forgiven I. much

John 8. 16. God so I. the world that he

gave only begotten Son

19. men I. darkness rather than light

11. 36. behold he I. him, 3. 5.

12. 48. I. praise of men more

13. 1. having I. his own he I. them

unto the end

23. one of his disciples whom Jesus I.

14. 19, 26, & 20. 2, & 21. 7, 30.

14. 21. I. me, be loved of my Father I

will I. him

28. if ye I. me ye would rejoice

15. 9. as the Father I. me so have I

I. you

16. 27. Father I. you because ye I. me

17. 23. I have I. them as thou hast I.

23. that the I. wherewith thou hast
I. them

Rom. 8. 37. conquerors through him
that I. us

9. 13. Jacob I. I. Esau I. hated, Mal.
1. 2.

Gal. 2. 20. Son of God, who I. me and
Eph. 2. 4. I. wherewith he I. us

5. 2. as Christ I. us

25. as Christ I. the church

2 Thess. 2. 16. God our Father hath I. us

2 Tim. 4. 10. having I. this present world

Heb. 1. 9. hat I. righteousness and hated
iniquity, Ps. 45. 7.

2 Pet. 2. 15. I. unrighteousness

1 John. 4. 10. not we I. God he I. us first

Rev. 1. 5. that I. us and washed

12. 11. for they I. not their lives

Ps. 11. 7. the Lord I. righteousness

146. 8. Lord I. the righteous

Prov. 8. 12. whom Lord I. corrects, Heb.
12. 6.

17. 17. a friend I. at all times

21. 17. who I. pleasure shall be

Songs 1. 7. whom my soul I. 8. 1, 4.

Matt. 10. 37. I. father or mother more
than me

John 3. 35. Father I. the Son and given
all things, 5. 20.

16. 27. Father himself I. you

2 Cor. 9. 7. God I. a cheerful giver

2 Tim. 4. 8. them that I. his appearing

3 John 9. 1. to have pre-eminence

Rev. 22. 15. whosoever I. and maketh
a lie

LOVELY, 2 Sam. 1. 23; Songs 5. 16;

Ezek. 33. 32; Phil. 4. 8; Lover, Ps.

88. 18; Tit. 1. 8; Ps. 88. 11; Hos.

2. 6; 2 Tim. 3. 2, 4.

LOVING-KINDNESS, Ps. 25. 6. remem-
ber thy I.-k.

Ps. 36. 7. how excellent is thy I.-k.

10. O continue thy I.-k. to such as

63. 3. thy I.-k. is better than life

103. 4. who crowneth thee with I.-k.

Is. 63. 7. I will mention I.-k. of the Lord,
his I.-k.

Jer. 9. 24. I am Lord which exercise I.-k.

31. 3. with I.-k. have I drawn

32. 18. shewest I.-k. to thousands

Hos. 2. 19. I will betroth thee in I.-k.

LOVE of CHRIST constraineth
us, 2 Cor. v. 14. It bears us away,
says Dr. Doddridge, like a strong and
resistless torrent. The idea of con-
straint is, however, preferred by most
Commentators, and is strongly justi-
fied by its use among general writers.
Dr. Gill gives it this import, which it
will well bear. It "constraineth us;
holds and keeps us in our station and
duty, as soldiers are held and kept
together under a banner, or ensign
displayed;" to which the church re-
fers, when she says, "his banner over
me was love;" Songs ii. 4.

LOWER 'parts of the earth,' the
grave; Eph. iv. 9.

LOW, Deut. 28. 43; Ezek. 17. 24.

1 Sam. 2. 7. Lord brings I. and lifts up

Job 40. 12. look on proud, bring I.

Ps. 49. 3. both high and I. rich and poor

136. 23. remembered us in our I. estate

Prov. 29. 23. man's pride shall bring
him I.

Is. 26. 5. lofty city he has laid I. 25. 12.

82. 19. the city shall be I. in a I. place

Luke 1. 48. regarded I. estate of

62. exalted them of I. degree, Job 5.

11; Ezek. 21. 26; Jam. 1. 9, 10.

Luke 3. 5. every mountain be made I.

Rom. 12. 16. condescend to men of I.
estate

Ps. 63. 9. I. parts of the earth, 139. 15;

Is. 44. 23; Eph. 4. 9.

188. 6. Lord hath respect to I.

Prov. 3. 34. giveth grace to the I.

11. 2 with pride cometh shame with
I. is wisdom

Matt. 11. 29. learn of me, for I am meek
and I.

LOWLINESS, Eph. 4. 2; Phil. 2. 3.

LUBIM, Lew'-bim.—The name of
Libya in Africa, probably peopled by
Lebahim; Nahum iii. 9.

LUCAS, Lew'-kas, luminous.—A
fellow-labourer with Paul; Philem.
24. The same as Luke.

LUCIFER, Lew'-se-fer, a star, or
bright light.—Metaphorically the proud
king of Babylon; or for Satan, often
called Lucifer in the writings of the
fathers; Isa. xiv. 12.

LUCIUS, Lew'-she-us, luminous.—
A prophet in the church at Antioch;
Acts xiii. 1.—And Paul's kinsman;
Rom. xvi. 21. Probably the same.

LUCRE signifies unlawful gain; 1
Sam. viii. 3. The sons of Samuel
walked not in the ways of their father,
"but turned aside after lucre." The
ministers of God must not be given to
"filthy lucre;" 1 Tim. iii. 3. 8; Tit.
i. 7; 1 Pet. v. 2.

LUD, Lud, nativity or generation.—
The fourth son of Shem, thought to
have peopled Lydia; Gen. x. 22.

LUDIM, Lew'-dim.—The son of
Mizraim; Gen. x. 13.

LUHITH, Lew'-hith.—A place in
the Moabite country, between Ar and
Zoar; Isa. xv. 5; Jer. xlviii. 5.

LUKE, Luke, luminous.—One of
the Evangelists, a native of Antioch,
and a physician. He was Paul's com-
panion and assistant; 2 Tim. iv. 11;

Philemon 24. This name is a contraction of Lucanus.

It has been inferred that he was a Gentile, on the authority of Paul's expressions in Col. iv. 10—14. In his youth, probably he had embraced Judaism, from which he was converted to Christianity. He wrote the gospel which is called by his name, and the Acts of the Apostles. The latter book informs us that he was with Paul at Troas; Acts xvi. 10, 11; at Jerusalem, &c., and that he sailed in the same ship when he was sent a prisoner to Rome. It is uncertain how and where he died. Some suppose that he died a natural death at an advanced age; others think that he was martyred in Pelasgia in his eightieth year.

LUKE, the gospel of.—Luke, "the beloved physician," (Col. iv. 14.) was the writer of this gospel, bearing his name; and he was also the writer of the *Acts of the Apostles*. This Gospel was written for the use of the Gentile Christians, and dedicated to Theophilus, a nobleman converted to the faith of Christ. It is supposed to have been written about A. D. 63, a little after Paul's release from his imprisonment at Rome. His writings afford ample evidence that he had enjoyed a liberal education. Grotius states that he is eminently distinguished for his fine classic Greek; and that he abounds with expressions of classical purity. The peculiar sweetness of his style, the smoothness of his periods, the beautiful and clear arrangement of his words, must delight every reader possessed of an elegant taste in polite literature.

LUKEWARMNESS, as applied to the affections, implies indifference, or the want of ardour. In respect to religion, nothing can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? The Atheist disbelieves the existence of a God, and therefore cannot worship him at all; the luke-

warm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath; Rev. iii. 15, 16. The general signs of a lukewarm spirit are such as these: neglect of private prayer; a preference of worldly to religious company; a lax attendance to public ordinances; omission or careless perusal of God's word; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

LUMP, Is. 28. 21; Rom. 9. 21, & 11. 16; 1 Cor. 5. 6, 7; Gal. 5. 2.

LUNATIC, a person afflicted with falling sickness, or madness, or deep melancholy; or it may denote a person possessed by the devil; Matt. iv. 24, and xvii. 15. See *Demoniacs*.

LUST, unlawful carnal passions or desires; that original depravity of heart which inclines men to sin, Eccl. 15. 9; Ps. 78. 30. 15; Jam. 1. 14. 15; 2 Pet. 1. 4.

Ps. 81. 12. gave up to hearts' L.

Matt. 5. 28. looks on woman to L. after her

Rom. 7. 7. not known L. except

1 Cor. 10. 6. not L. after evil

Gal. 5. 16. shall not fulfil L. of

1 Thess. 4. 5. L. of concupiscence

Jam. 1. 15. then when L. hath conceived

1 John 2. 16. L. of flesh, L. of eye

Mark 4. 19. L. of other things

John 8. 44. L. of your father ye

Rom. 6. 12. should obey it in L. thereof

13. 14. for the flesh to fulfil L. thereof

Gal. 5. 17. flesh L. against Spirit, and

Spirit L. against flesh

24. crucified flesh with affections & L.

Eph. 2. 3. L. of our flesh and mind

1 Tim. 6. 9. foolish and hurtful L.

2 Tim. 2. 22. flee youthful L.

8. 6. laden with sins, led away with divers L.

Tyt. 2. 12. denying ungodliness worldly L.

8. 3. serving divers L. and

Jam. 4. 8. consume it on L. 1.

1 Pet. 2. 11. abstain from fleshly L.

4. 2. longer live to L. of men

2 Pet. 2. 8. walk after own L. Jude 16. 13.

LUZ, Luz, separation, departure.—The ancient name of Bethel; Gen.

xxviii. 19.—A city of Arabia Petrea, built by a man of Bethel; Judg. i. 23.

LYBIA, Lib'-e-a.—See LIBYA.

LYCAONIA, Ly-ka-o'-ne-a, *she-wolf*.—A province of Asia Minor, where Paul and Barnabas planted churches; Acts xiv. 6. A remarkable lake exists in this province called *Tatta*, and by the moderns *Tuzla*, which yields salt. Its chief cities were Iconium, Derbe, and Lystra. The name of the province is now *Karamania*.

LYCIA, Lish'-e-a.—A province of Asia Minor. At the port of Myra, in Lycia, Paul embarked, when he sailed for Rome; Acts xxvii. 5.

LYDDA, Lid'-da, *nativity*.—A town about 14 miles from Joppa, and 32 westward from Jerusalem; Acts ix. 32, 35. It was eminent for its schools of learned Jews. It was burnt by *Cestius* while its males were gone to Jerusalem to the Feast of Tabernacles.

LYDIA, Lid'-e-a.—A woman of Thyatira, a seller of purple, who dwelt in the city of Philippi, in Macedonia. During the preaching of the Apostle Paul, the Lord graciously opened her heart, and she and her household gave themselves to the Lord, and were baptized; Acts xvi. 14, 40.

LYDIA. A province of Asia Minor, originally peopled by the sons of Lud; Isa. lxvi. 19.

LYSANIAS, Ly-say'-ne-as, *that drives away sorrow*.—Tetrarch of Abilene, which country he possessed when John the Baptist began his mission; Luke iii. 1.

LYSIAS, Lish'-e-as.—The chief captain of the Roman band at Jerusalem; Acts xxi. 31, &c.

LYSTRA, Lis'-tra, *that dissolves or disperses*.—A city of Lycaonia, Timothy's birth-place. Here the apostle healed a cripple, and they were taken for gods; Acts xiv. 6—18.

M

MAACAH, May'-a-kah, *to squeeze*.

—See BETH-MAACAH. A small province of Syria, on the road to Damascus; 2 Sam. x. 8.

MAACHAH, May'-a-kah, *squeez-*

ing.—The son of Nahor, Gen. xxii.

24.—Daughter of Talmi, king of Geshur, wife of David, and mother of Absalom; 2 Sam. iii. 3.—Daughter of Abishalom, 1 Kings xv. 2.—Wife of Abijam, and mother of Asa; 1 Kings xv. 10.—Concubine of Caleb, 1 Chron. ii. 48.—Father of Achish, king of Gath; 1 Kings ii. 39.—Father of Shephatiah, 1 Chr. xxvii. 16.

MAACATHI, Ma-ak'-a-thy, *broken*.—A place in Syria, in the half-tribe of Manasseh; Deut. iii. 14.

MAACHATHITES, Ma-ak'-a-thites.—The people of Maachathi, Josh. xiii. 13.

MAADAI, Ma-ad'-a-i, *pleasant*.—Son of Bani, who returned from captivity; Ezra x. 34.

MAADIAH, Ma-a-dy'-ah, *pleasantness*.—A priest, Neh. xii. 5.

MAAI, Ma-sy'-i, *a belly, or heaping up*.—The name of a priest, Neh. xii. 36.

MAALEH-ACRABBIM, Ma-al'-eh-a-krab'-bim, *the going up to Acrabbim*.—One of the borders of the tribe of Judah, in Palestine; Josh. xv. 3.

MAARATH, May'-a-rath, *a den*.—A city, Josh. xv. 59.

MAASEIAH, Ma-a-sy'-ah, *the work of the Lord*.—The son of Ahaz, assassinated by Zichri; 2 Chr. xxviii. 7.—The son of Adaiash, 1 Chron. xv. 18.

MAASIAI, Ma-a-sy'-a-i, *the work of the Lord*.—One of the priests, 1 Chron. ix. 12.

MAATHI, May'-ath, *wiping away*.—Joseph's ancestor, Luke iii. 26.

MAAZ, May'-az, *wood*.—The grandson of Jerahmeel, of the tribe of Judah; 1 Chron. ii. 27.

MACEDONIA, Mas-se-do'-ne-a, *adoration, prostration*.—A large province of Greece, peopled by the descendants of Javan, and formerly called *Emathia*. It was bounded by the mountains of Hæmus on the north, the Ægean sea on the east, Achæia on the south, and the Adriatic sea on the west. Its metropolis was *Thessalonica*. One of its mountains was the famous *Olympus*. Several other countries, however, had mountains so

called and esteemed sacred. It was a famous monarchy under Philip and Alexander the Great, who conquered Greece, Persia, and a part of Judea. About A. M. 3858, it became a part of the great Roman Empire, and continued so for 1600 years, when the Ottoman Turks conquered it. Paul planted the gospel here, and the Christians contributed very generously to their suffering brethren at Jerusalem. Christianity has never been wholly eradicated from Macedonia, though the Turks have been cruel persecutors. Acts xvi. 9; xviii. 5; Rom. xv. 26; 2 Cor. vii. 5.

MACHBANAI, Mak'-ba-na-i.—One of the valiant men in David's army, 1 Chron. xiii. 13.

MACHBENAH, Mak'-be-nah.—A son of Caleb, 1 Chron. ii. 49.

MACHI, May'-ky.—One of the tribe of Gad, Num. xiii. 15.

MACHIR, May'-kir, *he that sells or knows*.—Son of Manasseh, grandson of Joseph, and prince of the Machirites; Num. xxvi. 29.—Son of Ammiel, in whose family Mephibosheth was brought up; 2 Sam. ix. 5.

MACHNADEBAI, Mak-na-de'-ba-i.—One who returned from the Babylonish captivity, Ezra x. 40.

MACHPELAH, Mak-pe'-lah, *doubt*.—The name of the plain wherein the cave was situated which Abraham bought for a burying-place. In this place he, his wife, and several of his children were interred. The Mahometans have built a mosque over it. Gen. xxiii. 9.

MAD.—Distracted, or deprived of reason; Acts xxvi. 24; 1 Cor. xiv. 23.—Dissembling madness; 1 Sam. xxi. 13.—Furious in persecution; Acts xxvi. 11.

MAD, Deut. 28. 34.

Ecol. 2. 2. I said of laughter, it is m.
Jer. 50. 58. and they are m. upon their idols

Hos. 9. 7. the spiritual man is m.

John 10. 20. hath a devil and is m.

Acts 26. 11. being exceedingly m. against them

24. much learning makes m.

MADNESS, Deut. 28. 28; Ecol. 1. 17, &

2. 12, & 9. 3, & 10. 13; Zech. 12. 4;

Luke 6. 11; 2 Pet. 2. 16.

MADAI, Mad'-a-i.—The third son of Japheth, Gen. x. 2. Thought to be the father of the Medes or the Macedonians.

MADE, Ec. 2. 14; 2 Sam. 12. 6.

Ps. 104. 24. works in wisdom m.

189. 14. I am wonderfully m.

Prov. 16. 4. Lord m. all things for himself

John 1. 3. all things m. by him

Rom. 1. 3. m. of seed of David according to the flesh

20. understood by things m.

1 Cor. 1. 30. Christ Jesus of God m. unto

9. 22. m. all things to all men

Gal. 4. 4. m. of woman m. under

Phil. 2. 7. m. in likeness of men

MADMANAH, Mad-man'-ah.—A city belonging to Simeon, Josh. xv. 31. It was first given to Judah.

MADON, May'-don.—A city in Canaan, Josh. xi. 1.

MAGBISH, Mag'-bish.—One hundred and fifty-six of his children returned from the captivity, Ezra ii. 31.

MAGDALA, Mag'-da-la, *tower, greatness*.—A town on the east of the sea of Tiberias, Matt. xv. 39.

MAGDALENE, Mag-da-le'-ne.—See **MARY MAGDELENE**.

MAGDIEL, Mag'-de-el.—A prince of the Idumeans. Successor of Mibzar, Gen. xxxvi. 43.

MAGI, **MAGIANS**, Ma'-jy, Ma'-je-ans, rendered *wise men*, Matt. ii. 1—12, signifies ancient sages eminent for their knowledge of astronomy, natural philosophy, and theology. They probably came from Arabia, a country east of Judea; Judges vi. 3; Job i. 3. The inhabitants were distinguished for wisdom, especially the descendants of Teman; 1 Kings iv. 30; Jer. xlix. 7. This country was also famous for gold, frankincense, and myrrh. These men were descendants of Ishmael, and of course were taught by tradition to expect the star of Jacob to rule the world. It is probable that a luminous body, formed solely to guide them to Bethlehem, appeared to perform the diurnal revolution of the heavens from east to west. Surely they were inspired to know whom this star respected, and they submitted, under Divine direction, to its guidance;

compare verse 12. Their presents aided Joseph and Mary in their journey to Egypt. The greatness of the present proved the Magi's faith in the Saviour's royal descent; it was, according to Eastern custom, what a prince alone could expect.

MAGICIANS.—Learned men of the East, as described above. Dan. ii. 2; iv. 7, 9, &c.

MAGICIANS.—*Miracles supposed to have been wrought by Egyptian Magicians*; Exod. vii. 8, &c. In reply to the infidel objection, that Moses describes the works of the Magicians in the very same language as he does his own, and that therefore they were equally as miraculous; observe, nothing is more common than to speak of professed jugglers as *doing* what they *pretend* and *appear* to do, and that this language never misleads when applied to mere imposers on the sight.—Moses does not say the Magicians *did that thing*, (as in Exod. ix. 5, 6,) or *according to what he did, so did they*, (as in Exod. vii. 9, 10, 22,) but uses a word expressive of mere general similitude. That a perfect imitation could not be designed by this word, is evident from its being applied to cases in which such an imitation was absolutely impracticable; for, when Aaron had converted all the water of Egypt into blood, (or so as to resemble blood) we are told the Magicians *did so*, that is, something in *like sort*. They could not cover the land of Egypt with frogs; it had already been done; they could only appear to bring them over some small space cleared for the purpose. The word imports only their *attempting* some imitation of Moses, for it is used when they failed in their attempt; "*They did SO to bring forth lice, but they COULD NOT.*" The original word translated *enchantments* in Exod. vii. 11, imports deception and concealment, and ought to be rendered *secret sleights or jugglings*. These are expressly referred to the Magicians, and not to the devil; Exod. viii. 18.

With regard to the first attempts of the Magicians, the *turning rods into serpents*.—It was not extraordinary to

succeed in it, because such men were famous for the art of dazzling and deceiving the sight; and that serpents being first charmed and made tractable and harmless, (which history, ancient and modern, states to have been frequently done,) have had a thousand different tricks played with them to the astonishment of the spectators. Huetius says the Chinese jugglers undertake to turn rods into serpents; though they only dexterously substituted the latter in the room of the former, the very trick performed by the Egyptian Magicians. A most important difference is stated between the miracle of Aaron, and the impostures of the Magicians; for it says, "that Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent;" but with regard to the Magicians, it uses very different language, "they cast down every man his rod, and they became serpents." It is stated that they did this by their *enchantments or covered arts*. To show that the serpent of Aaron was not the result of dexterous management, but a miraculous production, God caused his rod to swallow up theirs, which the Magicians of course could not do.

There is no difficulty in accounting for the partial success of the Magicians in turning the running and standing waters into blood. For it was during the continuance of this judgment, when no water could be procured but by *digging round about the river*, that the Magicians attempted by some proper preparations to change the colour of the small quantity that was brought them, intending to convince Pharaoh that they could as easily have turned a larger quantity into blood. In such a way imposture often did take place. It is related by Valerius Maximus, that the wine poured into the cup of Xerxes was three times changed into blood. Such trifling feats could not disparage the miracle of Moses; its vast extent raised it above the suspicion of fraud, and stamped upon every heart, not steeld against all conviction, the

strongest impression of its divinity. Read Exod. vii. 19—21.

With regard to the *frogs*, before they were removed, the Magicians undertook to bring into some place cleared for the purpose, a fresh supply, which they might easily do, when there was such plenty every where at hand. Here the narrow compass of the work exposed it to the suspicion of being effected by human art. The Magicians *could not remove them*. This was accomplished by Moses, at the request of Pharaoh.

Moses, through Divine power, also turned all the dust of the land into lice. The Magicians tried to do so by their enchantments, *but they COULD NOT*. Read Exod. viii. 18, 19. With all their skill in magic, and with all their dexterity in deceiving the spectators, they could not even succeed so far as they had done in former instances, by producing a specious counterfeit of this work of Moses. They were therefore compelled to exclaim, "*This is the finger of God.*" They allowed that it surpassed the science they possessed, and argued the special interposition of some deity.

Their strenuous but unsuccessful opposition to Moses, strengthened his cause by manifesting the *divinity* of his miracles. In Egypt the art of magic was held in the highest esteem, and carried to its utmost perfection. Pharaoh undoubtedly employed the most able possessors of it, who, from a regard to their own reputation and interest, would try every possible method to invalidate the miracles of Moses. But their utmost efforts were baffled; and the vanity and futility of the claims of magic were detected and exposed, agreeably to Paul's censure upon certain persons, whose opposition to genuine Christianity was the sole effect of their corrupt minds, without the least colour of reason, he compares them to Jannes and Jambres, who withstood Moses; and did it, he must mean, with as little pretence. He adds, *their folly was manifest unto all men*, and thus he taxes the conduct

of the Magicians with the most glaring absurdity. Jannes and Jambres, (2 Tim. iii. 8, 9,) mentioned by Paul, from the Chaldean Paraphrase on Exod. vii. 11, are supposed to have been the two chiefs of Pharaoh's Magicians.

MAGNIFY. To declare the greatness and glory of a person; Luke i. 46. The Lord is well pleased to magnify his law, and honour it, by the obedience of Christ to all its precepts, and by his enduring the penalty due to the transgressions of the law; Isa. xlii. 21.

MAGNIFY Josh. 8. 7.; 1 Chr. 29. 25.

Job 7. 17. what a man that thou shouldst m. him

36. 24. remember to m. his work

Ps. 34. 3. m. the Lord with me, let us exalt his name

69. 30. m. with thanksgiving

Is. 42. 21. m. the law and make it honourable

Luke 1. 46. my soul doth m. the Lord

Acts 10. 46. spake with tongues and m.

Rom. 11. 13. apostle of Gentiles, I m. my office

Gen. 19. 19. m. thy mercy

2 Sam. 7. 26. thy name be m. for

Ps. 35. 27. Lord be m. 40. 16. & 78. 4.

138. 2. m. thy word above thy name

Acts 19. 17. name of the Lord I was m.

Phil. 1. 20. Christ shall be m. in my

MAGOG, May'-gog, roof, that dissolves.—The son of Japheth; Gen. x. 2; and progenitor of the Scythians or Tartars.

MAGOR-MISSABIB, May'-gor-mis'-sa-bib, terror on every side.—The name given to Pashur; Jer. xx. 3.

MAHALAH, May'-ha-lah, melody.—One of the posterity of the patriarch Manasseh; 1 Chron. vii. 18.

MAHALALEEL, Ma-hay'-la-le'-el, praiser of God.—The son of Canaan, of the race of Seth. He lived 965 years, and died A. M. 1290; Gen. v. 15, &c.

MAHALATH, May'-ha-lath, melodious song, infirmity.—The wife of Rehoboam; 2 Chron. xi. 18.—A daughter of Ishmael, and wife of Esau; Gen. xxviii. 9.

MAHALI, May'-ha-ly.—The chief of the family of the Mahlites; Exod. vi. 19; Num. iii. 33.

MAHANAIM, Ma-ha-nay'-im, the two fields or armies.—A city of the

Levites, on the east of Jordan, on the brook Jabbok. In this place Jacob had a vision of angels coming to meet him; Gen. xxxii. 2. David retired to Mahanaim during the usurpation of Absalom, who was put to death not far from this city; 2 Sam. xvii. and xviii.; Josh. xxi. 38; xiii. 26.

MAHANEH-DAN, May'-ha-neh-dan.—The same as KIRJATH-JEARIM; Judges xviii. 12.

MAHARAI, Ma-har'-a-i.—The Ne-tophathite, chief of 20,000 men, who attended David as his guards in the tenth month; 2 Sam. xxiii. 28; 1 Chron. xxvii. 13.

MAHATH, May'-hath.—A Levite; 1 Chron. vi. 35.

MAHAZIOTH, Ma-ha'-ze-oth.—One of the sons of Heman, the king's seer; 1 Chron. xxv. 4.

MAHER-SHALAL-HASH-BAZ, May'-her'-shal'-al-hash'-baz, *making speed to the spoil*.—A name prophetic of the speedy destruction of Syria and Ephraim; Isa. viii. 1.

MAHLA, Mah'-lah, *song, infirmity*.—One of the daughters of Zelophehad, who received her portion in the land of promise, because her father died without male issue; Num. xxvi. 33; xxvii. 1; Josh. xvii. 3.

MAHLON, Mah'-lon, *song, infirmity*.—A son of Elimelech and Naomi; Ruth i. 2.

MAHOL, May'-hol.—Father of Ethan, Heman, Chalcol, and Darda; 1 Kings iv. 31.

MAID. A child; Lev. xii. 5.—A virgin; Deut. xxii. 14.—A servant; Gen. xvi. 2; Isa. xxiv. 2; 2 Kings v. 2. See also Job xxxi. 1; ii. 32; Amos ii. 7; Zech. ix. 17.

MAIDENS, 'sent forth her maidens.' Prov. ix. 3. Hasselquist saw such messengers going about Alexandria inviting persons to a banquet.

MAINTAIN cause, 1 Kings 8. 45, 49; Job 13. 15; Ps. 9. 4, & 140. 12.

TL 3. 8. careful to m. good works, 14. Ps. 16. 5. thou m. my lot

MAJESTY. The splendour of earthly princes; Esth. 1. 4.—The infinite dignity and glory of God, Ps. 21. 5. It was seen in the Redeemer's transfiguration, Matt. 17. 2; and in his ascension and exaltation, Heb. 1.

3; Dan. 4. 30, 36, & 5. 18, 19; Job 40. 10; Ps. 21. 5, & 45. 3, 4.

1 Chr. 29. 11. thine O Lord is the m.

Job 37. 22. with God is terrible m.

Ps. 29. 4. voice of God full of m.

93. 1. Lord is clothed with m. 104. 1.

145. 5. glorious honour of m.

12. glorious m. of his kingdom

Is. 2. 19. for glory of his m.

Heb. 1. 3. the right hand of the m. on high

8. 1. throne of m. in heavens

2 Pet. 1. 16. eye-witnesses of his m.

Jude 25. to the only wise G. beglory m.

MAKAZ, May'-kaz.—A city; 1 Kings iv. 9.

MAKE, Gen. 1. 26, & 3. 6, 21; Deut. 32.

89; 1 Cor. 6. 15; 1 Sam. 20. 38.

MAKER, Job 4. 17; man purer than M.

32. 22. my M. soon take me

35. 10. but none says where is God my M.

36. 3. I will ascribe righteousness to my M.

Ps. 95. 6. kneel before God our M.

Prov. 14. 31. reproach M. 17. 5.

22. 2. rich and poor, Lord is M. of them all

Is. 17. 7. shall man look to M.

45. 9. woe to him that striveth with his M.

51. 13. forgettest the Lord thy M.

54. 5. thy M. thy husband God

Heb. 11. 10. whose builder and M. is G.

MAKHELOTH, Mak-he'-loth.—An encampment of the Israelites in the wilderness; Num. xxxiii. 25.

MAKKEDAH, Mak-ke'-dah, *adoration, prostration*.—A city belonging to the tribe of Judah; Jos. xv. 41.

MAKTESH, Mak'-tesh.—A place near Jerusalem; Zeph. i. 11.

MALACHI, Mal'-a-ky, *messenger, or angel of the Lord*.—The last of the minor prophets, before the commencement of Christianity. He lived after the rebuilding of the temple and city of Jerusalem by Nehemiah, and was contemporary with Plato the philosopher; Cimon the Athenian, and Darius Nothus, king of Persia. With him the prophetic office seems to have ceased for nearly 400 years, that is, till the Lord Jesus came. Jerome and others suppose that the word *Malachi* (*Angel, or Messenger*) was merely a general name, expressive of office, and that it was given to Ezra, whom they suppose to be the author of this book.

Malachi was raised up to reprove

the sins of the people and to reform the Jewish church. He foretold the ministry of John the Baptist, and the speedy coming of the Messiah. His writings are not without taste and elegance, though written at a time when Hebrew Literature had lost much of its former purity and vigour. He exercised his ministry about 120 years after the return from the Babylonian captivity, and 420 from the birth of Christ.

MALCHAM, Mal'-kam, *their king*.—A descendant of the patriarch Benjamin; 1 Chron. viii. 9.

MALCHIEL, Mal'-ke-el.—The son of Beriah, and chief of the Malchielites; Num. xxvi. 45.

MALCHIJAH or **MALCHIAH**, Mal-ky'-jah or Mal-ky'-ah, *the messenger of the Lord*.—The chief of the fifth family of the twenty-four sacerdotal families; 1 Chron. xxiv. 9.—A Levite; 1 Chron. vi. 40.—The father of Pashur; 1 Chron. ix. 12.—A Jew; Neh. iii. 11.—The son of Rehab; Neh. iii. 14.—The son of a goldsmith, very liberal at the rebuilding of Jerusalem; Neh. iii. 31.—The keeper of the prisons at Jerusalem; Jer. xxxviii. 6.

MALCHIRAM, Mal-ky'-ram.—The son of king Jehoniah; 1 Chron. iii. 18.

MALCHOM, Mal'-kom.—The same as **MILCOM**.

MALCHUS, Mal'-kus, *king, or kingdom*.—A servant of the high priest Caiaphas, whose right ear Peter cut off, but was healed by Christ; John xviii. 10.

MALE or female, Gen. 1. 27; Num. 5. 3; Mal. 1. 14; Matt. 19. 4; Gal. 3. 28.

MALE nor **FEMALE**; Gal. iii. 28. Females were not admitted to all the heathen rites; and the privileges of Jewish females were also limited.

MALEFACTOR.—A criminal, a vile person; Luke xxiii. 32.

MALICE. A fixed determination to revenge or injure another. It is a most hateful disposition in the sight of God, and forbidden in his holy word, Col. 3. 8; 1 Pet. 3. 1; and it is inimical to the spirit of Christianity, Matt. 5. 44. Malicious

informers were odious in the judgment of the Mosaic law, Lev. 19. 16—18.

1 Cor. 14. 20. In *m.* be ye children Eph. 4. 31. put away all *m.* Col. 3. 8; 1 Pet. 2. 1.

Tit. 3. 3. living in *m.* and envy Rom. 1. 29. filled with all *m.* malignity. 1 Pet. 2. 16.

MALLOTHI, Mal'-lo-thy.—One of the singers in the temple of Jerusalem; 1 Chron. xxv. 4.

MALLOWS.—A useful medicinal plant, one species of which grows to about the size of Indian corn. What plant is meant in Job xxx. 4, where alone the word occurs, is not certain. It is evidently food for poor people, and may therefore be the *halimma*, a saltish plant, growing wild on poor land, which is eaten in Syria and elsewhere, as we do greens.

MALLUCH, Mal'-luk.—The name of two Levites; 1 Chr. vi. 44; Ezra x. 29.

MAMMON, Mam'-mon, *riches*.—Probably the name of a Syrain god; Matt. vi. 24.—Some say the Heathen god of plenty; Luke xvi. 13.

MAMMON 'of unrighteousness,' Luke xvi. 9. Make to yourselves friends of the mammon of unrighteousness, that is of the unrighteous deceitful mammon wealth, by doing good with it especially to the household of faith; that when your heart and flesh fail, 'they,' the saints, whom you have helped, 'may receive you into everlasting habitations.'

MAMRE, Mam'-re, *rebellious, better, changing*.—An Amorite, brother of Aner and Eshcol, and friend of Abraham; Gen. xiv. 13.—The same as Hebron; Gen. xxiii. 19; xxiv. 27.—A plain near Mamre, about 2 miles south of the town; Gen. xiii. 18.

MAN. In reference to this world, man is the chief creature of God, the head and lord of the animal creation; Gen. i. 26. The word man sometimes signifies the whole human race which, though of one blood, yet are divided into various nations and tribes, and distinguished by colour, physiognomy, stature, language and habits.

Man was formed of the dust of the ground, as the name *Adam* implies;

he was "fearfully and wonderfully made" in his bodily powers, in his intellectual endowments, and in the immortality of his soul.

Hence we read "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" Gen. ii. 7. This statement proves that man is a *compound* being, having a body and soul distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. The soul and the body therefore are not the *same thing*! The body derives its origin from the *earth*, or as the Hebrew word implies, the *dust*; therefore, because it is earthy, it is perishable. Of the soul it is said, "God breathed into his nostrils the breath of life;" meaning the breath of *lives*, that is, animal and intellectual. This Divine breath, or vitality, expanded and inspired the lungs, &c., and set them all in play, and the inspiration of God gave reflection, judgment, and understanding.

What a wonderful compound is man! "And *man became a living soul*!" God is said to breathe the breath of life into all animals; and we sometimes read of the soul of every living thing; but they are never said to be *living souls* as men are. God hath stamped rationality and immortality upon men's souls, so as to render them capable of a separate state of being, even when their bodies are dead. Hence the soul of a beast, when it dies, is said, "to go downward; but the soul of a man upward;" Eccles. iii. 21.

But these views are opposed by those who maintain that the universe, the earth, and man upon the earth, have existed from all eternity, and collectively, in the state in which they now are. But facts invincibly oppose such an opinion. How many ages man has existed on the earth is still under discussion. Yet that inquiry does not affect in any way the doctrine of creation itself. It is a certain and recognized fact that man

has not always existed on the earth, and that the earth has for long periods undergone different changes incompatible with man's existence. Man therefore had a beginning—man has come upon the earth. How has he come there? Here the opponents of the Bible account are divided. Some maintain the theory of spontaneous generation; others the transformation of species.

According to one party, matter possesses under certain circumstances, and by the simple development of its own proper power, the faculty of creating animated beings. According to others, the different species of animated beings which still exist, or have existed at various epochs, and in the different conditions of the earth, are derived from a small number of primitive types, which have possessed, through the lapse of millions and thousands of millions of ages, the power of developing and perfecting themselves, so as to gain admission, through transformation, into higher species. Hence they conclude, with more or less hesitation, that the human race is the result of a transformation, or a series of transformations.

The attempt to establish the theory of spontaneous production dates from a remote period. Science has ever baffled it; the more its observations have been exact and profound, the more have they refuted the hypothesis of the innate creative power of matter. This result has been again recently established by the attentive examination by men of eminent scientific attainments. But were it even otherwise,—could the advocates of the theory of spontaneous production, refer to experiments hitherto irrefutable, these would furnish no better explanation of the first appearance of man upon earth, we should still say;—Such a mode of generation cannot nor ever could, produce any but infant beings, in the first hour and in the first state of incipient life.

It has never been asserted, nor will any person (probably) ever affirm, that by spontaneous generation, man—that is to say, man and woman, the

human couple—can have issued, or that they have issued at any former period, from matter of full form and stature, in possession of all their powers and faculties. Yet it is only upon this supposition, that man, appearing for the first time upon earth, could have lived there to perpetuate his species, and to found the human race. Let any one picture to himself the first-man, born in a state of the earliest infancy, alive but inert, devoid of intelligence, powerless, incapable of satisfying his own wants, even for a moment, trembling, sobbing, with no mother to listen to or feed him! And yet we have in this a picture of the first-man, as presented by the system of spontaneous generation. It is manifestly not thus that the human race first appeared upon earth.

The system of the transformation of species is no less refuted by science than by the instincts of common sense. It rests upon no tangible fact, on no principle of scientific observation or historic tradition. All the facts ascertained, all the monuments collected in different ages and different places, respecting the existence of living species, disprove the hypothesis of their having undergone any transformation, any notable and permanent change. We meet with them a thousand, two thousand, three thousand years ago, the same as they are at the present day.

In the same species the races may vary and undergo mutual changes,—yet the species do not change; and all attempts to transform them artificially, by crossings with allied species, have only resulted in modifications, which, after two or three generations, have been struck with barrenness, as if to attest the impotence of man to effect, by the progressive transformation of existing species, a creation of new species.

Man is not an ape transformed and perfected by some dim imperceptible fermentation of the elements of nature and by the operation of ages: this assumed explanation of the origin of the human species is a mere vague hy-

pothesis, the fruit of an imagination ill comprehending the spectacle that nature presents, and therefore easily seduced to form ingenious conjectures. These their authors sow in the stream of events unknown and of time infinite, and trust to them for the realization of their dreams. The principle of the fundamental diversity and the permanence of species—firmly upheld by M. Cuvier, M. Flourens, M. Cossé, M. Quatrefages, and many English Naturalists, and Philosophers, and by all exact observers of facts—remain dominant in science as in reality.

Man was created "in the image, and after the likeness of God." He was a holy and happy being, surrounded with the beauties and delights of creation; he had the favor of God, and constant fellowship with him. But man fell, and his state of happiness was reversed. The Hebrew word for man is *Enosh*; that is, wretched, to denote his condition as an apostate from God. He is a totally fallen and estranged being.

Though fallen and morally depraved, man has not lost his natural powers. He is yet capable of the most exalted degrees of knowledge in natural things. He has numbered the stars of heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every apparent anomaly in the various affections of the heavenly bodies; he has measured their distances, determined their solid contents, and weighed the sun!

His researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success.

Man has accounted for the formation of snow and ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds;

and he plays with the lightnings of heaven !

He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley ; and by these means multiplied his power beyond conception ; he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter ; and produced effects, which, to the uninstructed mind, present all the appearance of supernatural agency. By his mental energy he has sprung up into illimitable space ; he has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place, and vacuity ; and yet, at all these limits, he has felt himself unlimited : and still can imagine the possibility of worlds and beings, natural and intellectual, in endless variety, beyond the whole.

After having made the boldest excursions to the heavens, he has dared even to the heaven of heavens ; and demonstrated the being and attributes of God, not only by proofs drawn from His works, but by arguments *a priori*, from which all created nature is necessarily excluded ! These are among the boldest efforts of the human mind.

If such is fallen man, what was he before the fall ? Man was made for his Creator, and nothing less than God can satisfy his boundless desires. In infinite mercy, God has provided for his necessities. He has sent his Son to become man's Mediator ; by Christ's sacrifice offered on the cross, to bring man near to God ; Eph. ii. 1—14.

Man is put for (1.) The body, 2 Cor. iv. 16. (2.) The sins and corruptions of human nature, Eph. iv. 22. (3.) Strong, valiant, 1 Cor. xvi. 13. (4.) Magistrate, Gen. ix. 6. (5.) Frail, weak, Ps. ix. 20. (6.) The church, Eph. ii. 15. (7.) An angel, Acts

i. 10. (8.) The Lord Jesus, Gen. xxxii. 24. (9.) God the Father, Exod. xv. 3 ; Luke xv. 11. "To make of twain one new man," Eph. ii. 15. To unite Jews and Gentiles, who formerly were at variance, into one church or body, joining together in a new way of gospel-worship. "The gospel is not after man," Gal. i. 11. It is no human invention or fiction, neither doth it depend upon human authority, but is immediately revealed by God.

The "natural man," 1 Cor. ii. 14, means one that is unrenowned, and has no principle of grace in the heart. "The inward man," Rom. vii. 22, is the regenerate part within, or the principle of grace in the heart. "The man of God," 2 Tim. iii. 17, is one that is guided by the Spirit of God, and in a special manner devoted to his service.

MAN of SIN, like 'son of perdition,' (2 Thess. ii. 3,) is a Hebraism for an individual, or a succession of individuals, exceedingly wicked. Paul appropriates the phrases to Antichrist. Commentators, in general, think that the phraseology refers to the odious usurpation of the Roman pontiffs, and the abominable corruptions of the Romish church, through which multitudes have gone to perdition. Instead of worshipping God in simplicity, and in spirit and truth, there have been introduced external pomp and many foolish ceremonies, which strike upon the senses, and engage the attention, without mending the heart. Instead of worshipping God through Jesus Christ, the only Mediator between God and man, men have substituted the doctrine of demons, that is, the spirits of men departed out of this life, who, as they pretend, intercede with God for us ; and some invoke the Virgin Mary more frequently than God himself. They have not only succeeded Heathen Rome in the seat of empire, but have also apostatised into their imagery and idolatry, though they have indeed disguised it with new names and different pretensions. In many countries they have taken from the

common people the liberty of reading the Scriptures in their mother tongue, that they might with the more ease propagate their own delusions. For, having in a forcible and violent manner restrained the liberty of private judgment, they have with less difficulty substituted, instead of the most excellent doctrine of the Gospel, their own articles of faith, and the forged traditions and lying legends of their church, and, not content barely to propagate ignorance, they have dared to commend it, and call it "The Mother of Devotion."

MAN of thy right hand.—'Man whom thou delightest to honour.' The right hand was the place of honour; Ps. lxxx. 17.

MAN, Gen. 1. 26, 27; 2 Kings 9. 11.

Job 4. 17. shall mortal *m.* be more just than God

5. 7. *m.* born to trouble, 14. 1.

7. 17. what is *m.* that thou shouldst magnify him

9. 2. shall *m.* be just with God

11. 12. vain *m.* would be wise

14. 1. *m.* that is born of a woman is of few days

15. 14. what *m.* that be clean

6. *m.* that is a worm

23. 23. unto *m.* he said behold

Ps. 8. 4. what is *m.* that thou art mindful of him

10. 18. *m.* of earth no more oppression

25. 12. what *m.* feareth Lord, him

49. 12. *m.* in honour abideth

90. 8. turnest *m.* to destruction

104. 23. *m.* goes to his work

113. 6. not fear what *m.* can do

144. 3. what is *m.* that takes knowledge

Prov. 20. 24. *m.* goings are of the Lord

Ecc. 6. 10. known that it is *m.*

7. 29. God made *m.* upright but

12. 5. *m.* goeth to his long home

Is. 2. 22. cease ye from *m.* whose

Jer. 17. 5. cursed be the *m.* that trusteth in *m.*

Zech. 13. 7. awake against the *m.* my fellow

Matt. 4. 4. *m.* shall not live by bread

John 7. 46. *m.* never spake like this *m.*

Rom. 6. 6. old *m.* crucified with Christ

7. 23. delight in law after inward *m.*

1 Cor. 2. 11. what *m.* knoweth the things of a *m.*

2. 14. natural *m.* receives not things of God

11. 8. *m.* not of woman but woman of *m.*

15. 47. first *m.* earthy, second *m.* is the Lord, 45.

2 Cor. 4. 16. outward *m.* perish, inward *m.* renewed

Eph. 4. 22. off the old *m.* corrupt

24. put on new *m.* renewed, Col. 2. 9. 10.

1 Pet. 3. 4. be hidden *m.* of the heart

Ex. 15. 2. Lord is a *m.* of war

Num. 23. 19. God not *m.* to lie

Is. 47. 8. I will not meet thee as *m.*

63. 2. *m.* of sorrow acquainted

Jer. 15. 10. born me *m.* of strife

81. 23. woman shall compass *m.*

Matt. 8. 9. for I am a *m.* under authority

16. 26. what shall *m.* give in exchange for his soul

John 3. 8. except a *m.* be born again, 1.

Acts 10. 26. I myself also am *m.*

2 Cor. 12. 2. I knew a *m.* in Christ, 1.

Phil. 2. 8. in fashion as a *m.* he humbled himself

1 Tim. 2. 5. the *m.* Christ Jesus

Prov. 23. 11. if any *m.* Matt. 16. 24; John

6. 51, & 7. 17, 37; Rom. 8. 9; 2 Cor.

5. 17; Gal. 1. 9; Rev. 22. 19.

Ps. 29. 5. every *m.* Prov. 19. 6; Mic. 4.

4, & 7. 2; Gal. 6. 4, 5; Col. 1. 23;

Heb. 2. 9.

Is. 65. 2. this *m.* Ps. 87. 4; Mic. 5. 5;

Luke 19. 14; John 7. 46; Jam. 1. 26.

Prov. 1. 5. a wise *m.* will hear

9. 8. rebuke *m.* he will love thee

14. 16. *m.* feareth and departeth from evil

17. 10. reproof enters into *m.*

Ecc. 2. 14. wise *m.* eyes are in his head

7. 7. oppression makes a wise *m.* mad

10. 2. *m.* heart at right hand

Jer. 9. 23. let not wise *m.* glory in his wisdom

Jam. 3. 13. who is wise *m.* and

Deut. 33. 1. *m.* of God, Judg. 13. 6, 8; 2 Kings 1. 9. 13; 1 Tim. 6. 11; 1 Tim. 3. 11.

MANAEN, Man'-a-en, a *comforter*.

—A teacher in the church at Antioch, who had been brought up with Herod the Tetrarch. Herod was his foster-brother; Acts xiii. 1.

MANAHATH, Man'-a-hath.—One of the descendants of the patriarch Esau; Gen. xxxvi. 23.

MANASSEH, Ma-nas-seh, *forgetfulness, he that is forgotten*.—The eldest son of Joseph, and grandson of the patriarch Jacob; Gen. xli. 51. born A. M. 2292. He received the blessing of his grandfather, Jacob, when on his death-bed. But he is estimated that his posterity would be inferior in number and greatness to that of Ephraim his brother; Gen. xlviii. 17—20.—When the tribe left Egypt, they were 30,200, men fit for war, above twenty years old. On en-

tering Canaan, they numbered 52,700. One half of the tribe possessed the country of Bashan, from the river Jabbok to Mount Libanus; Num. xxii. 33, 34; the other half of the country which lay between the tribe of Ephraim to the south, and the tribe of Issachar to the north, having the river Jordan to the east, and the Mediterranean to the west; Josh. xvi. and xvii.

MANASSEH.—The king of Judah, son and successor of Hezekiah. At twelve years of age he began to reign, and reigned fifty-five years; 2 Kings xx. 21; xxi. 1, 2, &c. He was notoriously wicked, an idolator, addicted to magic, and every other species of superstition; he made his own son to pass through the fire in honour of Moloch. He was very cruel, shedding torrents of innocent blood, and to such an extent that the streets of Jerusalem were deluged with blood. At length the judgments of heaven overtook him. The Assyrian army invaded his country, took him prisoner, put him in irons, and carried him to Babylon; 2 Chron. xxxiii. 11. This adversity deeply humbled him, and made him penitent, and brought him to the footstool of Divine Mercy, to sue for forgiveness. He was delivered from his captivity, and brought back to Jerusalem; where he endeavoured with all his power to redress the injuries he had inflicted on his people. He restored the worship of the true God, broke down the altars that had been set up to the Heathen deities, and destroyed idolatry. Manasseh died at Jerusalem at the age of 67, and was buried in the royal garden, not in the sepulchre of David; 2 Kings xxi. 1—18; 2 Chron. xxxiii. 1—4. He was "a brand plucked from the burning."

MANDRAKE, a species of melon or berry; cultivated in the East, for the sake of its fragrance. Though commentators have puzzled themselves with questions on this subject, it seems plain that the word is properly rendered mandrake, and means a plant so called in the East, to this

day. The original word, which only occurs twice, is so rendered by the LXX. and both the Targuma. It grows like lettuce, has purple flowers, and bears a fruit resembling a small red apple. The smell and taste are pleasant; but it stupifies or intoxicates, if eaten to excess.

MANDRAKES, Gen. 30. 14; Songs 7. 13.

MANGER. In the East they have no manger, but a stable. So the word means in Luke ii. 12.

MANIFEST, easy to be known, clear, obvious, 2 Tim. 3. 9; Gal. 5. 9.—Spiritual communication, John 14. 21.—To appear, be visible, 1 Tim. 3. 16; Eccl. 3. 18; 1 Cor. 15. 27.

Mark 4. 22. nothing hid shall m.

John 2. 11. m. forth his glory and

17. 6. I have m. thy name to

1 Cor. 4. 5. make m. the counsels of the heart

Gal. 5. 19. works of flesh are m.

2 Thess. 1. 5. a m. token of righteous

1 Tim. 3. 16. God was m. in flesh

Heb. 4. 13. neither a creature that is not

m. in his sight

1 John 3. 5. he was m. to take away

sin, &c.

10. in this children of God m. and

4. 9. in this was m. love of God

Luke 8. 17. made m. John 8. 21; 1 Cor.

8. 13; 2 Cor. 4. 10, & 5. 11; Eph. 5.

13.

Rom. 8. 19. m. of sons of God

1 Cor. 12. 7. m. of the Spirit

2 Cor. 4. 2. but by m. of truth

MANIFOLD mercies, Neh. 9. 10, 27; meaning, many, diverse, repeated, exhibited in various ways, or at divers times

Ps. 104. 24. how m. are thy works

Amos 5. 12. I know your m. transgressions

Luke 18. 30. m. more in this present time

Eph. 3. 10. be known the m. wisdom of God

1 Pet. 1. 8. in heaviness through m. temptations

4. 10. as good stewards of the m. grace of God

MANNA, means literally, "What is this?" It should not have been translated "Manna," for they knew not what it was till Moses answered the question, "What is this?" Ex. xvi. 15. There is a manna which exudes from trees and plants in the east; it is white as snow, of the size of coriander seed, and of a sweetish taste, but this cannot be the manna spoken of Ex. xvi. 14, 15; for 1. It

rained from heaven : 2. It fell on six days, not on the sabbath ; it fell in double quantities on the sixth day, that there might be enough on the seventh. It remained fresh all the seventh day, but at any other time bred worms, if kept over night. 3. The people had never seen it before. 4. It continued for 40 years,—till they entered Canaan. 5. An omer of it was preserved as an extraordinary substance : 6. The supply must have been vast beyond natural means. What a quantity was required to sustain almost three millions of men, women, and children ! It is reckoned that the Hebrew camp wanted not less than 94,466 bushels of this food every day ; and that in the whole of the 40 years, they must have consumed one thousand three hundred and seventy millions, two hundred and three thousand, six hundred bushels. A most extraordinary miracle, worthy of God, and most beneficial to man. David calls it *angel's food*. It was the type or symbol of Christ and his sacrifice ; John vi. 32, 35.

MANNA, Ex. 16. 15 ; Num. 11. 6 ; Dent. 8. 3, 16 ; Josh. 5. 12 ; Neh. 9. 20 ; Ps. 78. 24 ; John 6. 31, 49, 58.

Rev. 2. 17. to overcometh will I give hidden m.

MANNER, 1 Sam. 8. 9, 11 ; Is. 5. 17 ; Jer. 22. 21 ; 1 Thess. 1. 5, 9 ; 1 John 3. 1.

MANNERS, 2 Kings 17. 31 ; Acts 13. 18 ; 1 Cor. 15. 33 ; Lev. 20. 23 ; Heb. 1. 1.

MANOAH, Ma-no'-ah, *rest, a present*.—The father of Samson, of the tribe of Dan ; Judges xiii. 2.

MANSION, 'Many mansions,' John xiv. 2. To the vast number of apartments, into which the temple was disposed, Christ refers, and by this very striking and magnificent simile he represents those numerous seats and mansions of heavenly bliss which his *Father's* house contains. It adds to the excellency of these mansions that they are *permanent*, or *ever-abiding*. The original word, *Meino*, from which is derived *monai*, *mansions*, means, to remain, to continue ; *monai* therefore means *abiding places* ; everlasting habitations ; 2 Cor. iv. 17, 18 ; v. 1.

MANTLES, Isa. iii. 22. These are used in private by the ladies of western Asia and Egypt. They are worn over the gown, and are made of cloth, silk, or velvet.

MAOCH, May'-ok. — Father of Achish, king of Gath ; 1 Sam. xxvii. 2.

MAON, May'-on, *house, tribe*.—A city of the tribe of Judah ; Josh. xv. 55 ; 1 Sam. xxiii. 24, 25.

MARA, May'-rah, *bitter*. — The name given to Naomi by herself : Ruth i. 20.

MARAH, May'-rah, *bitterness*. — When the Israelites arrived at the desert of Etham, they found the water so bitter, that neither they nor their cattle could drink of it ; Exod. xv. 23. On this account they called that encampment Marah. The best heathen writers agree that there were lakes of bitter water in the parts where the Israelites then were.—*Svebo, Pliny*.

MARANATHA, Mar-a-nath'-a, *the Lord cometh*.—A very solemn form of threatening or cursing among the Jews ; 1 Cor. xvi. 22. See **ANATHA**.

MARBLE.—A very hard stone : 1 Chron. xxix. 2. "Marble stones in abundance." Josephus says that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. The spouse, in her fine description of the bridegroom, says, "his legs are as pillars of marble," Song v. 15, that is, exquisitely turned and well-shaped.

MARCUS, Mar'-kus, *polite, and shining*.—The son of the sister of Barnabas ; Col. iv. 10.

MARESHAH, Ma-re'-shah.—A city, Josh. xv. 44.

MARK.—To notice ; Ruth iii. 4 ; 2 Sam. xiii. 28.—To consider ; 1 Kings xx. 7 ; Job xviii. 2 ; xxi. 5.—To give earnest attention ; Job xxxiii. 31.—To behold ; "Mark the perfect man," &c. ; Ps. xxxvii. 37.

MARK set me as a, Job 7. 20, & 16. 12.

Lam. 3. 12. set me as a m. Gal. 6. 17.

Ezek. 9. 4. set a m. on foreheads, Rev.

18. 16, 17, & 14. 9, & 19. 30.

Phil. 3. 14. I press toward the m. for

Ps. 37. 37. m. the perfect man

180. 2. if thou shouldst *m.* iniquity,
Job 10. 14; *Jer.* 2. 22.
Rom. 16. 17. *m.* them which cause di-
 visions

MARK, Mark, polite, shining.—He was the son of Mary, a pious woman of Jerusalem, the sister of Barnabas; *Acts* xii. 12. His Hebrew name was John, and some think that he adopted the surname of Mark when he left Judea to preach the Gospel in foreign countries,—a practice not unusual among the Jews, who frequently assumed a name more familiar to the nations which they visited than that by which they had been distinguished in their own country. From Peter's styling him "his son," *1 Pet.* v. 13, this evangelist is supposed to have been converted by the ministry of Peter: And on his deliverance from prison *A. D.* 44, recorded in *Acts* xii. 12, Mark went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries, *Acts* xiii. 5, but, declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with Peter and the other apostles.

When Paul and Barnabas settled at Antioch, on the termination of their journey, we find Mark with them, and disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus, *Acts* xv. 37—39, and subsequently accompanied Timothy to Rome; *2 Tim.* iv. 11, during his confinement in that city, whence Mark sent his salutations to Philemon, (*verse* 24,) and to the church at Colosse, (*Col.* iv. 10.) From Rome it is probable he went into Asia, where he found Peter, with whom he returned to that city, in which he is supposed to have written and published his gospel.

MARK, THE GOSPEL OF.—He wrote it about the year *A. D.* 65, for the use of the Christians at Rome, at that time the centre of the civilized world, and the place where men of all nations might be found; he, therefore, adapted his gospel to every description of persons, that it might be the more

generally received and understood. Mark was the companion of Peter, and very likely he received most of his information from that Apostle.

Irenæus, after stating that Matthew published his gospel while Peter and Paul were preaching at Rome, adds, "After their departure, Mark also, the disciple and interpreter of Peter, delivered to us in writing, the things which had been preached by Peter."

MARK.—"I press toward the mark for the prize of the high calling;" &c.; *Phil.* iii. 14. These metaphors are taken from runners in a race, who pursue it with eagerness, and press forward with all might and main to get up to the mark in order to receive the prize.—The mark was generally a pole set up in the ground, and sometimes surmounted by the leafy crown, which was to be the prize of the victor.—The high calling is an allusion to the judges of the race being placed on an elevated seat, whence they summoned and observed the combatants, and distributed rewards to the conquerors.

MARK 'upon their foreheads,' *Ezek.* ix. 4.—In regard to the *tiluk*, or mark, it was a custom of very ancient date, in Asia, to mark their servants in the foreheads. See *Rev.* vii. 3. *Mark* in their right hand, or forehead; *Rev.* xiii. 16; xiv. 9; xx. 4. It was also customary to mark the right hand with some hieroglyphic character, or with the name expressed in vulgar letters, or disguised in numerical letters, according to fancy. Idolaters had their idols marked upon their foreheads, arms, &c. These are called sectarian marks, even at this day, among the Hindoos, and others, in India.—The passage denotes that God, in all his procedure, will make a distinction between the righteous and the wicked.

MARK upon Cain, *Gen.* iv. 15; or rather gave him a token that he should not be slain. Some say a despairing countenance, strikingly indicating to others that God had punished him, and they need not.

MARKS 'of the Lord Jesus,' *Gal.*

vi. 17.—The *scars* received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant, who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision; for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARKET.—"Disputed he in the market," Acts xvii. 17. In Arabia, people meet in such places for conversation.

MARKETS.—The forum, or market-place, was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. Here the philosophers met and taught; here laws were promulgated; and here devotions as well as amusements occupied the populace. These places, in ancient times, were usually at the gate of the city, and were used for judicial trials, as places of business, and to accommodate those who were assembled merely to pass away time.

MARRIAGE.—A civil contract, by which a man and woman are joined together, which was instituted by God for the prevention of impurity, the propagation of mankind, and that the parties so contracting might be mutual helps and comforts to one another; Gen. ii. 18, 22, 23; John ii. 1; 1 Cor. vii. 2; Heb. xiii. 4. From the first institution of marriage it is evident that God gave but one woman to one man. The first who violated this primitive law was Lamech, who took unto him two wives; Gen. iv. 19. Afterwards we read that Abraham had concubines, Gen. xxv. 6. And his practice was followed by the other patriarchs, which at last grew to a most scandalous excess in Solomon's and Rehoboam's days.

Anciently the Hebrews wore crowns their marriage-day; and it seems,

the bridegroom's was put on by his mother; Song iii. 11. The ceremonies of marriage continued three days for a widow, and seven for a virgin; Gen. xxix. 27; Judges xiv. 17, 18. During this time, the young men and young women attended the bridegroom and bride in different apartments, and the former puzzled one another with riddles; Song v. 1; Pa. xlv. 9, 14, 15; Judges xiv. A friend of the bridegroom's governed the feast, that no drunkenness or disorder might be committed; John ii. 9; iii. 29. At the end of the feast, the parties were, with lighted lamps, conducted to the bridegroom's house. The bridegroom leaving his apartment, called forth the bride and her attendants, who, it seems, were generally about ten; Matt. xxv. 1—10. The modern Jews retain most of these ceremonies: only since the ruin of their city and temple, the bridegrooms wear no crowns on the marriage-day. They generally marry widows on Thursday, and virgins on Friday. On the evening before, the bride is led to the bath by her companions, making a sound with musical instruments, as they go along. Being washed she returns, and her friends sing the marriage-song at the door of her father's house. On the marriage day, the bridegroom, and especially the bride, dress as fine as possible. A number of young men attend the bridegroom, and young women the bride. They are ordinarily married in the open air, on the bank of a river, or in a court, garden, &c. The parties are placed under a canopy. The nearest friend of the bridegroom, taking a cup full of wine, and having blessed it, and thanked God for the creation and marriage of the sexes, causes the parties to taste the wine. Next, the bridegroom, by putting a golden ring on the hand of the bride, takes her to be his wife. The contract of marriage is then read, and the bridegroom delivers it into the hands of the bride's relations. Wine is brought in a brittle vessel, and being six times blessed, the married couple drink thereof, and the

rest of it, in token of joy, is cast on the ground; and the bridegroom, in memory of the ruin of their city and temple, with force dashes the vessel to the ground. When, at the end of the marriage-feast, they come into the bride-groom's house; and after a long blessing sung over in Hebrew, they take supper; after which the men and women, at least sometimes, dance a little; but the men and the women in different apartments. After another rehearsal of another long blessing or prayer, they all retire to rest.

MARRIAGE 'of the Lamb,' Rev. xix. 7. It refers to the marriage-covenant which exists between Christ and his Church, even the covenant of grace, wherein God graciously promises to be the God of his people, and to forgive and sanctify them through the merits of Jesus Christ, and the influences of his Spirit, and so make them a willing people to himself; Isa. liv. 5; Jer. iii. 14; Hosea ii. 19, 20. The union between husband and wife is so near, that thereby is represented the mystical union, the sacred and spiritual marriage of Christ with his Church; Eph. v. 30, 31, 32. Christians are forbidden to marry unbelievers; 2 Cor. vi. 14; 1 Cor. vii. 39.

MARRIAGE OF THE KING'S SON; Matt. xxii. 2.—In this parable, by the *King*, we must understand God; by the *Son*, our Lord Jesus Christ; by the *marriage-feast*, the benefits and blessings of the Christian religion, and God's care in promulgating that religion. The guests first invited were the Jews; on whose refusal, the king sent his servants, the apostles, into the highways, to call as many as would, i. e., to invite all mankind to embrace it. The parable also represents the reception Christianity should meet with, expressed by men's making light of it, and offering excuses. The man without a wedding garment means an hypocrite in the church, or one who has a name to live, but is dead. The time of the king's coming is the day of judgment.

MARRIAGE, Gen. 23. 8; Deut. 25. 5.

Is. 62. 5. man m. virgin, thy sons m. thee

Jer. 3. 14. I am m. to you saith the Lord
Luke 14. 20. I have m. a wife and cannot come

17. 27. they drank, m. and were given in m.

1 Cor. 7. 9. better to m. than burn

1 Tim. 4. 3. forbidding to m.

5. 14. that younger women m.

Matt. 22. 2. king made m. for son

25. 10. they that were ready went in with him to m.

Heb. 13. 4. m. is honourable in

Rev. 19. 7. m. of the Lord is come, &c.

MARRY.—"Forbidding to marry, and commanding to abstain from meats," &c.; 1 Tim. iv. 3. The Enchratites, Marcionites, and Manicheans, very early introduced the doctrine of celibacy into the church, and in process of time the monks embraced it, and represented it as the highest pitch of sanctity. In the eleventh century the celibacy of the clergy was fully decreed by Pope Gregory the Seventh, and this has been the law and practice of the Popish church ever since. And "it is," says Bishop Newton, "as much the law and constitution of all monks to abstain from meats as from marriage. Some never eat any flesh, others only of certain kinds, and on certain days. Frequent fasts are the rule—the boast of their order, and their carnal humility is their spiritual pride. So lived the monks of the ancient church; so live, with less strictness, perhaps, but with greater ostentation, the monks and friars of the church of Rome."

MARROW to bones, Prov. 2. 8; Job 21.

24.

Ps. 63. 5. soul satisfied with m.

Is. 25. 6. feast of things full of m

Heb. 4. 12. to the dividing asunder joints and m.

MAROTH, May'-roth.—A place in Judea, Micah i. 12.

MARSENA, Mar'-se-na.—One of the seven principal officers of Ahasuerus, Esth. i. 14.

MARS' HILL, Mars'-hill.—See AREOPAGUS.

MARTHA, Mar'-tha, *who becomes bitter*.—The sister of Lazarus and Mary. They lived in the village of

Bethany, a short distance from Jerusalem; John xi. 1. Probably she was the elder sister, and had the domestic management. This is evident from Luke x. 38; "A certain woman, named Martha, received Jesus into her house." Though much occupied with domestic affairs, it is evident that Martha believed in the Lord Jesus as the promised Messiah, and looked for salvation through him. "Jesus loved Martha," as well as Lazarus and Mary; John xi. 5. We have a confession of her faith; verse 25—27.

Her love to the Saviour made her anxious to display her hospitality to the utmost of her ability; and though the gentle reproof which she received when she complained of her sister's indifference to these matters, seems to imply that she was carrying a Christian virtue too far, and intimated a danger of her forgetting that it was her duty to let the things pertaining to the kingdom of God occupy the first place in her regards, yet there is reason to conclude that Martha was a lukewarm professor of the Christian religion.

MARTYR. In the ordinary sense, a witness. Sometimes it refers to judicial witnesses. It is now applied to one who seals the truth of the gospel by his death on the scaffold, or at the stake, &c., *Acts* 22. 20; *Rev.* 2. 13; 17. 6.

MARVEL not, *Ecc.* 5. 8; *John* 5. 28; *Acts* 8. 12; 1 *John* 8. 13.

Ps. 48. 5. they m. *Matt.* 8. 27, & 9. 8, 33, & 21. 20, & 22. 22; *Luke* 1. 63; *Acts* 2. 7, & 4. 3.

Matt. 8. 10. Jesus m. *Mark* 6. 6.

Job 5. 9. doth m. things

10. 16. thou showedst thyself m. upon

me

Ps. 17. 7. show me thy m. kindness, 31. 21.

98. 1. done m. things, *Mic.* 7. 15.

118. 23. it is m. in our eyes, *Matt.* 21. 42.

1 *Pet.* 2. 9. called from darkness into m. light

1 *Chr.* 16. 12. remember his m. works, *Ps.* 105. 5, & 9. 1.

139. 14. m. are thy works, *Rev.* 15. 3.

MARY, May'-re, exalted, bitterness, or mistress of the sea.—Six females of this name are mentioned in Scripture.—1. The mother of Jesus; *Matt.* i.

16; *Luke* i. 27; ii. 5. She was the daughter of Joachim and Anna, of the tribe of Judah. The Scriptures relate nothing of her parents, not even their names, unless Heli, mentioned *Luke* iii. 23, be the same with Joachim. Mary was of the royal race of David, and so was Joseph her husband; *Luke* i. 27. She was related to the family of Aaron, and Elizabeth, the wife of Zacharias, was her cousin; *Luke* i. 36. The next time we hear of Mary is when she and her husband sought Jesus three days, and at last found him sitting among the doctors; *Luke* ii. 41, &c. We find her at the marriage of Cana—at Jerusalem, at the last Passover, and at Calvary, near the Redeemer's cross.

2. **MARY**, sister of Lazarus and Martha.—She was a very pious woman. As a family, they were much attached to Jesus, who frequently visited them; *John* xi. 1—5. Christ gave her a high testimony when he said, "Mary hath chosen that good part which shall not be taken away from her;" *Luke* x. 42. She delighted to be "sitting at the feet of Jesus, and hearing his words." Once when he visited the house of the family at Bethany, Martha served, but Mary "anointed his feet with ointment of spikenard very costly, and wiped his feet with her hair," &c.; *John* xii. 1—8. It was an Eastern custom to embalm kings and great men at their funerals with ointment and sweet spices. "Let her alone," said Christ; "against the day of my burying hath she kept this."

Behold her at the sepulchre the first day of the week, very early in the morning, with sweet spices to anoint him; *Mark* xvi. 1. Thus we see her faith in and attachment to the Lord Jesus throughout. *John* xx. 1—18. "Woman, why weepest thou? Because they have taken away my Lord, and I know not where they have laid him. Sir: thou hast borne him hence, tell me where thou hast laid him, and I will take him away!"

3. **MARY**, the wife of Cleophas, who is obviously distinguished from Mary the mother of Jesus, and also from Mary Magdalene; John xix. 25. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." John gives her the name of Mary of Cleophas, while the other evangelists call her "Mary the mother of James." Compare Matt. xxvii. 56; Mark xv. 40, 41; Luke xxiv. 10; and John xix. 25.

4. **MARY**, mother of John Mark, a disciple of the apostles. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. After the imprisonment of Peter, the faithful assembled in this house, (Acts xii. 12,) and were praying there when Peter, delivered by an angel, knocked at the door of the house.

5. **MARY MAGDALENE**, the woman out of whom Jesus cast seven devils, (Luke viii. 2,) was one of those who ministered to our Lord. Sometimes she has been confounded with the sister of Martha and Lazarus, and at other times with the woman mentioned in the vii. chap. of Luke, verse 37, who is called "a sinner." This woman, however, lived in the city of Nain; the sister of Martha and Lazarus was of Bethany; but Mary Magdalene was probably so called, because she was born at Magdala, a little town in the tribe of Manasseh.

6. **MARY**.—A very pious female who dwelt at Rome, and who treated the Apostles very hospitably; Rom. xvi. 6.

MASCHIL, Mas'-kil, *He that instructs*.—The title of several Psalms, meaning an instructive song.

MASH, Maash.—The fourth son of Aram; Gen. x. 23.

MASHAL, May'-shal.—A city of Asher, ceded to the Levites of Gershon's family; 1 Chron. vi. 74.

MASREKAH, Mas'-re-kah, *whistling, hissing*.—A duke of Edom; Gen. xxxvi. 36.—A town; 1 Chron. i. 47.

MASSA, Mas'-sah, *temptation*.—A son of Ishmael; Gen. xxv. 14.—An encampment; Ex. xvii. 7.

MASTER. A title given to Christ, the chief Lawgiver and Teacher, who alone is to be followed in matters of faith and worship; Matt. xxiii. 8, 10. —To preachers of the word; Eccl. xii. 11.—To such as teach disciples or scholars; Luke vi. 40.—To those who have rules over servants; Eph. vi. 5.—To those who ambitiously affect vain applause, or precedence and superiority above others; Matt. xxiii. 10; Jam. iii. 1.

MASTERS, 'teachers'; Jam. iii. 1.

MASTERS OF ASSEMBLIES, 'as nails fastened by the masters of assemblies'; Eccl. xii. 11. Assemblies were for the purpose of pronouncing discourses of an eloquent and philosophical nature. Such assemblies have been common in those countries since the days of Solomon.—The Romans numbered their years by the *clavi*, or nails which were fixed in the temple doors. The prætor, consul, or dictator, drove one annually into the walls of Jupiter's temple upon the Ides of March.

MASTERIES, 'strive for masteries,' refers to a wrestler in the Grecian games; 2 Tim. ii. 5.

MASTER, *Isa.* 24. 2; *Mal.* 1. 6, & 2. 12.

Matt. 23. 10. one your *m.* even Christ

Mark 10. 17. *m.* what shall I do

John 3. 10. art thou a man in Israel and knowest not

13. 13. ye call me *m.* and say well

14. if then I your *m.* have washed your feet

Rom. 14. 4. to his own *m.* stands

Eccl. 12. 11. *m.* of assemblies

Matth. 6. 24. no man can serve two *m.*

23. 10. neither be ye called *m.* *Jam.* 3. 1.

Col. 4. 1. *m.* give unto your servants, *Eph.* 6. 5.

1 *Cor.* 3. 10. I as a *m.* builder

MATRED, May'-tred.—The mother of Mehetabel, the wife of King Hadad; Gen. xxxvi. 39.

MATPI, May'-try, *rain, prison*.—A person of the tribe of Benjamin, chief of the family of Kiah; 1 Sam. x. 21.

MATTAN, Mat'-tan, *the reins, the death of them*.—A priest of Baal, killed

before the altar of the false god, by order of Jehoiada, A. M. 3126; 2 Kings xi. 18.—Father of Shephatiah; Jer. xxviii. 1.

MATTANAH, Mat'-tan-ah. — An encampment of the Israelites in the desert; Num. xxi. 18, 19.

MATTANIAH, Mat-ta-ny'-ah. — The chief of the ninth family of the Levites; 1 Chron. xxv. 16.—Zedekiah, king of Judah, was so called.

MATTATAH, or **MATTATHAH**, Mat'-ta-thah.—Son of Nathan, an ancestor of Jesus Christ; Luke iii. 31.—A returned captive; Ezra x. 33.

MATTENAI, Mat'-te-na-i. — One of David's valiant men; and also a returned captive; Ezra x. 37.

MATTER, Ez. 18. 22, & 23. 7; 1 Sam. 10. 16; Job 19. 23, & 32. 18; Ps. 45. 1; Dan. 7. 28; 2 Cor. 9. 6.

Job 32. 13. account any of his m.

Ps. 121. 1. exercise myself in m.

Matt. 23. 23. omitted weightier m.

1 Pet. 4. 14. busy body in other men's m.

MATTAN, Mat'-than, *the reins, the death of them*.—The son of Eleazar, father of Jacob, and grandfather of Joseph, husband to the Virgin Mary; Matt. i. 15, 16.

MATTATH, Mat'-that, *gift, he that gives*.—Son of Levi, and father of Heli; Luke iii. 24.

MATTHEW, Math'-yew, *given, a reward*.—An apostle and evangelist, son of Alpheus, by birth a Galilean, by religion a Jew, and by profession a publican; Mark ii. 14; Luke v. 27. His Hebrew name was Levi; but he always calls himself Matthew. Before his conversion he was a publican, or taxgatherer, under the Romans, and collected the customs of all goods exported or imported at Capernaum, a maritime town on the sea of Galilee, and received the tribute paid by all passengers who went by water. While employed 'at the receipt of custom,' Jesus called him into his service, and conferred upon him the office of an apostle. He continued with the Saviour, a spectator of his private and public conduct, a subject of his teaching, a hearer of his discourses, a witness of his miracles and resurrection. After the Saviour's ascension, Mat-

thew continued at Jerusalem with the other apostles, and with them, on the day of Pentecost, was endued with the gift of the Holy Spirit. How long he remained in Judea after that event, we have no authentic account. When the apostles went abroad to preach the gospel to the Gentiles, some say, that Thomas took Parthia for his lot; Bartholomew—India; and Matthew—Ethiopia. John and Matthew enjoyed the best opportunity for writing a regular and connected narrative of the life of Christ.

MATTHEW, *Gospel of*.—The precise time when he wrote the gospel is not known, but it is generally thought that the Hebrew original appeared about A. D. 37, and the Greek, A. D. 61. About A. D. 184, there was found in the East Indies a Greek copy. In the year A. D. 488, another Greek copy was found at Cyprus written on wood, and esteemed very ancient.

As Matthew wrote for the confirmation of the Hebrew Christians, he was Divinely directed to show how Christ descended from Abraham by David, and that he was born at Bethlehem, as predicted by the prophet Micah.

There is not a truth, or doctrine, in the whole oracles of God which he has not taught. The outlines of the whole spiritual system are here correctly laid down; and even the Apostle Paul has added nothing. He has amplified and illustrated the truths contained in this gospel; so that, underdirect inspiration of the Holy Spirit, neither he or any of the Apostles have brought to light any one truth, the prototype of which has not been found in the words or acts of our blessed Lord, as related by Matthew in his Gospel. This is the grand text book of Christianity. The other gospels are collateral evidences of its truth, and the Apostolical Epistles are comments on the text.

MATTHIAS, Mat'-thy'-as, *the gift of the Lord*.—An apostle of Jesus Christ. He was chosen after the death of Christ to supply the place of Judas, probably one of the seventy disciples; Acts i. 25, 26.

MATTITHIAH, Mat-te-thy'-ah, *the gift of the Lord*.—A person of the race of Korah, head of the fourteenth family of the Levites; 1 Chr. xxv. 21.

MAZZAROTH, Maz-zay'-roth. — The Chaldee name for the twelve signs of the Zodiac; Job xxxviii. 32.

MEA, Me'-ah.—A tower; Neh. iii. 1.

MEAN what, Ez. 12. 26; Deut. 6. 20, 24;

Josh. 4. 6, 21; Ezek. 17. 12; Acts

17. 20, & 21. 13; Ezek. 37. 18; Jonah

1. 6.

Gen. 50. 20. ye thought ill, God na. good

Pa. 49. 7. none can by any m. Jer. 6. 31;

1 Cor. 9. 22; Phil. 3. 11; 1 Thess.

3. 5.

MEASURE, or **MEASURES**.—The word is applied to the duration of human life; Pa. xxxix. 5.—The idea of capacious comprehension is intimated in Isa. xl. 12.—The word *measure* simply means the method by which the dimensions of any thing is ascertained, adjusted, or proportioned; Prov. xx. 10; Micah vi. 10. Some of these measures are derived from certain members of the human body; as probably the practice of counting by tens took its rise from the number of the human fingers and toes.—Of the longitudinal measures, there is the digit; Jer. lii. 21, about an inch; a *palm* or *hand's breadth*; Exod. xxv. 25, about 3½ inches; a *span*; Ezek. xliii. 13, about 10½ inches; a *cubit* (the standard measure,) 21 inches; a *fathom*; Acts xxvii. 28, nearly 7 feet and 4 inches; a *rule* or *cane*; Ezek. xl. 5, about 10½ feet; a *line*; Pa. xvi. 6, about 145 feet.

CAPACITY.—The measures of capacity were more uniform in their contents than ours; for their *ephah*, or bushel, and their *bath*, for liquids, were equally large. Those for liquids may be estimated by our wine measure; particularly the *log*; Lev. xiv. 10, about 2 gills; the *cab*; 2 Kings vi. 25, nearly 1½ quart; the *hin*; Ez. xxx. containing 1½ gallon; *measure*, 2½ gallons; the *bath*; 2 Chron. iv. 5, holding 7½ gallons; and the *chomer*; Ezek. xiv. 14, so much as 75 gallons and 5 pints. Those for dry goods may be compared with our corn mea-

sure; as the *choeniz*; Rev. vi. 6, about 1½ pint; the *cab*, 2½ pints; the *omer*; Exod. xvi. 36, about 3 quarts; the *ephah*, 1 bushel; and *chomer*, 1 quarter.

WEIGHTS.—By our jewellers' weight may all these be appreciated; as a *gerah*, 12 grains; a *shekel*, 10 pennyweights; a *minah*; Ezek. xiv. 12, about 2½ pounds; and a *talent*; Ez. xxxviii. 25, 26, so much as 125 lbs.

With regard to the various kinds or species of **MONEY** noticed in the inspired books, they were regulated by weighing; nor is this peculiar to ancient times and Eastern people, for it is still practised, and in the Western world.—The materials, of which this ancient money consisted, were either silver, gold, or copper, or native brass:

Of the *Silver money* there were, the *Gerah*; Ez. xxx. 12; about 1½d.; the *penny* or *denarius*, worth 7½d.; the *drachm*; Luke xv. 8, about the same value; the *shekel*, half of a crown; the *mina*; Ezek. xlv. 12, value 6 pounds; and the *talent*; Ez. xxxviii. 25, 26, worth £343. Of the *Gold money* there are worthy of notice—the *shekel*, estimated at about 30 of our shillings; the *daric*; Ezra viii. 27, whose value was 25s.; and the *talent*, about £5000. Very few coins of *Brass* appear in the Bible; as the *mite*; Mark xii. 42, usually valued at 3 farthings; and the *kodrantes* or farthing; Mark xii. 42, about 1½d.

MEASURE.—Rather more than a peck; 2 Kings vii. 1.

MEASURE, Lev. 19. 35; Deut. 25. 15.

Job. 11. 9. m. longer than earth

Pa. 39. 4. know m. of my days

Is. 27. 8. in m. when shoots forth

Jer. 30. 11. correct thee in m. 46. 28.

Matt. 7. 2. with what m. ye mete

23. 32. fill up m. of fathers

John 3. 34. gives not Spirit by m. to him

Rom. 12. 3. given to every one m.

2 Cor. 1. 8. were pressed out of m.

12. 7. I should be exalted above m.

Eph. 4. 7. according to the m. of the gift of Christ

13. to m. of stature of fulness of Christ

Rev. 11. 1. m. temple of God and

MEAT. Provisions to sustain the body; Luke xxiv. 41.—Jesus Christ crucified received by faith is the true food which nourisheth the soul to

eternal life; John vi. 65. — The fruits of the field; Joel i. 16; Hab. iii. 17. — The doctrines of the gospel; Heb. v. 14.

MEAT-OFFERING.—Fine flour, with oil and frankincense, or first fruits of corn; Lev. ii. 1; vi. 14; vii. 37; Num. xv. 6, &c.

MEAT, Job 6. 7; Ps. 42. 3, & 60. 21.

Ps. 104. 27. give m. in due season, 145. 15.

111. 5. giveth m. to them that fear him

Prov. 6. 8. provide m. in summer, 30. 25.

Hos. 11. 4. I laid m. unto them

Hab. 1. 16. portion fat and m. plenteous

3. 17. though fields yield no m.

Hag. 2. 12. m. shall it be holy

Mal. 1. 12. his m. is contemptible

Matt. 6. 25. life is more than m.

10. 10. the workman is worthy of his m.

John 4. 32. I have m. to eat that

84. my m. is to do the will of Father

6. 27. labour not for m. that perisheth

55. my flesh m. indeed, blood

Rom. 14. 15. destroy not with m.

17. the kingdom of God is not m. and drink

1 Cor. 6. 13. m. for the belly and the belly for m.

8. 8. m. commends us not to God

10. 3. all did eat spiritual m.

MECHERATH, Mek'-e-rath. — The birth-place of Hephher, one of David's valiant men; 1 Chron. xi. 36.

MEDAD, Me'-dad, *he that measures.*—An elder of Israel, and a prophet in the camp; Num. xi. 26. He and Eldad were chosen to assist Moses.

MEDAN, Me'-dan, *judgment, habit, covering.*—The third son of Abraham and Keturah; Gen. xxv. 2.

MEDDLE. To provoke to war, Deut. 2.

5.—To associate with, 2 Kings 14.

10; Prov. 17. 14, & 20. 3, 19, & 24.

21, & 26. 17.

MEDEBA, Med'-e-bah.—A city of the Reubenites, not far from Heshbon; Josh. xiii. 16.

MEDES, Meeds.—The people of Media; 2 Kings xvii. 6.

MEDIA, Me'-de-a, *measure, covering, abundance.*—It is bounded on the north by the Caspian sea, on the south by Susiana, on the west by Armenia and Assyria Proper, and on the east by Persia. It occupies the greater part of the central plateau of Persia. It is very elevated, and has extensive

saline deserts, but contains some fine valleys. It is generally thought that it was peopled by the descendants of Madai, son of Japheth; Gen. x. 2. Its principal cities were Ecbatan, Raga, Apamea, &c.

The Medes were subdued by Pul, or Tiglath Pileser, king of Assyria; and Sennacherib carried his Jewish and Syrian captives into this country. As the Medes were great warriors, part of them assisted Sennacherib in his invasion of Judea; Isa. xxii. 6. After his army was destroyed at Jerusalem, the Medes shook off the Assyrian yoke. Arbaces commenced the work. About the twentieth year of Hezekiah (A. M. 3298,) Deioces or Arphaxad obtained the throne. After building Ecbatan he invaded Assyria, but Esar-Haddon gave him a terrible defeat in the plains of Ragau. His son Phraortes, supposed to be Arphaxad, succeeded him A. M. 3348. He subdued the nations of Upper Asia, and invaded Assyria, but was slain at the siege of Nineveh. Cyaxares his son, succeeded him A. M. 3370. He conquered Persia; and to avenge his father's death, and the ruins of Ecbatan, his capital, he invaded Assyria and laid siege to Nineveh. From this he was called away by an eruption of the Tartars into his territories; but having expelled them, he joined his forces with those of Nebuchadnezzar, and besieged Nineveh, which they took and razed about A. M. 3403. His son Astyages, the Ahasuerus of Daniel, reigned thirty-five years, and was succeeded by Cyaxares or Darius, A. M. 3444. This prince assisted by Cyrus, his son-in-law and nephew, conquered Babylon and the whole empire of Chaldea. The new empire was divided into 120 provinces, over which were placed as many governors, the chief of whom was the prophet Daniel; Dan. vi. Cyrus, through his wife, became heir to Media, and united it with that of Persia, B. C. 538, after which all the kings of Babylon assumed the title of kings of the Medes and Persians. *Ancient Universal History.*

MEDIATOR, one who interposes to reconcile two parties at variance; Gal. iii. 19, 20; 1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24.

Moses was often a mediator between Jehovah and the Jews; Deut. v. 5. The Lord Jesus is now the "one Mediator between God and man;" 1 Tim. ii. 5. He alone, by his satisfaction to God, and intercession with him, and by his powerful and gracious influence on sinful men, brings both together, into a new covenant state of agreement; Heb. viii. 6, & xii. 24. Worship paid to angels, saints, images, bones, relics, and the blessed Virgin, is a false worship, opposed to our "One Mediator," and hardly distinguished from idolatry. The properties of Christ as Mediator are these: (1) He is the only Mediator; 1 Tim. ii. 4. Praying, therefore, to saints and angels is an error of the church of Rome, and has no countenance from the scriptures. (2) Christ is a Mediator of men only, not of angels: good angels need not any; and as for evil angels, none is provided nor admitted. (3) He is the Mediator both for Jews and Gentiles; Eph. ii. 18; 1 John ii. 2. Moses was a typical Mediator; Deut. v. 5; Gal. iii. 19.

MEDICINE, Prov. 17. 22; Jer. 30. 18, & 46. 11; Ezek. 47. 12.

MEDITATION, 'meditate day and night;' Ps. i. 2. Alluding probably to the morning and evening services of the sanctuary.

MEDITATE Isaac went to, Gen. 24. 63. Josh. i. 8. m. in law day and night, Ps. 1. 2, & 119. 15, 23, 43, 78, 143. Ps. 69. 6. m. on thee in night watches 77. 12. I will m. of thy, 143. 6. Is. 33. 13. your heart shall m. Luke 21. 14. not m. before what ye shall answer

1 Tim. 4. 15. m. upon these things Ps. 5. 1. consider my m. 19. 14. let the m. of my heart be acceptable 49. 3. m. of my heart shall be of understanding 104. 34. my m. of him sweet 119. 97. It is my m. all the day 99. thy testimonies are my m.

MEEKNESS.—That quiet temper of mind which is not soon provoked to anger, but suffers injuries without

desire of revenge, and submits to the will of God; Col. iii. 12; an humble frame of spirit, ready to receive and entertain the truths of God's word; James i. 21. It is a grace of unspeakable value; 1 Pet. iii. 4; Ps. xxxvii. 11, and shone conspicuously in the life of Christ; 2 Cor. x. 1; Matt. xi. 29. It is enjoined on Christians, with great frequency, to excel in this grace; Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2, &c.

MEEK, Moses was very, Num. 12. 3.

Ps. 22. 26. m. shall eat and be satisfied

25. 9. m. will be guide in

37. 11. m. shall inherit earth

76. 9. Lord rose to save all the m. of the earth

147. 6. Lord lifts up m. and casts down wicked

149. 4. Lord will beautify m. with salvation

Is. 11. 4. reprove, for m. of earth

29. 19. m. shall increase joy

61. 1. preach good tidings to m.

Amos 2. 7. turn aside way of m.

Zeph. 2. 3. seek the Lord all ye m. of the earth

Matt. 5. 6. blessed are the m. for

11. 29. I am m. and lowly

21. 6. thy King cometh m. and

1 Pet. 3. 4. ornament of a m. and quiet spirit

Ps. 45. 4. ride prosperously because of m.

1 Cor. 4. 21. come in spirit of m.

2 Cor. 10. 1. beseech you by m. of Christ

Gal. 5. 23. m. temperance against

6. 1. restore him in spirit of m.

Eph. 4. 2. with lowliness and m.

Col. 3. 12. on m. long suffering

1 Tim. 6. 11. follow after love, patience m.

2 Tim. 2. 25. in m. instructing those that oppose

Tit. 3. 2. showing m. to all men

Jam. 1. 21. receive with m. ingrafted word

3. 13. work with m. of wisdom

1 Pet. 3. 15. hope in you with m.

MEET help for him, Gen. 2. 18.

Job 34. 31. surely it is m. to be said unto God

Matt. 3. 8. fruits m. for repentance, Acts 26. 20.

1 Cor. 15. 9. not m. to be called an apostle

Col. 1. 12. m. to be partakers of inheritance

2 Tim. 2. 21. vessel m. for master

Heb. 6. 7. m. for them by whom it is dressed

Prov. 22. 2. rich and poor meet together

Is. 47. 3. I will not m. thee as a man

64. 6. thou m. him that rejoiceth

Hos. 13. 8. I will m. thee as a bear robbed of whelps

Amos 4. 12. prepare to m. thy God

1 Thess. 4. 17. caught up to m. the Lord
in the air

MEGIDDO, Me-gid'-do, *that declares*.—A city of the tribe of Manasseh, famous for the battle fought there between king Pharaoh-Necho and king Josiah, in which the latter was defeated and mortally wounded; Jos. xvii. 11; 2 Kings xxiii. 29, 30. Near Megiddo was the town of Hadad-Rimmon, (afterwards called Maximianopolis,) therefore the lamentation for the death of Josiah is called "the mourning of Hadad-Rimmon, in the valley of Megiddo;" Zech. xii. 11. The greatness of that mourning for good Josiah was such as to cause this expression to become a proverbial one for any great sorrowing; and it is so used by the prophet.

MEHIR, Me'-hir. — The son of Chelub, of the tribe of Judah; 1 Chr. iv. 11.

MEHOLATHITE, Me-hol'-ath-ite. — The meaning of the term is uncertain; 1 Sam. xviii. 19.

MEHUJAEI, Me-hew'-ja-el, *who proclaims God*.—The son of Irad, the father of Methusael; Gen. iv. 18.

MEHUMAN, Me-hew'-man. — A chief of the eunuchs or officers of king Ahasuerus; Esther i. 10.

MEHUNIM, Me-hew'-nim. — One whose children were of the order of the Nethinims; Ezra ii. 50.

MEKONAH, Mek'-o-nah. — A city of Judah; Neh. xi. 28.

MELATIAH, Mel-a-ty'-ah. — One who returned from the Babylonian captivity; Neh. iii. 7.

MELCHI, Mel'-ky, *king*.—Son of Janna, and father of Levi, in Christ's genealogy; Luke iii. 24.—The son of Addi, and father of Neri, in Christ's genealogy; Luke iii. 28.

MELCHI-SHUA, Mel-ke-shu'-ah, *my king is a Saviour*.—The third son of Saul: who, with his father was killed in the battle of Gilboa; 1 Sam. xxxi. 2.

MELCHIZEDEK, Mel-kiz'-ze-dek, *king of righteousness*.—King of Salem, and priest of the most high-God, to whom Abraham gave tithes; Gen. xiv. 18; Pa. cx. 4; Heb. vii. 1, 2.

He is called "*king of Salem*." By Salem Jerusalem is meant. That it had this name anciently is evident from Pa. lxxvi. 1, 2; cx. 4; Heb. vii. 1—10. In his person, name, office, residence, government, he was an eminent type of Christ.

MELCHIZEDEK, 'Without father, without mother, without descent, having neither beginning of days, nor end of life.' Heb. vii. 3. That is, whose father and mother are not inscribed among the sacerdotal genealogies; he being without priestly descent, that is, not enrolled among the priests; for it was necessary that the Jewish priests should be of the family of Aaron; and there are several laws concerning the descent and qualities of their mothers which must have been observed and recorded, in order to make out their legitimacy, and their consequent right to serve at the altar. Herein Christ and Melchizedek, remarkably agree; for with respect to his human nature, our Lord had no father, nor any mother with regard to his divine; the priesthood of Christ depended on no Aaronic descent, for it is evident he sprang from Judah, whereof Moses speaks nothing of the priesthood.

MELEA, Me-le'-a.—Son of Menas, and father of Eliakim, the ancestor of Christ; Luke iii. 31.

MELECH, Me'-lek, *king*.—Second son of Micah, and grandson of Jonathan; 1 Chron. viii. 35.

MELICU, Me'-le-ku.—The same person as Mulluch, the priest; Neh. xii. 14.

MELITA, Mel'-e-ta, or Me-ly'-ta, *affording honey*.—An island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about twenty miles long, and twelve broad. It seems to have derived its name from its being *Melet*, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. About A. D. 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives. It was seized by the Goths and Vandals in the fifth century,

then by the Normans in the eleventh, and afterwards taken by Louis IX. of France. About A. D. 1530, it was given by Charles V. to the Military Knights, who had been driven by the Turks from Rhodes. They were dispossessed and dispersed by the French under Bonaparte, in 1798. It was afterwards taken from the French by England, under whose government it now remains. The number of inhabitants is about 50,000, mostly Catholics, ignorant and degraded. It has lately become a centre of Missionary and Bible operations for the countries bordering on the Mediterranean. By the contributions of Christians, printing presses are established here, and kept employed in producing tracts, &c., in the Arabic, Greek, Turkish, and other languages, which, as it is a place of great commerce, are easily distributed.

MELODY made by voice, Isa. li. 3; and musical instruments, Amos v. 23, must be with the heart, and to the Lord; Eph. v. 19; Col. iii. 16.

MELON.—A rich, luscious fruit, highly esteemed in Egypt during the hot months. The juice is very cooling and agreeable in that sultry climate; it is justly pronounced "one of the most delicious refreshments that nature affords in the season of violent heat." It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. The fruit serves the poor for drink, and is very refreshing. This explains the regret expressed by the Israelites for the loss of this fruit, whose pleasant juice had so often quenched their thirst, and relieved their weariness in their servitude; and which would have been very grateful in a scorching desert.

MELT signifies to make hard bodies liquid or fluid, Ezek. xxii. 22; to waste and be diminished, 1 Sam. xiv. 16; to faint and be discouraged, Josh. ii. 11; 2 Sam. xvii. 10.

MELZAR, Mel'-zar, a steward.—One who was appointed to guard the prophet Daniel, Dan. i. 11.

MEMBER signifies any part of the

natural body, 1 Cor. xii. 12, 26; all the faculties of the soul together with the parts of the body, Rom. vi. 13, 19; every sensual and sinful affection, Col. iii. 5; Christian believers in the church, which is Christ's mystical body; Eph. iv. 25; v. 30.

MEMBER body not one, 1 Cor. 12. 14.

Jam. 3. 5. tongue is a little m.

Ps. 139. 16. in book m. written

Matt. 5. 29. one of my m. perish

Rom. 6. 18. yield ye your m. as instruments

7. 23. another law in my m.

12. 5. and every one m. one of another

1 Cor. 6. 15. your bodies m. of Christ

12. 12. body is one and hath many m.

Eph. 4. 25. are m. one of another

5. 30. m. of one body, flesh, and bones

Col. 3. 5. mortify m. on earth

MEMORIAL.—'Shall be spoken of for a memorial of her,' Mark xiv. 9. This refers to the woman who poured the contents of an alabaster box of ointment of spikenard on the head of Jesus. This ointment was very precious, being rare, and brought from the distant country of India. Perhaps these words alluded to the remoteness of the country from whence this unguent was brought; as much as to say, "This came from a distant country, to be sure, but the gospel shall spread to a much greater distance, yea, all over the world; so that in India itself, from whence this unguent came, shall the memorial of its application to my sacred person be mentioned with honour."

MEMORY out off, *Ps.* 109. 15.

Ps. 145. 7. utter m. of thy goodness

Prov. 10. 7. m. of just is blessed

Ecc. 9. 5. m. of them is forgotten

Is. 26. 14. made all their m. to perish

1 Cor. 15. 2. if keep in m. what I

Ex. 3. 15. my m. to all generations

13. 9. be for a m. between thy

17. 14. write this for m. in book

Ps. 135. 13. thy m. through all generations

Hos. 12. 5. Lord God of hosts, Lord is his m.

Matt. 26. 18. told for a m. of her

Acts 10. 4. come up for a m. before God

MEMPHIS, Mem'-fis, by the mouth.—A celebrated city of Egypt, situated on the west side of the river Nile, about twenty miles south of Cairo, and on the south-west of which

LL

stand the renowned *pyramids*: many of the Jews who fled hither from the Assyrians, were buried about it; Hosea ix. 6.

MEMUCAN, Me-mew'-kan, *im-poverished, to prepare, certain, true*.—One of the seven principal counsellors of Ahasuerus, Esth. i. 14—16.

MEM, Gen. 32. 23, & 42. 11.

Ps. 9. 20. know themselves to be but m.

17. 14. m. thy hand m. of world

62. 9. m. of low degree are vanity, m. of high degree are a lie

82. 7. shall die like m. and fall

Ecc. 12. 3. strong m. shall bow themselves

Is. 31. 3. Egyptians are m. not God

46. 8. show yourselves m.

Hos. 6. 7. but they like m. have transgressed covenant

Rom. 1. 27. m. with m. working

Eph. 6. 6. m. pleasers, Col. 3. 22; 1 Thess. 2. 4.

MENAHEN, Men'-a-hem, *comforter, conductor*.—The son of Gadi, and sixteenth king of Israel. He revenged the death of his master Zechariah by that of Shallum, who had usurped the crown of Israel, 2 Kings xv. 14, A. M. 3232.

MENAN, Me'-nan.—Son of Matathias, and father of Meleas; Luke iii. 31.

MENE, Me'-ne.—A Chaldean word, signifying *he has numbered or counted*. See Dan. v. 25. It was the first word of the ominous writing on the wall of Belshazzar's banqueting-room, and produced so much consternation in himself, and in his guests. The word *Mene* is repeated, implying the certainty of the approaching judgment. The three words are awfully impressive:—*Mene*, he is numbered; *Tekel*, he is weighed; *Uphearsin*, they are dividing. Probably the characters of the writing were Divinely formed, and only Daniel, under Divine direction could understand them.

MENSTRUOUS, Is. 30. 22; Lam. 1. 17.

Ezek. 18. 6. come near m. woman

MENTION, Ec. 23. 13; Job 23. 18.

Ps. 71. 16. I will make m. of thy righteousness

Is. 26. 13. by thee only make m.

62. 6. ye that make mention of the Lord keep not silence

Rom. 1. 9. make m. of you in my prayers, Eph. 1. 16; 1 Thess. 1. 2; Philom. 4.

MEONENIM, Me-on'-e-nim.—A place mentioned Judges ix. 37.

MEONOTHAI, Me-on'-o-tha-i.—A son of Othniel, father of Ophrah, of the tribe of Judah; 1 Chr. iv. 13, 14.

MEPHAATH, Mef'-ay-ath.—A city of Reuben, ceded to the Levites of the family of Merari; Josh. xiii. 18.

MEPHIBOSHETH, Me-tib'-bo-sheth, *reproach from my mouth*.—1. The son of Saul and his concubine Rizpah, 2 Sam. xxi. 8, 9.—Also the son of Jonathan, 2 Sam. iv. 4, &c.; ix. 1, &c. He was very young when his father was killed in the battle of Gilboa; and the news of that event so dreadfully alarmed his nurse, that she let the child fall, which caused him to be lame throughout life; 2 Sam. iv. 4. When David found himself in peaceable possession of the kingdom, he inquired for what remained of the house of Saul, that he might show kindness to them out of respect to the memory of Jonathan his friend. And being told that there was a son of Jonathan's named Mephibosheth, in the house of Machir at Lodebar, he gave orders that he should be brought to Jerusalem, that he might always eat at the king's table. He also settled upon him whatever had formerly belonged to Saul, for the maintenance of his son Micah; 1 Chron. viii. 34.

MERAB, Me'-rab, *he that fights*.—The eldest daughter of king Saul, 1 Sam. xiv. 49; xviii. 17—19.

MERAIH, Mer-a-i'-ah.—A Jewish priest in Zerubbabel's time, Neh. xii. 12.

MERAIOTH, Me-ray'-oth.—The son of Ahitub, high-priest of the Jews; 1 Chron. ix. 11.

MERARI, Mer'-a-ry, or Me-ray-ry, *bitter, to provoke*.—The third son of Levi, Exod. vi. 19.

MERATHAIM, Mer-a-thay'-im.—Part of the Babylonish empire, Jer. l. 21.

MERCHANT.—Jesus Christ is a pearl of great price, a jewel of inestimable value, which will make those that have it rich, truly rich, rich towards God. A true Christian is a spiritual merchant, that seeks and

inds this precious treasure, whereby
e is made happy here, and for ever.

MEROHANT. Those of Midian and
Arabia were the most ancient, *Gen.*
37. 28. Chaldaea was a land of traf-
fic, *Rev.* 18. 11; *Hos.* 12. 7; *Matt.*
13. 45.

Is. 23. 18. m. holiness, *Matt.* 22. 5;
John 2. 16; 2 *Pet.* 2. 8.

MERCURIUS, Mer-kew'-re-us.—
From a Latin word signifying to *buy*
or *sell*, because Mercury presided over
merchandise. His Greek name is
Iermes, *orator* or *interpreter*. He
was a false god, the son of Jupiter
and Maia. He is said to be a mes-
senger of the gods, and of Jupiter in
particular. He was also regarded as
he god of eloquence; *Acts* xiv. 12.

MEROY is derived from the Latin
misericordia, which is composed of
two words; *miserans*, pitying, and
cor, the heart; or *misericordia*, pain
of the heart. Mercy supposes two
things: 1. a distressed object; and
2. a disposition of the heart, through
which it is affected at the sight of
such an object. This virtue, there-
fore, is no other than a lively emotion
of the heart, which is excited by the
discovery of any creature's misery;
and such an emotion as manifests
outwardly by effects suited to its
nature. A merciful man enters into
the miseries of his neighbour, feels
for, mourns with, and, if possible,
relieves them.

MERCY.—The sympathizing,
pitying goodness of God manifested
to the wretched and needy; *Ps.* c. 5;
xxx. 7. It is manifested to the
afflicted, the poor, the penitent, and
the sufferer by giving him relief. It
is seen especially in the gift of Christ,
and in his great and eternal salvation
which he effected for guilty man.

That pity and compassion which
one man shows towards another that
is in trouble. Mercy prompts us to
relieve and comfort the distressed, by
doing what we can to remove or
alleviate their burdens. Our Lord
recommended this act of mercy in the
parable of the man who fell among
thieves, and was relieved by the poor
Samaritan: and in the conclusion he

adds, 'Go and do thou likewise;' *Luke*
x. 30—37. To be *just* without being
cruel, and *merciful* without being
weak, should be our constant aim,
under all the circumstances of guilt,
indigence, and misery, which present
themselves to our view. See *Matt.*
v. 44, 48; *Luke* vi. 27, 36; *Psalm*
xxxvii. 26.

"Teach me to feel another's woe,
To hide the fault I see:
The mercy I to others show,
That mercy show to me!"—POPE.

This is according to Christ Jesus:
forgive, and ye shall be forgiven;
give, and it shall be given unto you.
"Blessed are the merciful, for they
shall obtain mercy," *Matt.* v. 7.

"The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him who gives, and him who takes.
—How would you be,

If he who is the top of judgment should
But judge you as you are? Oh! think on that,
And mercy then will breathe within your lips,
Like man new made."—SHAKESPEARE.

MEROY, *Gen.* 19. 19, & 39. 21.

Ex. 24. 7. keep m. for thousands, *Deut.*
7. 9; 1 *Kings* 8. 23; *Neh.* 1. 5, & 9,
32; *Dan.* 9. 4.

Num. 14. 18. I. is of great m.

Ps. 23. 6. goodness and m. follow

25. 10. all paths of the Lord are m.
and truth

33. 18. hope in his m. 147. 11.

52. 8. trust in m. of God for ever

57. 8. God shall send forth m. and
truth

66. 20. not turn away his m.

86. 5. plenteous in m. unto all that
call on thee, 108. 8.

101. 1. I will sing of m. and judgment

103. 11. great is his m. 57. 10.

17. m. of the Lord from everlasting to

106. 1. his m. endureth for ever, 107.

1, & 118. 4, & 136. 1.—26; 1 *Chr.* 16.

24. 41; 2 *Chr.* 5. 13, & 7. 3, 6, & 20.

21; *Ezra* 3. 11; *Jer.* 33. 11.

Prov. 16. 6. by m. and truth iniquity is
purged

20. 28. m. and truth preserve the king

Is. 27. 11. he that made them will not
have m. on them

Hos. 6. 6. desired m. not sacrifice

10. 12. reap in m.

12. 6. keep m. and judgment

14. 3. in thee fatherless find m.

Jonah 2. 8. forsake their own m.

Mic. 6. 8. God requires to love m.

7. 18. delighteth in m.

20. the m. to Abraham

Hab. 3. 2. in wrath remember m.

Luke 1. 50. his m. is on them that fear
him

78. through tender m. of our God, day
Rom. 9. 23. on vessels of m.

15. he will have m. on whom he will
have m.

11. 81. through your m. they obtain m.

15. 9. glorify God for his m.

2 Cor. 4. 1. receive m. we faint not

1 Tim. 1. 2. m. and peace, *Tit.* 1. 4; 2
John 8; *Jude* 2.

12. obtained m. because

2 Tim. 1. 18. may find m. in that day
Tit. 2. 5. according to his m. he saved us

Heb. 4. 16. may obtain m. & find

Jam. 2. 13. m. rejoiceth against judg-
ment

3. 17. full of m. and good fruits

5. 11. Lord pitiful and of tender m.

Jude 21. looking for m. of Lord Jesus

Gen. 32. 19. not worthy of the least of
thy m.

1 *Chr.* 21. 13. great are his m.

Ps. 69. 13. in the multitude of thy m.
hear me, 16.

Is. 55. 3. the sure m. of David, *Acts*
13. 34

Lam. 3. 22. Lord's m. we are not
Dan. 9. 9. to the Lord belongeth m. and
forgiveness, 18.

Rom. 12. 1. I beseech by m. of God

2 *Cor.* 1. 3. Father of m. and God of all
Obl. 3. 12. put on bowels of m.

Ps. 23. 6. tender m. 40. 11, & 51. 1, & 77.
9, & 79. 8, & 103. 4, & 119. 77, 156, &
145. 9

Prov. 12. 10. the tender m. of the wicked
are cruel

Gen. 19. 19. thy m. *Nam.* 14. 19; *Neh.*
13. 22; *Ps.* 5. 7, & 6. 4, & 18. 5, &
25. 7, & 31. 7, 16, & 53. 22, & 56. 5, &
44. 26, & 55. 7, & 56. 13, & 90. 14, &
94. 18, & 103. 4, & 57. 10, & 119. 64, &
143. 12

MERCIFUL, *Ex.* 34. 6. Lord God m. and
gracious, 2 *Chr.* 30. 9; *Neh.* 9. 17,
31; *Ps.* 103. 8; *Joel* 2. 13.

Ps. 18. 26. with m. show thyself m.

37. 26. he is ever m. and lends

117. 2. his m. kindness great

Prov. 11. 17. m. man doeth good, 12. 10.

Is. 57. 1. m. men are taken away

Jer. 3. 12. I am m. and will not keep
Matt. 5. 7. blessed are m. obtain m.

Luke 6. 36. be m. as your Father is m.

Heb. 2. 17. he might be a m. high-priest

8. 12. I will be m. to their unrighte-
ousness

MERCY—sacrifice.—‘I will have
mercy, and not sacrifice,’ a Hebrew
expression, signifying, ‘rather than
sacrifice,’ *Hosea* vi. 6; *Matt.* xii. 7.

MERCY-SEAT, or PROPITIATORY.
—The covering or lid of the ark of
the covenant, or holy chest, which
contained the tables of the law, and
over which the cherubim were placed,
and the Shekinah resided; and from
which God mercifully spake to his

people; *Exod.* xxv. 17, 20, 22; *xxvi.*
34; *xxxvii.* 6; *Lev.* xvi. 13; 1 *Chr.*
xxviii. 11.

MERED, *Me'-red*.—A son of Ezra.
1 *Chron.* iv. 17.

MEREMOTH, *Mer'-e-moth*.—A
priest, *Ezra* viii. 33.

MERES, *Me'-rees*.—A prince of the
court of Ahasuerus, *Esth.* i. 14.

MERIBAH, *Mer'-re-bah*, *disput.*
quarrel.—The Israelites so called
Rephidim, *Exod.* xvii. 7.

MERIBAH-KADESH, *Mer'-re-*
bah-kay-deah, *the strife of holiness*.—
A place in the wilderness, where the
Israelites encamped and murmured;
Deut. xxxiii. 51.

MERIB-BAL, *Me'-rib'-ba-al*, *re-*
bellion, he that resists Baal.—The son
of Jonathan, and father of Micah; 1
Chron. viii. 34; ix. 40. The same as
MEPHIBOSHETH, 2 *Sam.* iv. 4.

MERODACH, *Mer'-o-dak*, *bitter*,
contrition, the little lord.—A Babylonian
idol, supposed to represent one of the
ancient kings; *Jer.* l. 2.

MERODACH-BALADAN, *Mer'-*
ro-dak-bal'-la-dan, *who creates contri-*
tion, the son of death, of thy vapour.—A
king of Babylon, who congratulated
Hezekiah with presents on his recovery;
Isa. xxxix.

MEROM, *Me'-rom*, *eminence, eleva-*
tions.—Supposed to be the Samachon,
or the upper lake of Jordan, near
which Jabin and other kings met, to
fight Joshua; *Josh.* xi. 5.

MERONOTHITE, *Me'-ron'-o-*
thite.—A person mentioned 1 *Chron.*
xxvii. 30.

MEROZ, *Me'-roz*, *secret, leanness*.—
A place in the neighbourhood of the
brook Kishon, whose inhabitants, re-
fusing to come to the assistance of
their brethren, when they fought
against Sisera, were subjected to a
curse; *Judges* v. 23.

MERRY heart, *Prov.* 15. 13, & 17. 22;

Ecc. 9. 7; *Isa.* 24. 7.

Luke 12. 19. be m. 15. 23, 24, 29, 32.

Jam. 5. 13. is any m. let him sing
psalms

ME-SHECH, or **MESECK**, *Me-*
shek, *Me'-sek*, *drawn by force*.—The
sixth son of Japheth; *Gen.* x. 2.

MESECH. 'Woe is me that I sojourn in Mesech;' Ps. cxi. 5. David driven out from the presence of Saul, utters his lamentation in his banishment. Mesech was the son of Japheth, and the Moschi, who inhabited Armenia, and parts adjacent, (now by the Russians) descended from him. Kedar was the son of Abraham, and the Kedarinians now dwell in the south of Arabia Deserta. David was never so far from his own country, but his complaint intimated that he dwelt among rude and barbarous people like them; as when describing bad neighbours we say, we dwell among Turks and Heathens.

MESHA, Me'-sha.—A mountain; Gen. x. 30.—A king of the Moabites; 2 Kings iii. 4.—The eldest son of Hezon, son of Caleb; 1 Chr. ii. 42.

MESHACH, Me'-ahak, *that draws with force*.—The Chaldean name given to Mishael; Dan. i. 7. One of the three Hebrews cast into the fiery furnace; Dan. iii. 12.

MESHECH, Ezek. xxvii. 13. See *Tubal*.

MESHELEMLIAH, Mesh-el-e-my'-ah, *peace, perfection, retribution of the Lord*.—Father of Zechariah, a Levite, and porter of the temple; 1 Chron. ix. 21.

MESHEZABEEL, Mesh-ez'-a-beel. A Levite who sealed the covenant with Nehemiah; Neh. x. 21.

MESHILLEMOTH, Mesh'il'-le-moth.—One of the posterity of the patriarch Ephraim; Neh. xi. 13.

MESHOBAH, Me-sho'-bah. — A prince of the tribe of Simeon; 1 Chr. iv. 34.

MESHULLAM, Me-shul'-lam.—The name of several men of whom we know nothing but their names.

MESHULLEMETH, Me-shul'-le-meth.—The wife of Manasseh, king of Judah, daughter of Haruz, of the city of Jotbah; 2 Kings xxi. 19.

MESOPOTAMIA, Mes-o-po-tay'-me-a, *between two rivers*.—A large province lying between the Euphrates and the Tigris. The Hebrews called it *Padan-aram*; Gen. xxviii. 2. It is much celebrated in Scripture as

being the first dwelling of men, both before and after the deluge; Deut. xxiii. 4. Babylon was in the ancient Mesopotamia, until by vast labour and industry the Tigris and Euphrates were united into one channel. The plains of Shinar were in the same country. The scriptures frequently give the name of Mesopotamia; Deut. xxiii. 4, &c., and sometimes that of Syria; Hos. xii. 12. After the death of Joshua, Cushan-Rishathaim, king of Mesopotamia, held the Hebrews in subjection for some time; Judges iii. 8.

MESSENGER. One employed to carry messages from one to another; Gen. xxxii. 3. An ambassador; 2 Kings xvi. 7. Christ, called the Messenger of the covenant; Mal. iii. 1, condescending to declare the will of the Father to, and by his death procuring salvation for us, and applying it by his Spirit, who works by faith and repentance in the hearts of those who receive the gospel message. The name is given to prophets or teachers, appointed by God to declare his will; Mal. ii. 7.—To spies, who privily inquire into the affairs and states of others; Josh. vi. 17.—To any dreadful judgment inflicted on the wicked; Prov. xvii. 11.

MESSENGERS OF DEATH. Eastern despots were accustomed to dispatch messengers to execute instant death on the subjects of their displeasure; Prov. xvi. 14; Esth. vii. 9, 10.

MESSIAH, Mes-sy'-ah, *anointed*.—The Hebrew name given principally by way of eminence to Jesus, answering to Christ in Greek, both signifying Anointed. Though kings, and priests, and sometimes prophets were anointed to their offices, and received the name of "Anointed," yet this name belongs chiefly to Jesus Christ; for "Him specially hath God the Father sealed," to be the Saviour of sinners.

MESSIAH, Dan. 9. 25. 26; John i. 41, & 4. 25.

MESSIAS, Mes-sy'-as.—The Greek form of MESSIAH; John iv. 25.

METERUS, Me-te'-rus.—One who returned from the Babylonish captivity.

METHEG-AMAH, Me'-theg-am-

mah, *bridle of bondage*.—The city of Gath, in Philistia; 2 Sam. viii. 1.

METHUSAEI, Me-thew'-sa-el, *who demands his death*.—A descendant of Cain; Gen. iv. 18.

METHUSELAH, Me-thew'-se-lah, *he has sent his death*.—The son of Enoch, and father of Lamech; Gen. v. 21. The oldest man of whom we read. He was born A. M. 687, and died A. M. 1656, at the age of 969.

MEUNIM, Me-yew'-nim.—A person whose children were of the order of the Nethinims; Neh. vii. 52.

MEZAHAB, Mez'-a-hab. — The mother of Matred; Gen. xxxvi. 39.

MIAMIN, My'-a-min.—He returned from the Babylonish captivity; Ezra x. 25.

MIBHAR, Mib'-har.—One of king David's military warriors; 1 Chron. xi. 38.

MIBSAM, Mib'-sam.—The son of Ishmael; Gen. xxv. 13.

MIB-ZAR, Mib'-sar. — He was successor to Teman, in the principality of Edom; Gen. xxxvi. 42.

MICAH, My'-kah, *poor, humble, stricken*.—The sixth of the minor prophets. He was a native of Marasha, a village in the south of Judah, near Eleutheropolis. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah; hence he terms his predictions, "a vision concerning Jerusalem and Samaria," the two capitals. The Assyrian and Babylonian captivities were both drawing near, and the prophets Isaiah, Joel, Hosea, Amos, and Micah, were raised up to foretell these calamitous events, and exhort the people to repentance. The book written by Micah is one of the most important prophecies in the Old Testament. Previous predictions had limited the "seed of the woman" to the line of Shem, the descendants of Abraham, the tribe of Judah, and the house of David. Micah sheds further light, by designating the very place of his birth; ch. v. 2, with other important circumstances of his kingdom and glory. Micah's style possesses great energy, copiousness, pathos, and sublimity, combined with

singular beauty and elegance. Some of his predictions will bear a comparison with those of Isaiah.

Also the son of Merib-baal; 1 Chr. viii. 34, 35.—Also, a man of the tribe of Ephraim, who caused much calamity to Israel; Judges xvii. 18.

MICAHIAH, My-kay'-i-ah, or My-kay'-e-ah, *who is like to God*.—The son of Imnah, of the tribe of Ephraim, and a faithful prophet of the Lord; 1 Kings xxii. 13. He was the prophet who disguised himself, and threatened Ahab for allowing Benhadad, king of Assyria, to escape when he had him in his power; 1 Kings xi. He foretold Ahab's ruin; for which Ahab put him in prison, and fed him with the bread and water of affliction; 2 Chr. xviii. 26; see ver. 33, 34.

MICAHIAH.... "*Shall we go against Ramoth-Gilead to battle..... And he answered him, Go and prosper; for the Lord shall deliver it into the hand of the king;*" 1 Kings xxii. 15. The inspection of this passage will refute the assertion of infidels that the prophet told "a lie in the name of the Lord." That the prophet spoke *travestically* is very evident. The words are precisely those of the false prophets, ver. 6, and were doubtless designed by Micah to reprove the king for his impiety and infidelity. The design of the prophet was perceived by Ahab, for he afterwards adjured him to "speak nothing but the truth;" ver. 16; that is, to discover to him what really would be the result of the expedition, upon which the prophet assumed another tone, and related to him his vision.

MICHA, My'-kah, *poor, humble*.—One who sealed the covenant with Nehemiah; Neh. x. 11.

MICHAEL, My'-ka-el, *who is like to God*?—The arch-angel who presided over the Jewish nation; Dan. x. 13; Rev. xii. 7; Judg. ix.—The father of Sethur; Num. xiii. 13.—One of David's valiant men; 1 Chr. xii. 20.—The son of king Jehoshaphat; 2 Chr. xxi. 2.

MICAHIAH, My'-kah, *poor, humble*. A son of Uzziel, and father of Shamir; 1 Chron. xiv. 24.

MICHAIAH, My-kay'-yah.—The son of Gemariah; Jer. xxxvi. 11.

MICHAL, My'-kal, *who has all? who is perfect? all water*.—Daughter of Saul, and wife of David; 2 Sam. iii. 13.

MICHMAS, Mik'-mas, *he that strikes, the poor taken away*.—A returned captive; Ezra ii. 27.

MICHMASH, Mik'-mash, *he that strikes*.—A city in Palestine, in the tribe of Ephraim; 1 Sam. xiii. 5.

MICHMETHAH, Mik'-me-thah. A city of the half-tribe of Manasseh, on this side Jordan; Josh. xvi. 6.

MICHRI, Mik'-ry.—A Benjaminite; 1 Chron. ix. 8.

MICHTAM, Mik'-tam, *a golden song*.—The title of the fifty-sixth Psalm, denoting its preciousness.

MIDDIN, Mid'-din.—A city of Palestine; Josh. xv. 61.

MIDIAN, Mid'-de-an, *judgment, habitation, covering*.—The fourth son of Abraham and Keturah; Gen. xxv. 2. The Midianites; Num. xxv. 6, 15, descended from this person. The land of Midian was situated near the Eastern branch of the Red Sea, in Arabia, it further passed to the south of the land of Edom, into the peninsula of Mount Sinai. The Midianites joined with Moab in seducing Israel, for which their kingdom was nearly destroyed. They gradually grew to strength again, and 200 years afterward proved a scourge to the Israelites. Having oppressed Israel seven years in the days of Gideon, the Lord delivered them into the hands of a few Hebrews, by whom they were nearly exterminated, and the remainder are supposed to have become incorporated with the Moabites or Ammonites; Ex. iii. 1; Judges vi.—viii.

MIDNIGHT. At midnight the Lord smote all the first-born in the land of Egypt; Ex. xii. 29. At solemn midnight the sleeping virgins were roused by the cry—"Behold, the bridegroom cometh." &c. Matt. xxv. 1-8. "The day of the Lord shall come as a thief in the night." "At midnight," said David, "I will rise to give thanks unto thee," Ps. cix.

62. Paul and Silas, impoverished, imprisoned, and their feet made fast in the stocks, "sang praises at midnight;" Acts xvi. 25.

MIDNIGHT.—"Shall go to him at midnight," Luke xi. 5. Journeys in the East are often performed in the night, on account of the heat of the day.

MIDST, Pa. 22. 14, & 46. 5, & 110. 2; Prov. 4. 21; Is. 4. 4, & 41. 18; Ezek. 48. 7, 9, & 46. 10; Joel 2. 27; Zeph. 3. 5, 12, 15, 17; Phil. 2. 15; Rev. 1. 13, & 5. 6.

Rev. 7. 17. Lamb in m. of throne

MIGDAL-EL, Mig'-dal-el.—A city in the tribe of Naphtali, Josh. xix. 38.

MIGDAL-GAD, Mag'-dal-gad, *the tower of Gad*.—A city of the tribe of Judah, Josh. xv. 37.

MIGDOL, Mig'-dol, *a tower, greatness*.—A place or tower on the west coast of the Red Sea, where the Israelites encamped when they came out of Egypt; Exod. xiv. 2.

MIGHTY HUNTER, Gen. x. 9, may mean a tyrant.

MIGHT, Gen. 49. 3; Num. 14. 13.

Deut. 6. 5. love the Lord with all thy m.
2 Kings 23. 25. turn to the Lord with all thy m.

2 Chr. 20. 12. no m. against this

Pa. 76. 6. none of the men of m, found their hands

145. 6. speak of m. of thy acts

Ezek. 9. 10. do it with thy m.

Is. 40. 29. have no m. he increaseth

Zech. 4. 6. not by m. but by Spirit

Eph. 3. 16. strengthened with m. by his Spirit

6. 10. strong in power of his m.

Col. 1. 11. strengthened with m.

Deut. 7. 23. with m. destruction

10. 17. great God, a m. and terrible

Judg. 5. 23. to help of the Lord against the m.

Pa. 24. 8. the Lord m. in battle

89. 19. help on one that is m.

Is. 5. 22. m. to drink wine, men of strength

63. 1. speak in righteousness m. to save

Jer. 32. 19. m. in work, Is. 49. 26.

1 Cor. 1. 26. not many m. called

2 Cor. 10. 4. through God to pulling down of holds

Ps. 93. 4. Lord m. Matt. 8. 11.

MIGHTILY, Acts 18. 28; Col. 1. 29.

Acts 19. 20. so m. grew word of God

MIGRON, Mig'-ron, *fear, a barn, from the throat*.—A village near Gibeah, 1 Sam. xiv. 2.

MILJAMIN, Mid'-ja-min.—A priest, 1 Chron. xxiv. 9.

MIKLOTH, Mik'-loth.—The son of Jehiel or Abi-Gibeon, 1 Chron. viii. 32; ix. 37.—A captain of David's army, 1 Chron. xxvii. 4.

MIKNEIAH, Mik'-ny-ah.—A Levite, who was a porter in the temple at Jerusalem, 1 Chron. xv. 21.

MILALAI, Mil-a-lay'.—A priest, Neh. xii. 36.

MILCAH, Mil'-kah, *queen*.—1. The daughter of Haran, sister of Lot, wife of Nahor; Gen. xi. 29; xxii. 20.—Also a daughter of Zelophehad; Num. xxxvi. 11.

MILCH CAMELS are extremely valuable in the East, their milk being highly esteemed by the Arabs.

MILCOM, Mil'-kom, *their king*.—The god of the Ammonites, the same as Moloch; 1 Kings xi. 5.

MILDEW.—A destructive dew, which spots and corrodes plants, &c.; Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17.

MILE.—The Roman mile was a thousand paces, a pace being five feet, it was about one hundred and forty-two yards less than our statute mile. The Greek stadium, or furlong, had the same relation to the Roman mile that our furlong has to our mile.

MILETUS, My-le'-tus, *red, scarlet*.—A sea-port of Asia Minor, and a city of Ionia, where St. Paul delivered to the elders of the church at Ephesus that affecting discourse which is recorded in Acts xx. 17—35. In this city were born Thales, one of the seven wise men, Anaximander his disciple, Timotheus the celebrated musician, and Anaximenes the philosopher. There was another Miletus in Crete, where St. Paul left Trophimus sick; 2 Tim. iv. 20.

MILE.—"And whosoever shall compel thee to go a mile, go with him twain;" Matt. v. 41. The Persian messengers had the royal authority for pressing horses, ships, and men, to help them in the enterprise on which they were sent. Resistance to such compulsion might be punished with death.—Christ recommends com-

pliance with the requests of unreasonable men rather than quarrel with them, and oppose force to force; for what can a man do against the servants of a king? It means also, Let thy charity not be stinted, but, if possible, exceed the requests of a worthy applicant.

MILK.—"Poured me out as milk." Job x. 10. The Hindoos pour milk on their heads after performing funeral obsequies. In allusion to this, if a father rejects a profligate son, he says, 'I have poured milk on my head, I have done with him.'

MILK and **HONEY** express abundance, and a country full of them was regarded as highly prosperous. Figuratively, they signify divine truths the most plain, easy to be comprehended by minds enfeebled by prejudice, and calculated to purify and console the soul; Isa. lx. 16; Joel iii. 18; 1 Cor. iii. 2; Heb. v. 12; 1 Pet. ii. 2.

MILK, Gen. 18. 8, & 49. 12.

Job 10. 10. hast thou not poured me out as m.

Songs 4. 11. honey and m. under thy tongue

Is. 55. 1. drunk wine with my m.

Is. 55. 1. buy wine & m. without money

Joel 2. 18. the hills flow with m.

Heb. 5. 12. become such as have need of m.

1 Pet. 2. 2. desire sincere m. o.



MILL.—"Two women shall be grinding at the mill," Matt. xxiv. 41. Mill stones were two feet in diameter, and half a foot in thickness. The upper side of the lower mill-stone was concave, and the lower surface of the upper one was convex. In the oper-

ation of grinding the lower was fixed, and the upper made to move round upon it, with considerable velocity by means of a handle. The hole for receiving the corn was in the upper mill-stone, which was moved by women, who sat opposite to each other, each one throwing it half round to her fellow labourer.

MILLENIUM.—The thousand years, during which Christ shall reign gloriously in his church; Rev. xx. 1-8.

MILLET.—A small grain, inferior to wheat. It is much like rye in appearance. Its name is derived from the Latin *mille*, a *thousand*, on account of its vast production. It is made into bread with oil or butter. It is the common food of the poor in Arabia Felix; Ezek. iv. 9.

MILLO, Mil'-lo, *fulness, repletion*.—A deep valley between Jerusalem and the city of David, built upon Mount Sion; 1 Kings ix. 15.—Probably a citizen of Shechem; Judges ix. 6.

MILL-STONES.—The absence of the sounding of these, and the joyful song of the grinders, indicated desolation; Judges xvi. 21; Isa. xlvii. 2; Jer. xxv. 10; Rev. xviii. 22.

MILLSTONE 'to pledge,' Dent. xxiv. 6.—The taking of either mill-stone was humanely forbidden. Meal being ground every day, the family would have been left to starve.

MINCING.—Walking with proud and affected gait; Isa. iii. 16.

MIND.—The faculty of distinct perception between good and evil, truth and falsehood; 2 Cor. iii. 14.

—The renewed part of man; Rom. vii. 25.—The heart; Gen. xxvi. 35.

—Memory; Ps. xxxi. 12.—End or design; Prov. xxi. 27.—The will; 1 Pet. v. 2.

MIND, Gen. 26. 25; Lev. 24. 12.

1 Chr. 28. 9. serve him with a willing m.

Neh. 4. 6. people had willing m.

Job. 23. 18. he is of one m. and

Is. 26. 3. m. is stayed on thee

Luke 12. 29. not of doubtful m.

Acts 17. 11. receive word with readiness of m.

20. 19. serve the Lord with all humil-
ility of m.

Rom. 7. 25. with m. I serve law

8. 7. the carnal m. is enmity against
God

11. 34. who knows the m. of the Lord,
1 Cor. 2. 16.

12. 16. be of same m. one to another

1 Cor. 1. 10. joined together in m.

2 Cor. 8. 12. first a willing m. it

13. 11. be of one m. live in peace,

Phil. 1. 27, & 2. 2, & 4. 2; 1 Pet. 3. 8.

2 Tim. 1. 7. of faith and sound m.

Tit. 1. 15. their m. and conscience are
defiled

1 Pet. 5. 2. not for lucre but of a ready m.

Rom. 8. 5. flesh m. things of flesh

12. 16. m. not high things

Phil. 3. 16. m. the same things

19. who m. earthly things

2 Cor. 3. 14. their m. were blinded

Phil. 4. 7. keep your hearts and m.

Heb. 10. 16. and in their m. I will write
them

12. 3. lest ye faint in your m.

2 Pet. 3. 1. stir up your pure m.

Rom. 8. 6. to be carnally m. is death,
spiritually m. peace

11. 20. be not high m. but fear

15. 5. the God of patience grant you
to be like m.

Tit. 2. 6. exhort to be sober m.

Jam. 1. 8. a double m. man, & 8.

Ps. 111. 6. ever m. of his covenant, 1
Chr. 16. 15.

115. 12. the Lord hath been m. of us,
8. 4.

MINIAMIN, Me-ny'-a-min. — A
Levite; 2 Chron. xxxi. 15.

MINISTER strictly denotes one
who serves or waits upon another.
Thus Joshua is called the minister of
Moses; Exod. xxiv. 13, and John
Mark, the minister of Paul and Bar-
nabas; Acts xiii. 5. But the term is
applied variously by the sacred
writers, such as to magistrates; Rom.
xiii. 6,—to pastors and teachers; 1
Cor. iii. 6, and iv. 1,—to angels; Ps.
civ. 4; Heb. i. 14—and to the Son of
God, who came into this world, "not
to be ministered unto, but to minister,
and give his life a ransom for many;"
Matt. xx. 28.

MINISTER, Josh. 1. 1; Luke 4. 30.

Matt. 20. 28. let him be your m.

Acts 26. 16. to make thee a m. and a

Rom. 13. 4. he is the m. of God to

15. 8. Christ is a m. of circumcision

16. I be a m. of Jesus Christ to the

Gentiles

Gal. 2. 17. is Christ the m. of sin

Eph. 3. 7. I made a m. according

1 Tim. 4. 6. shall be good m. of

Heb. 8. 2. a m. of the sanctuary

Ps. 108. 21. ye m. of his that do

104. 4. makes his m. a flaming fire,

Heb. 1. 7.

Is. 61. 6. men call you the m. of our G.
Joel 1. 9. m. of the Lord mourn, 2, 17.
Luke 1. 2. from beginning m. of word
Rom. 13. 6. are G. m. attending
1 Cor. 3. 5. m. whom ye believed
 4. 1. account of us as m. of Christ
2 Cor. 3. 6. made us able m. of New
 Testament
 6. 4. in all approve ourselves as m. of
 God
 11. 23. are m. of Christ, so am. I
Rom. 15. 25. m. unto the saints, *Heb.*
 6. 10.

27. m. to them in carnal things
1 Cor. 9. 13. who m. holy things
2 Cor. 9. 10. m. seed to sow
Eph. 4. 29. m. grace to hearers
1 Pet. 4. 11. if any man m. let
MINISTERED, *Matt.* 4. 11; *Luke* 8. 3;
Gal. 3. 5; *Heb.* 6. 10; *2 Pet.* 1. 11.
MINISTRATION, *Luke* 1. 23; *Acts* 6.
 1. 2; *2 Cor.* 3. 7, 8, & 9. 12, 13.

Heb. 1. 14. they all m. spirits
Rom. 15. 16. m. gospel of God, 12. 7.
Acts 6. 4. give ourselves to the m. of the
 20. 24. I might finish my m. received
 of the Lord Jesus

2 Cor. 4. 1. we have m. faint not
 5. 18. committed unto us the m. of re-
 conciliation
 6. 3. that the m. be not blamed
Col. 4. 17. take heed to m. fulfil
1 Tim. 1. 12. putting me into m.
2 Tim. 4. 5. make full proof of m.
Heb. 8. 6. hath obtained a more excel-
 lent m.

MINNI, Min'-ny, *disposed, reckon-
 ed*.—A people who occupied Minnitaa,
 a district of Armenia; *Jer.* li. 27.

MINNITH, Min'-nith, *counted pre-
 pared*.—A city beyond Jordan, situa-
 ted four miles from Heshbon. It was
 famous for its wheat, which it export-
 ed to Tyre; *Judges* xi. 33; *Ezek.*
 xxvii. 17.

MINSTREL. A professed musi-
 cian or singer. Elisha had one to
 soothe his troubled mind; *2 Kings* iii.
 15, and so had Saul; *1 Sam.* xvi. 23.
 Some were employed at funerals, to
 superintend the rites of interment.
 These sung and played funeral odes
 and mournful songs, uttered doleful
 shrieks, and ejaculations, and excited
 the sympathy of spectators by exhib-
 iting the most vehement expressions
 of grief. The practice was very an-
 cient, as we learn from *Jer.* ix. 17, 18.
 We discover the practice also in the
 time of our Saviour; for these were
 the persons who laughed him to scorn
 when about to raise the daughter of
 the ruler; *Matt.* ix. 23, 24.

MINT.—"Woe unto you, Scribes
 and Pharisees, hypocrites! for ye pay
 tithe of mint, and anise, and cummin,
 and have omitted the weightier mat-
 ters of the law, judgment, mercy,
 and faith: these ought ye to have
 done, and not to leave the other un-
 done;" *Matt.* xxiii. 23; *Luke* xi. 42.
 The law did not require the Jews to
 give tithe of these herbs: it only re-
 quired it of those things comprehend-
 ed under the name of income or reve-
 nue. But the Pharisees were anxious
 to distinguish themselves by a more
 scrupulous observance of the law than
 others, and give tithe of *mint, anise,*
 and *cummin*. Christ censured them
 because they omitted the weightier
 matters of the law.

MIPHKAD, Mif'-kad.—The name
 of a gate of the city of Jerusalem;
Neh. iii. 31.

MIRACLE. An effect contrary
 to the established constitution, and
 course of things; or a sensible devia-
 tion from the known laws of nature.
 God who made nature has power to
 control nature, and to change, sus-
 pend, or divert his laws, for a season,
 according to his will. The divinity of
 our Saviour was proved by the mira-
 cles he performed. They were such
 as could be wrought only by the power
 of God, and had for their object to
 confirm a doctrine becoming the glori-
 ous attributes of God; and the ac-
 complishment of prophecies concern-
 ing the Messiah, whose coming it was
 foretold should be with miraculous
 healing benefits; *John* iii. 2, 3, 16.
 The form of true religion being now
 established in the world, miracles
 have ceased, as being no longer neces-
 sary. The existence and prevalence
 of Christianity, amid the opposition
 of men's inclinations and endeavours;
 with the frequent fulfilment of pro-
 phecies now taking place, are sufficient
 authentications of it. Modern popish
 miracles are a sad evidence of the
 chicanery and the corruption of Ro-
 manism. The Church of Rome has
 abounded in pretences to miracles,
 and in the most fraudulent cheats.
 It has been stated that churches

have been taken up in one place, and carried through the air into distant countries; that images have nodded, smiled, frowned or spoken on certain occasions; and that the blood of some saint has been annually liquefied, on a certain day of the year; that the first convert St. Gaul made in Germany was a bear; that St. Anthony of Padua preached to a vast assembly of fishes, whom he had miraculously called together, and who devoutly heard him preach the Word of the Lord; and that St. Francis preached with great success to birds and beasts, which he thought our Lord commanded in Mark xvi. 15. These absurdities are still propagated, and a British peer lately tried to make the credulous believe that two girls whom he saw in Italy are impressed with the wounds of the Saviour, which wounds bleed every Friday, and that for an incredible space of time they have lived on nothing but the holy sacrament!

MIRACLE, Mark 6. 52, & 9. 39; Luke 23. 8; John 2. 11, & 6. 26, & 10. 41, & 11. 47; Acts 2. 22, & 4. 16, & 6. 8, & 19. 11; 1 Cor. 12. 10, 28, 29; Gal. 3. 5; Heb. 2. 4.

MIRIAM, Mir'-e-am, *exalted, bitterness of the sea, mistress of the sea*.—The sister of Moses and Aaron. She was about ten or twelve years older than Moses; born A. M. 2424. Hence she was old enough to watch the ark of bulrushes in which Moses was exposed on the banks of the Nile; Ex. ii. 4, 5. After the passage of the Red Sea, she led on the chœurs of females; Ex. xvi. 21. She is called a prophetess; Ex. xv. 20. Her death is recorded; Num. xx. 1.

MIRMAH, Mir'-mah.—A Benjamite; 1 Chron. viii. 10.

MIRTH. That which is vain, Eccl. 7. 4; Prov. 14. 13; Eccl. 2. 2, & 7. 4; Is. 24. 8, 11; Jer. 7. 34, & 16. 9, & 25. 10; Hos. 2. 11; Ezek. 21. 10.

MISCHIEF, sometimes signifies punishment, 2 Kings 7. 9; 16. 8.—Falsehood, Ps. 7. 14.—Vain and foolish things, Ps. 36. 4.—Malice or vengeance, Gen. 42. 4, & 44. 29; Ps. 21. 11.

Job 15. 35, they conceive m. and, Ps. 7. 14.

Ps. 10. 14, thou beholdest m. and spite 28. 3, m. in their hearts, 10. 7.

86. 4, he deviseth m. on his bed

94. 20, frameth m. by a law

Prov. 10. 23, it is as sport to a fool to do m.

11. 27, seeks m. shall come to

24. 16, wicked shall fall into m. Ps. 7. 16.

Acts 13. 10, full of subtilty and m.

MISERY, Job 3. 20; Lam. 3. 19.

Judg. 10. 16, soul grieved for m. of Israel

Prov. 31. 7, drink and remember m.

no more

Eccl. 8. 6, m. of man is great on

Rom. 8. 16, destruction and m. in all their ways

Job 16. 2, m. comforters are ye

1 Cor. 15. 19, of all men most m.

Rev. 3. 17, and knowest not that thou art wretched and m.

MIST.—In Gen. ii. 4—6, we read "God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." God created every thing *perfect* in its nature, so that every vegetable production appeared at once in full growth; and this was necessary that man, when he came into being, might find every thing ready for his use.

As to the vegetable creation, mark the difference of its first production, and ordinary propagation. Plants are now produced by rain upon the earth and by manure; but the first plants were made before there was any rain, or any human hand to till the ground. *After this, a mist or vapour arose, which engendered rain, and watered the earth.* "There went up a mist from the earth," Gen. ii. 6. It means that the watery vapours, ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of dews and rain. These gave moisture and nourishment to all plants, &c.

MISGAB, Mis'-gab, *the high fort or rock*.—Probably a city of the Moabites, Jer. xlviii. 1.

MISHAEL, Mish'-a-el, *who is asked for, God takes away*.—One of the three companions of Daniel; Dan. i. 7.

MISHAL, My'-shal.—A city of

Palestine, in the tribe of Asher; see Josh. xxi. 30.

MISHAM, My'-sham.—A Benjamite, 1 Chron. viii. 12.

MISHEAL, My'-she-al.—A city of Asher. Eusebius says near Mount Carmel; Josh. xix. 26.

MISHMA, Miah'-mah.—The fifth son of Ishmael, Gen. xxv. 14.

MISHMANNAH, Mish-man'-nah.—A person who resorted to David at Ziklag, 1 Chron. xii. 10.

MISHRAITES, Miah'-ra-ites.—A family mentioned 1 Chron. ii. 53.

MISPERETH, Mis'-pe-reth.—One who returned from the Babylonian captivity, Neh. vii. 7.

MISREPHOTH-MAIM, Mis'-re-foth-may'-im, *the burnings of the waters*.—A city mentioned Josh. xi. 18; supposed to be the Serepta.

MISTRESS.—An imperial city; Nah. iii. 4.—The governess of a house; Gen. xvi. 9; 1 Kings xvii. 17; Ps. cxxxiii. 2.

MITE.—The smallest Jewish coin, in value about three-fourths of an English farthing; Mark xii. 42; Luke xxi. 2.

MITHCAH, Mith'-kah.—An encampment of the Israelites in the wilderness, Num. xxxiii. 28, 29.

MITHREDATH, Mith'-re-dath.—A Persian officer who signed the letter to Artaxerxes, to hinder the Jews from building the walls of Jerusalem; Ezra iv. 7.

MITRE.—The mitre of Aaron seems to have been a roll of fine cotton, resembling a turban. It was furnished in front with a plate of pure gold, on which was inscribed these words, "HOLINESS TO THE LORD;" Exod. xxviii. 36; that is, consecrated to his service. According to Jewish tradition, this inscription also was engraved in symbolic characters, which characters they say could only be read by the high priest.

MITYLENE, Mit-e-lee'-ne, *purity, press*.—The capital of the island of Lesbos, in the Grecian Archipelago. It was a large and beautiful city. Paul touched at this island on his

way to Jerusalem; Acts xx. 14. The whole island is now under the Turkish power. The chief town is called Castro. Population, 25,000.

MIZAR, My'-zar, *little*.—A hill; Ps. xlii. 6.

MIZPAH, Miz'-pah, *a sentinel, speculation*.—A city in the tribe of Judah, afterwards given to the Benjaminites; Josh. xv. 38; xviii. 26.

MIZPAR, Miz'-par.—One who returned from the Babylonian captivity; Ezra ii. 2.

MIZPEH, Miz'-peh.—There was also a third place of the name of Mizpah, but it appears rather to have been a tract of country at the foot of Mount Hermon, and consequently towards the head of the river Jordan; Josh. xi. 3.

MIZRAIM, Miz'-ra-im, *tribulations*.—Son of Ham, and father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Caslubim; Gen. x. 6, 13. He was the progenitor of the Egyptians; hence the country of Egypt is frequently called by this name.

MIZZAH, Miz'-zah.—The son of Reuel, Gen. xxxvi. 13.

MNASON, Nay'-son, *a diligent seeker, betrother, an exhorter*.—A Jew by birth, and an aged disciple of Christ. Paul lodged at his house in Jerusalem; Acts xxi. 16.

MOAB, Mo'-ab, *of a father*.—The son of Lot, Gen. xix. 37. He was the father of the Moabites, who dwelt eastward of the Dead Sea. The capital city was called Ar, Areopolis, or Ariel, of Moab; sometimes Rabbath Moab; that is, the capital of Moab, or Ker-hareah; that is, a city with brick walls. This country was at first possessed by a race of giants, called Emims; Deut. ii. 11. The Moabites conquered it, and afterwards the Amorites took it, in part, from the Moabites. There was always a great antipathy between the Moabites and the Israelites, which caused great wars between them. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab; Num. xxv. 1, 2;

and Balak, king of this people, did what he could to prevail with Balaam to curse the people of the Lord; Num. xxii. 2. God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation, (Deut. xxiii. 3.) because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their extreme necessity.

MOAB 'shall be destroyed from being a people,' &c.; Jer. xlviii. 42. Moab has long ceased to be a nation. All the plains are now covered with the sites of towns. There have lately been counted fifty ruined sites within its boundaries, many of them extensive. In general they are a broken down and undistinguishable mass of ruins, and many of them have not been closely inspected.

MOAB.—'Ye that dwell in Moab, leave the cities, and dwell in the rocks,' &c. See Jer. xlviii. 28. *Volney* illustrates this prediction when he says, "that the wretched peasants live in perpetual dread of losing the fruit of their labours; and no sooner have they gathered in their harvest, than they secrete it in private places, and retire among the rocks which border on the Dead Sea." *Seetzen* relates that there are many families living in caverns; and he actually designates them "the inhabitants of the rocks." While the cities are desolate, without any to dwell in, the rocks are tenanted.

MOCK—To deceive; Num. xxii. 29.—To treat with scorn; 2 Chron. xxx. 10.—To show a malicious disposition; Neh. iv. 1. See Prov. xiv. 9.

MOCK when fear cometh, Prov. 1. 26.
 Prov. 14. 9. fools make m. at sin
 1 Kings 18. 27. Elijah m. them
 2 Chr. 36. 16. they m. the messengers
 of God
 Prov. 17. 5. whose m. the poor
 30. 17. eye that m. his father
 20. 1. wine is a m. and strong
 Is. 28. 22. be not m. lest hands
 Jude 18. there should be m. in the last
MODERATION be known unto all, Phil.
 4. 6.
MODEST apparel, 1 Tim. 2. 9.

MOLADAH, Mo'-a-dah, *birth, generation.*—A city of the tribe of Simeon; Josh. xv. 26.

MOLE.—A quadruped, having feet formed like hands, and calculated for digging; it has no external ears, and lives under ground. The mole was declared unclean by the law of Moses, Lev. xi. 30. Bochart is of opinion, that this is the chameleon. The prophet speaks of a day when "a man shall cast his idols of silver, and his idols of gold, to the moles and to the bats," Isa. ii. 20. Men shall carry their idols with them into the dark caverns, old ruins, or desolate places; and give them up to the filthy animals that frequent such places.

MOLECH, or **MOLOCH**, Mo'-lek, or Mo'-lok, *king.*—The idol of the Ammonites. Some think that the children were only made to leap over the fire to Moloch, or to pass between two fires, to symbolize their consecration to the service of that idol. That they were actually burnt as a sacrifice, seems, however, most in accordance with the testimony of Scripture, and of profane history. The Rabbins assure us, that the idol Moloch was made of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; so that when they offered children to him, they heated the statue from within, by a great fire; and when it was burning hot, put the miserable victim within its arms, where it was soon consumed by the violence of the heat; and, that the cries of the children might not be heard, they made a great noise with drums, and other instruments, about the idol; Lev. xviii. 21; xx. 2—5.

MOLID, Mo'-hid.—A descendant of Caleb, 1 Chron. ii. 29.

MOMENT.—A second or instant of time, Num. xvi. 21, 45; Ps. lxxiii. 19. "How are they brought to desolation as in a moment!" The sudden alteration which death makes in the state of a wicked person cannot but affect all around him, though they behold but one part of it. How

much more would they be astonished and terrified, if the curtain between the two worlds were undrawn, and the other half of the change disclosed to view! See Job xxi. 13.

MOMENT, Ex. 33. 5; Is. 27. 8.

Num. 16. 21. consume them in a m. 45.

Job 7. 18. try him every m.

20. 5. Joy of hypocrite is but for a m.

Ps. 30. 5. his anger endureth but for a m.

Is. 26. 20. hide thee for a little m.

54. 7. for a small m. have I forsaken

1 *Cor.* 15. 52. in a m. in twinkling of an

2 *Cor.* 4. 17. affliction but for a m.

MONEY.—The price of things, or the common measure or standard of all other things, devised for carrying on commerce, which was originally carried on by barter. The Persians began to use coined money about the time of Darius Hystaspes. The Greeks had no coin before the days of Alexander; nor the Egyptians before the Ptolemies; nor the Hebrews till the government of Judas Maccabeus; to whom Antiochus Sidetes, king of Syria, granted the privilege of coining his own money in Judea. The coin commonly called "a piece of money," was probably a *shekel*, or the Greek *stater*, which was of the value of two shillings; *Matt.* xvii. 27. A pound was about equal to sixty shekels. A *penny* was one fourth of a stater or shekel, equal to sixpence of our money. A *farthing* was the fortieth part of a penny; or about the sixth of our penny; *Matt.* v. 26. A *mite* was half a farthing; *Mark* xii. 42. It is thought that there was also a farthing equal to one tenth of a Roman penny. Instead of giving uncertain tables of coins, the best practicable explanation of such as are mentioned in the Bible is given under each word as it occurs.

MONEY, *Gen.* 23. 9, & 31. 15.

Ecc. 7. 12. wisdom is a defence, m. is a defence

10. 19. m. answers all things

Is. 45. 1. he that hath no m. come

2. why spend m. for that which is not bread

Mic. 3. 11. prophets divine for m.

Acts 8. 20. m. perish with thee

1 *Tim.* 6. 10. the love of m. is the root of all evil

MONEY CHANGERS.—Persons

who at a certain rate of profit, exchanged foreign coins, especially Roman, for those coins current among the Jews; *Matt.* xxi. 12. The yearly tribute to the sanctuary was a Jewish half shekel, to obtain which exchange would often be wanted.

MONTH.—A space of time, which, if measured by the *moon* (whence its name,) is called *lunar*; and if by the *sun*, is it called *solar*. See **YEAR**. When we speak of Jewish months as corresponding to ours, some allowance must be made; for theirs were lunar, and ours are solar, which are not exactly alike. The Hebrew months commonly answer to two of our months, and take part of both. In the following table the months are numbered as they stood both in the civil and sacred years:—

Civil. Sacred.

1	7	Tisri,	or	'September
2	8	Marchesvan,		October
3	9	Chisleu,		November
4	10	Tebet,		December
5	11	Shebat,		January
6	12	Adar,		February
7	1	Abib, or Nisan,		March
8	2	Jair, or Zif,		April
9	3	Sivan,		May
10	4	Thammuz,		June
11	5	Ab,		July
12	6	Elul		August

MONUMENTS, 'lodge in the monuments,' *Isa.* lrv. 4. Probably tombs or idol temples, by sleeping in which, idolators expected dreams, or visions from their gods.

MOON is a secondary planet, which attends on the earth to give light by night; *Gen.* i. 16; *Deut.* xxxiii. 14; *Jeremiah* xxxi. 35. To which are compared the church of God, because of her splendour and brightness, which she derives from Christ the Sun of righteousness, as the moon does her light from the sun; and withal to intimate that the church, like the moon, may have her eclipses, and be in darkness for a time; *Songs* vi. 10. The Mosaic dispensation; *Rev.* xii. 1. "The moon under her feet."

MOON. "And the precious things put forth by the moon;" *Deut.* xxxiii. 14. The last words may refer to those

vegetables which require about a lunar month to bring them to perfection. It was a prevailing opinion that the moon produced dew, favourable to vegetation.

MOON 'confounded and sun ashamed,' denote the abolition of the ecclesiastical and civil polity of the Jews; Isa. xxiv. 23.

MOON.—The Jewish ecclesiastical state; Joel ii. 31; Rev. xii. 1.

"**MOON** by **NIGHT**;" Ps. cxxi. 6. The light of the moon is so powerful in the East as to impair the sight, if the face be exposed to it at night.—*Carne*. "He who has slept in the moon-light is heavy when he awakes, as if deprived of his senses, and as it were, oppressed by the weight of the dampness which is spread over his whole body."

MOON, 'it shall be established for ever as the moon;' Ps. lxxxix. 37. Meaning, as long as time shall last, shall Messiah's kingdom continue among men. In the East it is customary to reckon time by the moon. A man is so many moons old; so many moons since any event happened.

MORASTHITE, Mo'-ras-thite.—The name of Micah the prophet, because he was from Morasthi, a place south of Judea; Jer. xxvi. 18.

MORDECAI, Mor'-de-kay, *bitter bruising*; Syriac, *pure myrrh*.—The son of Jair, of the family of Saul, and a chief of the tribe of Benjamin. He was carried away captive by Nebuchadnezzar, A. M. 3416.—See the book of Esther.

MOREH, Mo'-reh.—A place west of Jordan; Gen. xii. 6.

MORESHETH-GATH, Mor'-esh-eth-gath'.—Probably the king of Assyria, to whom the Philistine cities gave presents; Micah i. 14.

MORIAH, Mo-ry'-ah, *bitterness or fear of the Lord*.—A mountain within the walls of Jerusalem on which Abraham, intended to offer his son, and on which the temple of Solomon was afterwards built; 2 Chron. iii. 1.

MORNING, in old English, more-*venning*, is derived from *more*, and

wen, or *won*, to *dwell*; i. e. a *continuance* of time to *live* or *dwell* in your present habitation. Every man wishes to live longer; and, therefore, wishes for *to-morrow*; and when *to-morrow* comes, then *to-morrow*, and so on.

The first part of the day, or the time of the sun's rising; Mark xvi. 2; Luke xxiv. 1, the one part of a natural day; Gen. i. 5. The evening and the morning make the day, according to Moses, because the ancient Hebrews began their day in the evening. The general resurrection, when the dead shall be raised; Ps. xlix. 14. Death being called the night; John ix. 4, and compared to sleep; John xi. 11, that day is fitly compared to the morning, when men wake out of sleep, and enter upon that everlasting day.—Early or seasonably; Ps. v. 3. "My voice shalt thou hear in the morning."

MORNING, Wings of; Psalm cxxxix. 9, denote a rapid flight; there being no motion we know of so rapid as the diffusion of the beams of the sun at the breaking of the day.

MORNING, Gen. 19. 15, when the *m.* arose

Ex. 7. 15, get thee to Pharaoh in *m.*

16. 7. in *m.* ye shall see glory of the L.

Lev. 6. 9, burning all night till the *m.*

2 Sam. 23. 4, and he shall be as the light

of the *m.* when the sun riseth, even

a *m.* without clouds

1 Kings 18. 26, called on Baal from *m.*

to noon

Job 11. 17, shine forth and be as the *m.*

Ps. 5. 3, my voice shalt thou hear in

the *m.* O Lord, in the *m.* will I

direct my prayer to thee

30. 5, but joy cometh in the *m.*

90. 5, in the *m.* they are like grass

130. 6, than they that watch for *m.*

143. 8, thy loving-kindness in *m.*

Songs 6. 10, who is she looketh like *m.*

Is. 14. 12, how art thou fallen, O Lucifer,

son of the *m.*

21. 12, watchman said, *m.* cometh

53. 8, thy light breaketh forth as *m.*

Hos. 6. 3, his going forth is as the *m.*

4, your goodness is as a *m.* cloud

MORNING, early in the, Is. 5. 11, woe to

them that rise early in the *m.*

Matt. 20. 1, who went early in the *m.*

Mark 16. 2, early in the *m.* came to

the sepulchre, Luke 24. 1.

Luke 21. 38, people came early in the *m.*

MORNING, every, Ex. 16. 21, gathered

manna every *m.*

Job 7. 18, shouldst visit him every *m.*

Lam. 3. 23, Lord's mercies new every *m.*

MORNING, until the, 1 Sam. 2. 16. and Samuel lay until the m.

Prov. 7. 18. take our fill of love until m.

Ja. 38. 13. I reckoned until the m.

MORNING star and stars, Job 38. 7. when m. stars sang together

Rev. 2. 28. I will give him the m. star

22. 16. I Jesus am the bright m. star

MORROW, Ec. 8. 23, & 16. 23.

Prov. 27. 1. boast not of to-m.

Ja. 22. 18. to-m. we shall die, 1 Cor. 15.

32.

56. 12. to-m. shall be as this day and more abundant

Matt. 6. 34. no thought for to-m.

Jam. 4. 14. know not what be on the m.

MORTAL man be just, Job 4. 17.

Rom. 6. 12. sin reign in m. body

8. 11. raised Christ quicken your m. body

1 Cor. 15. 53. this m. put on immortality

2 Cor. 5. 4. m. swallowed up

MORTAR. Tempered lime and sand, &c. for building; Exod. i. 14; Lev. xiv. 42. "And he shall come upon princes as upon mortar;" Isa. xli. 25. Shall trample on princes. See *Daub*.

MORTIFY. The mortification of sin in believers is a duty enjoined in the sacred scriptures; Rom. viii. 13; Col. iii. 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance of it; Eph. vi. 10, &c. Gal. v. 24. The means to be used in this work are prayer, and looking to Jesus by faith, for the assistance of the Holy Spirit.

MOSERA, Mo-se'-ra, *erudition, discipline*. — An encampment of the Israelites in the wilderness; Deut. x. 6.

MOSEROTH, Mo-se'-roth. — The same as MOSERA; Num. xxxiii. 30.

MOSES, Mo'-ze, *drawn out of the water*. — The son of Amram and Jochebed, who were of the tribe of Levi. He was the law-giver of Israel, and the author of the Pentateuch, meaning the *five books of Moses*. He was born A. M. 2433. Aaron was his brother, and Miriam was his sister, who was about ten or twelve years of age when Moses was born. To escape the cruel decree of the king of Egypt; Ex. i. 16, Moses was concealed for three months; Heb. xi. 23; Acts vii. 20. When the child could no longer be concealed in the house, "its mother

took an ark of bulrushes, and put the child in it, and laid it in the flags by the river's brink;" Ex. ii. 3. There the Providence of God watched over it, and preserved it. Miriam was appointed to watch over it. By a singular Providence too, the child was found, taken up and adopted by the daughter of Pharaoh, and nursed by his own mother, whom she had hired at the suggestion of Miriam, the child's sister. What a wonderfully blessed chance!

The troubled mind of the mother was set at rest; her tears were wiped away, and her fears and agonies succeeded by confidence and joy. As he rose to manhood, his mother was careful to fix in his mind the principles of true religion, while his illustrious patroness caused him to be trained "in all the wisdom of the Egyptians;" Acts vii. 22, a privilege which Moses did not fail to improve. Being informed by his mother of the promised redemption of Israel, his heart was inspired by the hope of it, and that led him to despise the attractions and wealth of Pharaoh's court, to prefer affliction with the people of God to the enjoyment of sinful pleasures for a season; Heb. xi. 23—26.

When forty years of age Moses, being Divinely moved, visited his brethren, and seeing one of them smitten probably by one of the taskmasters, he avenged him, and slew the Egyptian; Acts vii. 23—25. Pharaoh having been informed of this act, he sought for Moses to put him to death. But Moses fled into the land of Midian, and there he married Zipporah, the daughter of Jethro; Ex. ii. 11, &c.

The appearance of God to Moses in the burning bush, to prepare and commission him to deliver Israel from the bondage of Egypt, is recorded in Exodus chap. iii. Then follows an account of his deliverance of the message to Pharaoh, the performance of the various miracles wrought to induce that monarch "to let Israel go" — their departure, and passage through the Red Sea — and their journeyings through the desert, &c. It was here

that Moses became a lawgiver indeed. The people through him, entered into intimate intercourse with God,—the law was given from Sinai, and the people became bound by that covenant to holy obedience.

The law was delivered amid solemn grandeur. On the morning of the third day Sinai exhibited the most tremendous appearances. The presence of Jehovah was ushered in by a fearful agitation of the elements. The holy mountain shook to its very foundation, and also emitted immense volumes of flame and smoke; the air was rent by the violent claps of thunder, sheets of vivid fire glared through the atmosphere, and the confusion was rendered still more terrifying by the loud roaring of the celestial trumpet. The Israelites trembled at beholding this awful scene, and Moses himself did exceedingly fear and quake; Heb. xii. 21. The ten commandments were delivered with all this grandeur, from the summit of a mountain, in the presence of all the people, and with the sound of a trumpet, to denote the immutability and universality of the law of God.

The books of Exodus and Numbers give a graphic account of the Israelites—their murmuring—their idolatry—their punishment in consequence—the miracles wrought on their behalf, and the conduct of them by Moses nearly to the borders of the promised land. Though Moses was prohibited from entering Canaan, he had the satisfaction to see a preparation made for it by defeating the Amorites, Moabites, and Midianites, who came out against them. Soon after he received the Divine command to "get up into Mount Nebo, and die." Joshua was appointed his successor, and consecrated to the office "before all the congregation." Before his departure, he pronounced, in the hearing of the assembled tribes, that sublime ode or song which is recorded in Deut. xxxiii.

When Moses had taken his solemn and affecting leave of all the people, he ascended the mountain, and from Pisgah beheld the fertile plains of

Canaan. Though at the age of one hundred and twenty years, his eye was not dim, nor his natural force abated. "Moses the servant of the Lord died there in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day," Deut. xxxiv. 5, 6.

The character of Moses is fully delineated in the various events of his life. Intrepidity and modesty, zeal and benevolence, wisdom and piety, appear to be his leading features; and the close of his career is a bright display of the exalted purity of his mind, in passing over his own family, and selecting an assistant and successor from another tribe.

MOTE—Beam; Matt. vii. 4, &c. *Mote* means a little splinter of wood, or a small seed; *Beam*, something much larger, *dokon*, the thorn. The mote is the emblem of little faults—and the beam of great faults. It is as absurd for a *bad man* to reprove others, as it would be for one that is almost blind himself to perform operations on other men's eyes. It often happens, that the faults which we consider as of the first enormity in others, are, to our own iniquities, as a splinter is, when compared to a large beam. On one side, self-love blinds us to ourselves; and on the other, envy and malice give us piercing eyes in respect of others. When we shall have as much zeal to correct ourselves, as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbour.

MOTH.—"Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal;" Matt. vi. 19. Moths, ants, and other insects, are very destructive to garments, paper, books, &c., in hot countries. Hence a traveller says, "I had put my effects into a chest, and opening it afterwards, I discovered an innumerable multitude of termites, or ants. They had perforated my linen in a thousand places, and gnawed my books, my girdle, my

amice, and my shoes."—And so even silver and gold, will in time corrode and corrupt and destroy their possessors, if they love them supremely.

MOTH, *Job* 4. 19, & 27. 18; *Ps.* 39. 11; *Is.* 50. 9, & 51. 8; *Hos.* 5. 12; *Matt.* 6. 20; *Luke* 12. 33.

MOTHER is applied metaphorically to a variety of objects, such as the earth; queens, as protectors; to a prophetess; to metropolitan cities; and to the church of God; and to antichrist; 2 *Sam.* xx. 19; *Judges* v. 7; *Isa.* l. 1; *Gal.* iv. 26; *Rev.* xvii. 5.

MOTHER 'of thousands of millions,' *Gen.* xxiv. 60.—It was so with regard to Rebekah, for from her sprung both the Edomites and the Israelites.

MOTHER, *Gen.* 3. 20, & 21. 21; *Judg.* 5. 7; 2 *Sam.* 20. 19; 1 *Kings* 3. 27; *Gal.* 4. 26.

Job 17. 14. to the worm thou art my m.

Ps. 37. 10. father and m. forsake

71. & took me out of my m. bowels, 139. 13.

Matt. 12. 40. behold my m & my

MOTIONS, *Rom.* 7. 5.

MOUNT.—To ascend or go up; *Job* xx. 6; *Psalms* cvii. 6; *Isa.* ix. 18; xl. 31.

MOUNTAINS.—Elevated portions of the earth, as Mount Seir, Horeb, Sinai, Tabor, Lebanon, &c., &c.

MOUNTAINS.—"Flee to the mountains;" *Matt.* xxiv. 16; *Luke* xxi. 20—22. The mountains of Judea have many caves, a safe retreat from enemies. Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at this juncture, all who believed in Christ left Jerusalem, and removed to places beyond Jerusalem; and so escaped the general ravages of their country, that not one of them is stated to have perished in that devoted city.

MOUNTAINS 'are round about Jerusalem,' *Ps.* cxxv. 2. Jerusalem is seated on a rocky mountain, every way to be ascended, except a little on the north, with steep ascents, and deep valleys naturally fortified. It appears as if placed in the midst of

an amphitheatre, being for the most part environed with other mountains.

MOUNTAINS OF ISRAEL.—They were situated in the centre of the Holy Land, opposite to the mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel which look towards the Jordan, which are rugged and difficult of ascent, also with the exception of the chain extending from the mount of Olives to the plain of Jericho. This road is extremely dangerous. The bold projecting crags of rocks, the dark shadows, the dreadful cliffs above, and the desolation which reigns around, present a terrific picture. With what propriety did our Saviour choose this spot as the scene of that delightful tale of compassion recorded by St. Luke! (*x.* 30—34.)

One must be amid these gloomy salutes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the stamp of the horses' hoofs resounding through the caverned rocks, and at the savage shouts of the armed footmen, like the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here too the compassion of the good Samaritan, is doubly virtuous, from the purity of motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature.

MOUNTAIN.—Figuratively, 1. A kingdom, state, republic, or city; Isa. ii. 12—14; Zech. iv. 7.—2. The kingdom of Christ's church; Isa. ii. 2; xi. 9; Dan. ii. 35.

MOUNTAINS of prey, Ps. lxxvi. 4.—Metaphorically, great princes, mighty conquerors.

MOURN.—"To appoint unto them that mourn in Zion;" that is, to impart gladness to the mourners in Zion. "To give them beauty for ashes;" that is, a beautiful crown instead of ashes. In times of mourning the Jews put on sackcloth, made of horse hair, and spread dust and ashes on their heads; on the contrary, splendid garments and perfumed oil poured on their heads, were the signs of joy; Isa. lxi. 3.

MOURN, Neh. 8. 9; Job 5. 11.

Isa. 61. 2. to comfort all that m.

Matt. 5. 4. blessed they that m.

Jam. 4. 9. afflicted, m. and weep

Matt. 11. 17. we have m. and ye have not lamented

1 Cor. 6. 2. have not rather m.

Ecc. 12. 5. m. go about streets

Isa. 57. 18. and restore comforts unto his m.

Ps. 30. 11. turned my m. into

Isa. 22. 12. in that day the Lord called to m.

61. 3. to give oil of joy for m.

Jer. 9. 17. call for the m. women

31. 13. turn their m. into joy

Joel 2. 12. turn to me with m.

Jam. 4. 9. laughter be turned into m.

MOURNING.—Godly sorrow for sin; Matt. v. 4.—Also sorrow under afflictions, grievous lamentation; Gen. xxiii. 2; Matt. xxiv. 30. When the Jews mourned their relatives and friends rent their garments, and put on sackcloth and ashes; Gen. xxxvii. 34. Sometimes they sprinkled dust on their heads, wearing mourning apparel; 2 Sam. xiv. 2; and covering the face and head; 2 Sam. xix. 4. Also, fasting is implied.

MOURNING WOMEN.—Bands of male and female musicians were hired to sing funeral dirges, and formed the principal part of the procession to the grave. They were very cunning and skilful in feigning sorrow. Their dishevelled hair, smiting on their naked bosoms, lamenting

the loss, and recalling the virtues of the deceased, moved the tender affections and tears of the survivors; Isa. xv. 3; xxii. 1; Jer. ix. 17; Matt. ix. 23; which see.

MOUSE.—In Eastern countries the field-mouse sometimes ravages whole fields, and even districts, which was one of the plagues endured by the Philistines for detaining the ark of God, and the reason why *five golden mice* were sent back with it; 1 Sam. vi. 4, 5. In the 12th century, Palestine was for four successive years so overrun with mice as to cause a famine. Some eminent authors consider that our common mouse is not mentioned in the Scriptures, and that the word so rendered in 1 Sam. vi. 5. Isa. lxvi. 17, means the *Serbon*, or mountain rat of Arabia, Palestine, &c.

MOUTH signifies the part of the body so called, which is the instrument of speech, Ps. cxv. 5, cxxxv. 17; speech or words uttered by the mouth, Job xix. 16; Ps. lxxiii. 9; Isa. xlix. 2; just desires and necessities, Ps. ciii. 5; the palate, Job xii. 10; the throat, Ps. cxlix. 6; a door, Dan. iii. 26; freedom and boldness of speech, Luke xxi. 15; boasting, Judges ix. 38; reproaches and calumnies, Job v. 15; a testimony, Deut. xvii. 6. "If my mouth hath kissed my hand," Job xxxi. 27. This was a mark or token of worship and adoration, 1 Kings xix. 18; Hosea xiii. 2; and when the idols were out of the reach of the idolaters, that they could not kiss them, they used to kiss their hands, and as it were to throw kisses at them. Job insinuates that he had used no such idolatrous practice. "To ask counsel at the mouth of the Lord," Josh. ix. 14, is to consult him. "They set their mouth against the heavens," Ps. lxxiii. 9. They speak arrogantly, insolently, and without the fear of God; they bid defiance both to God and man, blaspheming God's name, deriding his providence, reviling his servants, &c. "Out of the abundance of the heart the mouth speaketh." Matt. xii. 34. Men's language manifests the sentiments of the heart;

and frequently its wickedness. "Not that which goeth into the mouth defileth a man," Matt. xv. 11. It is neither meat nor drink that makes a man unclean in the sight of God.—"By the mouth of two or three witnesses shall he that is worthy of death be put to death," Deut. xvii. 6. That is, their speech or testimony. See Deut. xix. 15; Matt. xviii. 16.

MOUTH of babes and sucklings, Pa. 8. 2. Ps. 37. 30. the m. of the righteous speaketh wisdom

Prov. 10. 14. m. of foolish near destruction

31. m. of just brings wisdom

12. 6. m. of upright shall deliver them

14. 8. m. of fools is rod of pride

15. 2. m. of fools pours out

18. 7. a fool's m. is his destruction, and snare of soul

22. 14 m. of a strange woman is a deep pit

Lam. 3. 28. out of m. of most High

Matt. 12. 24. out of abundance of heart m. speaketh

Luke 21. 15. I will give you a m. and wisdom

Rom. 10. 10. with m. confession

15. 6. with one mind and m. glorify God

Prov. 13. 3. keepeth his m. keeps

Lam. 3. 29. putteth m. in dust

Mal. 2. 7. they shall seek the law at his m.

Ps. 17. 3. that my m. shall not transgress

39. 1. keep my m. with bridle

49. 3. my m. speak of wisdom

51. 15. my m. shall show forth thy praise, 63. 5.

71. 15. my m. shall show forth thy righteousness

Eph. 5. 19. I may open my m. boldly

Ps. 31. 10. to open thy m. wide

103. 5. satisfies m. with good things

Prov. 31. 8. open m. for the dumb

Ecc. 5. 6. suffer not m. to cause thy flesh to sin

MOVE, Ec. 11. 7; Judg. 13. 25.

Acts 17. 28. in him, we live, m.

20. 24. but none of these things m. me, neither

Ps. 15. 5. shall never be m. 21. 7, & 45.

5, & 55. 22, & 62. 2, 6, & 66. 9, & 112.

6, & 121. 3; Prov. 12. 3.

Col. 1. 23. not m. from hope of God

1 Thes. 3. 3. no man be m. by these afflictions

Heb. 12. 28. a kingdom which cannot be m.

2 Pet. 1. 21. spake as m. by Holy Ghost

MOVEABLE, Prov. 5. 6.

MOZA, Mo'-za.—The son of Zimri, of king Saul's family. Also the son of Caleb; 1 Chron. ii. 46.

MOZAH, Mo'-zah.—A city of Palestine; Josh. xviii. 26.

MUFFLERS.—Women's veils; Isa. iii. 19. These are still worn by Egyptian ladies, and cover the whole face, the eyes excepted.

MULBERRY-TREES. They grew in Canaan. The leaves of which are food for silk-worms. Said to be a tree used in medicine. By the "going in the tops of the mulberry-trees," probably only a rustling among the leaves is intended; 2 Sam. v. 24. When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; 1 Chron. xv. 14, 15.

MULE.—An animal of mixed breed, between a horse and an ass. We know of the existence of mules so long ago as the time of Homer; and though the Jews were forbidden to have any mixed race of animals, yet they were employed in the Holy Land long before the time of David. It is remarkably sure-footed, patient, hardy, obstinate, swift, and strong; and lives to twice the age of a horse. Use is made of them in South America, France, Spain, and especially in mountainous regions, as the Alps, Pyrenees, &c.; Lev. xix. 19; 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33.

MULTIPLY. To increase in number; Heb. vi. 14; Gen. xxii. 17, 18.—Spiritual increase; Pa. cvii. 36; Acts xii. 24.

MULTITUDE, Gen. 16. 10, & 23. 3; Ex.

12. 38, & 23. 2; Num. 11. 4.

Job 32. 7. m. of years shall teach wisdom

Ps. 5. 7. m. of mercies

10. m. of transgressions

33. 16. no king saved by the m. of an host

51. 1. according to the m. of thy tender mercies, 69. 13, 16, & 104. 7, 45.

94. 19. in m. of thy thoughts

Prov. 10. 19. in m. of words there wasteth not sin

11. 14. in m. of counsellors is safety,

15. 22, & 24. 6.

Ecc. 5. 2. the m. of business—by m. of words

Jam. 5. 20. hide a m. of sins, 1 Pet. 4. 8.

MUNITION.—A fort or fortification; Isa. xx. 7; xxxiii. 16; Nahum ii. 1.—A secure place.—The word is chiefly used for materials of war

MUPPIM, Mup'-pim.—A son of Benjamin; Gen. xli. 21.

MURDER.—The act of wilfully killing a person from malice or forethought. Heart murder is the secret wishing or designing the death of any man; the scripture saith, "Whosoever hateth his brother is a murderer," 1 John iii. 15. We have instances of this kind of murder in Ahab; 1 Kings xxii. 9. Jezebel. The Jews; Mark xi. 18. David; 1 Sam. xxv. 21, 22. Murder is contrary to the authority of God, the sovereign Disposer of life; Deut. xxxii. 39, to the goodness of God, who gives it; Job x. 12, to the law of nature; Acts xvi. 28, to the love a man owes to himself, his neighbour, and society at large. But life may be taken away, as in lawful war; 1 Chron. v. 22, by the hands of the civil magistrate for capital crimes; Deut. xvii. 8, 10, and in self-defence. According to the divine law, murder is to be punished with death; Deut. xix. 11, 12; 1 Kings ii. 28, 29. God often gives up murderers to the terrors of a guilty conscience; Gen. iv. 13, 15. Such are followed with many instances of divine vengeance; 2 Sam. xii. 9, 10, their lives are often shortened; Psa. lv. 23, and judgments for their sin are oftentimes transmitted to posterity; Gen. xlix. 7; 2 Sam. xxi. 1. For the expiation of an uncertain murder, see Deut. xxi. 1—9. To stimulate the Israelites to vigilance in the discovery and punishment of murder Jehovah taught them that the land wherein he desired to dwell among them would become polluted by the shedding of innocent blood, and could only become cleansed by the atonement of the blood of the murderer; Numb. xxxv. 33, 34.

MURDER, Rom. 1. 29; Matt. 15. 19; Gal. 5. 21; Rev. 9. 21.
 Job 24. 14. m. rising with light
 John 8. 44. devil was a m. from the beginning
 Hos. 9. 13. bring forth children to the m.
 1 Pet. 4. 15. none suffer as a m.
 1 John 3. 15. who hateth his brother is m. no m. hath eternal life abiding in him

MURDERERS. "Leddest out into the wilderness, four thousand men that were murderers;" Acts xxi. 38. Not actually murderers, but banditti; the name is sicarii, originally Latin, derived from sica, a short sword, or sabre, or crooked knife, which could be easily concealed under the garment.

MURMUR, to complain discontentedly,
 Deut. 1. 27; Ps. 106. 25; Jude 16;
 Ec. 16. 7; Phil. 2. 14.
MUSE, Ps. 33. 3, & 143. 5.

MUSHI, Mew'-shy, *he that touches*.—The son of Merari, chief of the family of the Levites, named Mushites; Num. iii. 20.

MUSIC is of very ancient date, if it be not coeval with the human race. Jubal, who lived before the deluge, was the father or master of all those who played upon the harp and organ; Gen. iv. 21. But vocal music must have existed long before the use of instruments. Melody is a natural mode of giving utterance to the grateful emotions of the mind, a faculty conferred upon man by his beneficent Creator for that noble purpose. Hence the Psalmist calls upon his tongue, the glory of the frame, to awake up, and celebrate his praise; and calls in the aid of the psaltery and harp when he would "sing and give praise;" Psa. lvii. 7—9. Music, both vocal and instrumental, was much cultivated among the Hebrews. What a magnificent concert filled the shores of the Red Sea after Israel had passed over: See Exod. xv. 1—20. The words were adapted to the occasion; the music to the words; the performers to the music. There we behold Moses leading the bolder, rougher notes of manly voices. Here, Miriam the prophetess, his sister, in sweet accord, blending the softer harmony of female strains with the notes of the timbrel, in praise of their great Deliverer. Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun had six, and Heman fourteen. These

twenty-four Levites, sons of the three great masters of the music of the temple, were at the head of twenty-four bands of musicians, which were very numerous, and served in the temple by turns. They were arranged in order about the altar of burnt-sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershon's family on the right hand. As the whole business of their lives was to learn and practise music, it must be supposed that they understood it perfectly well, whether it were vocal or instrumental. See Psa. lxxxvii. 7; Ezra iii. 9—11; 1 Chron. xv. 16—24; 2 Chron. vii. 6; xxix. 26.

MUSIC. "And all the daughters of music shall be brought low;" Ec. xii. 4. The voice, that wonderful instrument, almost endless in the strength and variety of its tones, becomes feeble and unmusical, and merriment and pleasure are no more! Also the ear shall lose its quickness in listening to the charms of musical sounds, or the once entrancing voice of song.

MUSTARD. "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in the field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and it becometh a tree, so that the birds of the air come, and lodge in the branches thereof;" Matt. xiii. 31, 32; Mark iv. 31; Luke xiii. 19; xvii. 6. Mustard is a plant, the seed of which is very small, but which in hot climates becomes a tree, and acquires a great size, so as to be truly the "greatest among herbs." Mention is made in the Talmud of enormous mustard plants, into one of which the owner climbed, as into a fig-tree; and another was so large as to cover a tent.

Mr. Frost mentions another species of Mustard, which grows abundantly in Palestine; has the smallest seed of any tree, and obtains as great an altitude as any other tree in that country. Linnaeus mentions a species whose branches were real wood. In the

southern parts of America there are mustard-trees higher than a man on horseback, and the birds build on them. Hamilton, in 1840, saw in Upper Egypt a mustard-tree higher than he could reach, and its stem as thick as his arm.

MUSTARD seed, Matt. 13. 31, & 17. 20.

MUTUAL.—The conjoint action of faith; Rom. i. 12.



MUZZLE, 'thou shalt not muzzle the ox,' &c. The Jews employed oxen in threshing the corn, which drew a wooden instrument after them. They were not muzzled, so that they might renew their strength by eating. At the present day the Easterns never muzzle the ox so employed, although he is muzzled for other labour; Deut. xxv. 4; 1 Cor. ix. 9; 1 Tim. 5. 18.

MYRA, My'-ra, Greek, "*I flow, pour out, weep.*"—A city of Lycia; Acts xxvii. 5.

MYRRH.—A medical gum from the myrrh-tree. Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; its smell, though strong, is not disagreeable: it is to be chosen in clear pieces, light, friable, and of a bitter taste. The magi who came from the east to worship our Saviour, Matt. ii. 11, made him a present of myrrh. In the gospel of Mark xv. 23, mention is made of wine mingled with myrrh, which was offered to Jesus Christ at his passion, to deaden, as it is thought, the acuteness of his pain; and among the

Hebrews, they were accustomed to give those that were executed some such stupefying draught.

MYRTLE.—A well known beautiful plant, mentioned Neh. viii. 15; Isa. xlv. 13; Zech. i. 8. The blossoms are perfectly white and intensely fragrant. In this uncongenial climate, its size is very diminutive, but in the Levant, it grows eight or ten feet high.

Savary says of the forest of Plan-tanea, "Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations."

The church is compared to the myrtle. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off; Isa. lv. 13. In Isa. xli. 19, it is said, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle." That is, I will adorn the dreary and barren waste with trees famed for their stature, and the grandeur of their appearance, the beauty of their form, and the fragrance of their odour.

MYSIA, Mish'-e-a, *criminal, abominable*.—A province in Asia Minor, south of Bythnia, where Paul preached; Acts xvi. 7, 8. Cicero, in his Orations, calls the people a *despicable* race.

MYSTERY.—A secret; something which, at present, we do not fully understand. Thus the doctrine of the Trinity, the incarnation, the union which exists between Christ and his people, &c., are *mysteries*. Many things which were mysteries anciently, are now made known by Christ and his apostles; and many things in the Bible which are mysteries to the irreligious, or to feeble Christians, are

not so to the good and studious. Paul speaking of the antichristian spirit, says, "the mystery of iniquity doth already work." The spirit of antichrist has begun to operate, but the operation is latent and unperceived. In this sense also the same apostle applies the words, "mystery," and "mystery of Christ," in a peculiar manner to the calling of the Gentiles; Eph. iii. 3—9. Compare also Rom. xvi. 25, 26; Eph. iii. 9; vi. 19; Col. i. 26, 27.

MYSTERY of the kingdom Mark 4. 11.

Rom. 11. 25. Ignorant of this m.

16. 25. according to the revelation of them.

1 Cor. 2. 7. wisdom of God in a m.

4. 1. stewards of the m. of God

13. 2. prophecy and understand all m.

14. 2. in spirit he speaketh m.

15. 51. I show you a m. we shall not all sleep

Eph. 1. 9. make known the m. of his

3. 4. my knowledge of m.

9. the fellowship of the m.

5. 32. this is a great m. concerning Christ

6. 19. make known m. of gospel

Col. 1. 26. m. which hath been hid

27. glory of this m. among the Gentiles

2. 2. to acknowledge m. of God

4. 3. utterance to speak the m. of C.

2 Thess. 2. 7. m. of iniquity works

1 Tim. 3. 9. hold the m. of faith

16. great is the m. of godliness

Rev. 1. 20. the m. of the seven stars thou sawest

10. 7. m. of God shall be finished

17. 5. m. of Babylon the great mother, 7.

N

NAAM, Nay'-am.—Son of Caleb, 1 Chron. iv. 15.

NAAMAH, Nay'-a-mah.—Daughter of Lamech, Gen. iv. 22.—An Ammonitess, wife of Solomon, and mother of Rehoboam, 1 Kings xiv. 21.—A city, Job ii. 11.

NAAMAN, Nay'-a-man, *beautiful, agreeable, pleasant*.—A son of Benjamin; Gen. xlv. 21.—Also, a son of Bela; 1 Chron. viii. 4.

NAAMAN.—A favourite general in the army of Benhadad, king of Syria; 2 Kings v. 1, 2. He was afflicted with leprosy, for which he could obtain no relief from the healing art. Through the instrumentality of a female domestic, he was directed

to apply for relief to Elisha, the prophet. By him he was healed. The history of his important cure is recorded, 2 Kings v. 1—14.

NAARAI, Nay'-ar-a-i.—One of David's valiant men; 1 Chr. xi. 37.

NAARAN, Nay'-a-ran.—A city of Ephraim; 1 Chron. vii. 28.

NAARATH, Nay'-a-rath, *a maid, watching*.—A city of the tribe of Ephraim, five miles from Jericho; Josh. xvi. 7.

NAASHON, Na-ash'-on, *that foretells, serpent*.—Aaron's brother-in-law, Exod. vi. 23.

NAASSON, Na-as'-son.—The same as Naashon; Matt. i. 4.

NABAL, Nay'-bal, *fool, stupid*.—A rich churlish man of the tribe of Judah, and the race of Caleb; 1 Sam. xxv. 3. Though he was rich in flocks and herds, he refused hospitality to David. The resentment of the latter was prevented by Abigail, Nabal's wife. After Nabal's death, which appeared to be a judgment from heaven, David took Abigail to wife.

NABOTH, Nay'-both, *fruits, words*.—An Israelite, of the city of Jezreel, who had a fine vineyard near Ahab's palace. The king coveted this vineyard, and requested Naboth to sell it him, or exchange it for another. Naboth would not consent, and he did right, for it was degrading to a Hebrew to alienate the property of his ancestors; Lev. xxv. 23, 24. The refusal made Ahab sick; and then the case was managed by Jezebel, the wife of Ahab. She had Naboth falsely accused, and stoned to death. See 1 Kings xxi.

NACHON, Nay'-kon, *ready*.—A man mentioned 2 Sam. vi. 6.

NACHOR, Nay'-kor, *hoarse, angry*.—A person mentioned Luke iii. 34.

NADAB, Nay'-dab, *free, princely*.—The son of Aaron, and brother to Abihu. He was slain for offering strange fire; Lev. x. 1.—Also, the son of Jeroboam, who succeeded his father A. M. 3050; 1 Kings xv. 25. He reigned only two years, and was assassinated by Baasha.

NAGGE, Nag'-gee, *brightness*.—An

ancestor of Joseph, husband of Mary, the mother of Jesus; Luke iii. 25.

NAHALIEL, Na-hay'-le-el.—An encampment of the Israelites in the wilderness; Num. xxi. 19.

NAHALLAL, Na-hal'-lal.—A city of the tribe of Zebulun; Josh. xix. 13.

NAHAM, Nay'-ham.—A descendant of Judah; 1 Chron. iv. 19.

NAHAMANI, Na-ham'-a-ny.—A returned captive; Neh. vii. 7.

NAHARI, Na-har'-i, *my nostrils, hoarse, hot*.—A native of Beeroth; a person of great heroism; 2 Sam. xxiii. 37.

NAHASH, Nay'-ash, *serpent, brass, foretelling*.—A barbarous king of the Ammonites, who attacked Jabesh-gilead, a month after the election of Saul to be king of Israel; 1 Sam. xi. 2.—King of the Ammonites, and a friend of David, probably the son of the former; 2 Sam. x. 2. See also 2 Sam. xvii. 25, 27.

NAHATH, Nay'-hath.—The son of Reuel, and grandson to Esau; Gen. xxxvi. 13.

NAHBI, Nah'-by.—Son of Vophsi, a spy; Num. xiii. 14.

NAHOR, Nay'-hor, *hoarse, hot, angry*.—The son of Serug; was born A. M. 1849, and died at the age of one hundred and forty-eight; Gen. xi. 22—24.—Also, the son of Terah, and brother of Abraham; Gen. xi. 26.

NAHSHON, Nah'-shon, *that foretells, serpent*.—Aaron's brother-in-law, Exod. vi. 23.—The son of Aminadab, head of the tribe of Judah; Num. vii. 12, 17.

NAHUM, Nay'-hum, *comforter, penitent*.—The seventh of the twelve lesser prophets, a native of Elkosh, a little village of Galilee. He uttered his predictions 713 years before Christ, in the time of Hezekiah. He gives a sublime description of the majesty of God, and the blessedness of those who trust in him. He foretells the fall of Nineveh, on account of its people relapsing into their former wickedness, after the mission of Jonah. The book of Nahum will be best understood by being read as a continuation, or supplement to the book of Jonah.

NAIL 'in a sure place,' Isa. xxii. 23.—The Easterns fix nails in the brick-work as they are building. They are large nails with square heads, the ends being bent, so as to make them cramp-irons. To "give us a nail in his holy place," means a constant and sure abode; Ezra ix. 8. The dignity and propriety of the metaphor appears from Zech. x. 4. "From him shall be the corner stone, from him the nail, from him the battle vow, from him every ruler together." This refers to *Judah*; from his tribe all strength, counsel, and excellency came. See 1 Chr. v. 2. The Targum says, "The King Messiah is here intended;" Heb. vii. 14; Eph. ii. 20; Isa. xxii. 23.

NAILING 'it to his cross,' Col. ii. 14.—Laws, bonds, &c., were cancelled, a nail being driven through the table on which they were written, and it was hung up to public view.

NAIL, *Judg.* 4. 21, & 5. 26.
Ezra 9. 8. give a *n.* in holy place
Ecc. 12. 11. *n.* fastened by the master
of assemblies
Is. 22. 23. as a *n.* in a sure place
Zech. 10. 4. out of him came *n.*

NAIN, Nay'-in, *beauty, pleasantness*.—A city of Galilee, two miles south of Mount Tabor, where Jesus Christ restored the widow's son to life; Luke vii. 11.

NAIOTH, Nay'-i-oth, or Nay'-e-oth, *beauties*.—A village near Rama, where David fled to avoid Saul; 1 Sam. xix. 23.

NAKED often signifies in Scripture to be without the upper garment, that is, not completely dressed; 1 Sam. xix. 24; 2 Sam. vi. 20; 2 Chr. xxviii. 15; Isa. xx. 2; Mark xiv. 52; John xxi. 7.

NAKED denotes shame, degradation, and spiritual destitution; Rev. iii. 17. Having no interest in the finished work of Christ—the robe of righteousness.

NAKEDNESS.—"Seen her nakedness," Lam. iv. 8. This alludes to the barbarous custom of ancient conquerors who cruelly stripped their captives naked, and forced them to

travel in that condition. Even the most delicate females were subject to this treatment.

NAKED and OPENED, Heb. iv. 13.—A graceful allusion to the custom in sacrificing, of flaying the victim, and cutting it open, whereby all the vitals and inwards are exposed to full view.

NAKED, *Gen.* 2. 25, & 3. 7, 11.
Ex. 32. 25. the people were *n.*
2 Chr. 28. 19. made *Judah* *n.*
Job 1. 21. *n.* came I out of my mother's
Matt. 25. 36. I was *n.* ye clothed me,
1 Cor. 4. 11. hungry, thirsty, and *n.*
2 Cor. 5. 3. may not be found *n.*
Heb. 4. 13. all things are *n.* and
Rev. 3. 17. art miserable, poor, blind,
and *n.*
16. 15. keep garments lest he walk *n.*

NAME.—The word by which any person or thing is distinguished or made known. Among the Jews names were deliberately and thoughtfully given. A child was named according to the place, the character, and circumstances of the family to which it belonged.

NAME, 'I know thee by name,' Exod. xxxiii. 12, 17; expresses distinguishing friendship and familiarity. The kings of the east know little of their subjects; and when they invite them to their presence, it is esteemed a great mark of favour.

NAME CHANGED.—A common practice in the east on being promoted; corresponding, in some respects, with modern promotions in the ranks of nobility; Gen. xvii. 5; xxxii. 28; xli. 45; Dan. i. 6, 7.

NAME WRITTEN 'that no man knew,' Rev. xix. 12. The JHVH, Jehovah, which the Jews never attempted to pronounce.

NAMES.—The persons called by them. See Acts i. 15; Rev. iii. 4.

NAMES 'written,' or enrolled; these allude to the Olympic racers, whose names were entered in a book. See Phil. iv. 3; also to the enrolment of citizens; Luke x. 20; Rev. xiii. 8; xvii. 8.

NAME, *Ex.* 34. 14; *Lev.* 18. 21.
Ps. 20. 1. let *n.* of God of Jacob defend
109. 13. let their *n.* be blotted out
Prov. 10. 7. *n.* of wicked shall rot
22. 1. a good *n.* rather to be chosen

Ecc. 7. 1. good *n.* is better than precious ointment

Is. 65. 18. shall be to the Lord for a sign and a *n.*

56. 5. a *n.* better than of sons and daughters

63. 2. shalt be called by new *n.*

Jer. 13. 11. for a people, and a *n.*

32. 20. made thee a *n.* this day

33. 9. shall be to me a *n.* of joy, a praise and honour

Mic. 4. 5. we will in the *n.* of the Lord

Matt. 10. 41. a prophet in the *n.* of a

Luke 6. 22. cast out *n.* as evil

Acts 4. 12. none other *n.* under heaven

Rom. 2. 24. *n.* of God blasphemed

Eph. 1. 21. every *n.* that is in *n.* **Phil.** 2. 9.

Col. 3. 17. do all in *n.* of the Lord Jesus

2 Tim. 2. 19. *n.* the *n.* of Christ depart

Heb. 1. 4. a more excellent *n.* than

1 Pet. 4. 14. if ye be reproached for the

n. of Christ

1 John 3. 23. should believe on the *n.*

of his Son

5. 18. believe on *n.* of the son of God

Rev. 2. 17. *n.* written which no man

3. 1. a *n.* that liveth and art dead

12. write on him *n.* of my God, and *n.*

of the city of God

14. 1. Father's *n.* on foreheads, 22. 4.

72. 17. *n.* shall endure for ever

Ps. 76. 1. his *n.* is great in Israel

106. 8. saved them for *n.* sake

Prov. 30. 4. what is his *n.* and what

son's *n.*

Is. 9. 6. *n.* be called Wonderful

Zech. 14. 9. Lord shall be one, and his

n. one

John 20. 31. have life through *n.*

Rev. 3. 5. confess *n.* before my Father

13. 17. number of his *n.* 15. 2.

Ez. 23. 21. my *n.* is in him

3. 15. this is my *n.* for ever, and mem-

orial unto all

Judg. 13. 18. askest after my *n.* **Gen.** 32. 29.

Is. 48. 9. for *n.* sake I will defer anger

Ezek. 20. 9. wrought for my *n.* sake,

14. 22.

Mal. 1. 14. *n.* is dreadful among the

heathen

2. 2. lay to heart to give glory unto *n.*

saith the Lord

Matt. 10. 22. hated of all for my *n.* sake

John 14. 13. ask in my *n.* 15. 16, & 16. 23.

16. 24. asked nothing in *n.*

Acts 9. 15. chosen vessel to bear *n.*

Rev. 2. 3. for my *n.* hast laboured

13. holdest fast my *n.*

3. 8. not denied my *n.*

2 Chr. 14. 11. in thy *n.* we go

Pa. 3. 1. how excellent thy *n.* will put

their trust in thee

75. 1. thy *n.* is near thy wondrous

works declare

183. 2. magnified word above all thy *n.*

Songs 1. 3. thy *n.* is as ointment

Is. 26. 8. desire of thy soul is to thy *n.*

64. 7. none that calleth on thy *n.* stir-

reth up himself

Jer. 14. 7. do it for thy *n.* sake, 21; **Dan.**

9. 19; **Josh.** 7. 9; **Pa.** 79. 9.

Mic. 6. 9. man of wisdom shall see *n.*

John 17. 12. I kept them in my *n.* 23.

Ez. 23. 13. make no mention of the *n.*

of other gods, **Deut.** 12. 8; **Ps.** 16. 4

28. 12. Aaron bear their *n.* before the

Lord

Pa. 49. 11. call land after own *n.*

147. 4. stars he calls by their *n.*

Luke 10. 20. rejoice, your *n.* are written

in heaven

Rev. 3. 4. hast a few *n.* in Sardis

NAOMI, Nay'-o-my *my beautiful, or agreeable one.*—The wife of Elimelech.

A famine in Canaan caused them to retire to the land of Moab. There their two sons, Mahlon and Chilion, married Orpah and Ruth. About ten years after, Elimelech and his sons died without leaving any children. The return of Naomi to her country, and her subsequent history, are beautifully narrated in the book of Ruth.

NAPHISH, Nay'-fish, *the soul, he that refreshes himself.*—A son of Ishmael; **Gen.** xxv. 15.

NAPHTALI, Naf'-ta-ly, *comparison, my wrestling.*—The sixth son of Jacob, by Billah; **Gen.** xxx. 8. He had four sons; **Gen.** xvi. 24. Bochart translates the blessing which Jacob pronounced upon this tribe as follows:—

Naphtali is a spreading oak

Producing beautiful branches.—**Gen.** 48. 1.

This tribe was very prolific in children. From his four sons; **Gen.** xvi. 24, in the course of 215 years, there sprang 53,400 effective men. But probably the words refer to the fertility of their soil, and to the care and blessing of the Lord, to which Moses refers; **Deut.** xxxiii. 23. This tribe occupied that district in the northern part of Canaan, between Mount Lebanon to the north, and the sea of Cinnereth to the south, and Asher to the west, and the river Jordan to the east.

NAPHTUHIM, Naf'-tu-him. —The fourth son of Mizraim, the son of Ham, the patriarch; **Gen.** x. 13.

NAPKIN, 'his face was bound about with a napkin,' **John** x. 44. If the Jews buried as the Egyptians, the whole face was not covered with the napkin, but it only was wound round

the forehead, and under the chin, so that on his returning to life, he might easily see his way out of the sepulchre.

NARCISSUS, Nar-sis'-sus, *surprise*.—A Christian at Rome greeted by Paul; Rom. xvi. 11. It is doubted whether this person was converted, as the apostle does not salute him, but his household; or, as the margin reads, *his friends*.

NARROW, close, limited, contrary to wide; Numb. xxii. 26. Spoken of the way of life; Matt. vii. 14. "Narrow is the way;" nothing renders this way either narrow or difficult to any person, but sin. Let all the world leave their sins, and all the world may walk a-breadth in this way.

NARROW, 1 Kings 6. 4; Prov. 23. 27; Is. 28. 20, & 49. 19; Matt. 7. 14.

NATHAN, Nay'-than, *giver, gift*.—The son of David and Bathsheba, the father of Mattatha; Luke iii. 31; 1 Chron. iii. 5. Also a prophet of the Lord in the time of king David, and who had a great share in the confidence of this prince; 2 Sam. vii. 3, &c. See also 2 Sam. xxiii. 36; Ezra viii. 16. We find him first mentioned when David purposed to build the temple; 2 Sam. vii. 2. He was afterwards the faithful reprover of David for his awful sin in the case of Uriah; 2 Sam. xiii. 1—14. His parable is one of the finest specimens of the pathetic style in the Old Testament. The time and manner of Nathan's death are unknown.—Also, an officer in David's army; 1 Chron. xi. 28.—And a returned captive; Ezra viii. 16.

NATHANAEL, Na-than'-a-el, *the gift of God*.—One of the disciples of Christ; John i. 45, 46. He is supposed to have been Bartholomew, one of Christ's disciples. See also Num. i. 8; vii. 18; 1 Chron. ii. 14; xv. 24; xxiv. 6; 2 Chron. xvii. 7; xxxv. 9; Ezra x. 12.

NATION signifies all the inhabitants of a particular country; Deut. iv. 34. A country or kingdom; Ex. xxxiv. 10; Rev. vii. 9. Countrymen, natives of the same stock; Acts xxvi. 4. The father, head, and original of

a nation or people; Gen. xxv. 23. The heathen or Gentiles; Isa. lv. 5.

NATION, 'I will make him a great nation,' Gen. xxi. 18. Alluding to Ishmael. The Arabians are his immediate descendants, and to this day exactly fulfil the prophecy. They are numerous, powerful, and distinct from the nations around them. In them we see the race of the wild man, whose hand should be against every man. They are wild, fierce, savage, ranging in the deserts, and not easily tamed to society. They are continually at war with the rest of the world; but have never been subdued. They are in these, and other respects a standing miracle—one of those mysterious facts which establish the truth of prophecy.

NATION, Gen. 15. 14, & 21. 13.

Gen. 20. 4. wilt thou slay a righteous n.
Num. 14. 12. and will make of thee a great n.

2 Sam. 7. 23. what n. is like thy people
Ps. 33. 12. blessed is the n. whose God is the Lord

147. 20. not dealt so with any n.

Is. 1. 4. ah, sinful n. people laden

2. 4. n. shall not lift up sword against n.

49. 7. whom the n. abhorreth

66. 8. shall a n. be born at once

Jer. 2. 11. a n. changed their gods

Matt. 24. 7. n. shall rise against n.

Mark 13. 8.

Luke 7. 5. he loveth our n. and

Acts 10. 35. in every n. he that fears G.

Rom. 10. 19. by a foolish n. I will anger you

Phil. 2. 15. midst of a crooked n.

1 Pet. 2. 9. ye are an holy n. Ec. 19. 6.

Rev. 5. 9. redeemed out of every n.

NATIONS, 'before him shall be gathered all nations;' Matt. xxv. 32. Suppose the earth, on an average, has always been as populous as it is now, and that it contains 8 hundred millions of inhabitants, and if we reckon 32 years for a generation, at the end of which period the whole human race is renewed; it will follow that 146 billions 800 millions of human beings have existed since the creation, reckoning 5870 years from Adam to the present time. Had mankind never died, there would have been nearly 184 times the present number of the earth's inhabitants now in existence. If we suppose that before the close of

time, as many human beings will be brought into existence, as have already existed in past time, there will be found at the general Resurrection about 293 billions of mankind.

COUNTING A BILLION.—What is a billion? The reply is very simple: a million times a million. This is quickly written, and quicker still pronounced. But no man is able to count it. You count 160 or 170 a minute; but let us even suppose that you go as far as 200, then an hour will produce 12,000; a day 288,000, and a year, or 365 days, 105,120,000. Let us suppose now, that Adam at the beginning of his existence had begun to count, had continued to do so, and was counting still—he would not even now, according to the usually supposed age of our globe, have counted near enough. For to count a billion, he would require 9,512 years, 34 days, 5 hours, 20 minutes, according to the above rule. Now supposing we were to allow the poor counter twelve hours daily for rest, eating, and sleeping—he would need 19,024 years, 69 days, 10 hours, 40 minutes.

"Before him shall be gathered all nations; and he shall separate them from one another, as a shepherd divideth his sheep from the goats." In Attica the number of sheep and goats is computed at 160,000, and in the flocks they are intermixed. They shear the goats at the same time with the sheep in April or May. When the flocks are very large, they do not mix the goats and sheep together. Hence Virgil says:—"Thyrsis and Corydon drove their flocks together; Thyrsis his sheep; and Corydon his goats, their udders distended with milk."

NATIONS, Gen. 10. 32, & 17. 4, 6, 16.

Deut. 26. 19. high above all n. 28. 1.

Ps. 9. 20. that the n. may know themselves men

113. 4. Lord is high above all n.

Is. 2. 2. all n. shall flow unto it

40. 17. all n. before him are as nothing

55. 5. n. that know thee not

Jer. 4. 2. n. shall bless themselves in

Zech. 2. 11. many n. be joined to the

Lord in that day

Matt. 25. 32. before him shall be gathered all n.

Acts 14. 16. suffered all n. to walk

Rev. 21. 24. n. of them that are saved

NATURE. (1) The natural order of things, established in the world. (2) The actual state of anything, or that which makes it what it is. (3)

That principle of reason, or natural light in the mind of man, which is capable of great improvement, but requires the grace of God to direct it to its proper end; Rom. ii. 14; 1 Cor. xi. 14.

NATURE, Rom. 2. 27; Jam. 3. 6.

Rom. 1. 26. into that against n.

2. 14. do by n. things contained

11. 24. olive-tree wild by n. contrary to n.

1 Cor. 11. 14. doth not n. itself teach you

Gal. 2. 15. Jews by n. and not sinners of the Gentiles

4. 8. served by n. are no gods

Eph. 2. 3. by n. children of wrath

Heb. 2. 16. took not n. of angels

2 Pet. 1. 4. partakers of divine n.

NATURAL MAN, means, in the original, the animal man, one who lives in a natural state, and under the influence of his animal passions.

NATURAL, Deut. 24. 7; Rom. 1. 26, 27,

31, & 11. 21, 24; 1 Cor. 2. 14, & 15. 44,

46; 2 Tim. 3. 8; Jam. 1. 23; 1 Pet.

2. 12; Phil. 2. 20; Jude 10.

NAUGHT, Gen. 29. 15; Deut. 13. 17.

Prov. 20. 14. it is n. it is n. saith the buyer

Is. 41. 12. shall be as a thing of n.

49. 4. I have spent my strength for n.

52. 8. sold yourselves for n. Ps. 44. 12

Amos 6. 13. rejoice in thing of n.

Luke 23. 11. Herod and his men set him at n.

Rom. 14. 10. why set at n. thy brother

Jam. 1. 21. all superfluity of n.

NAUM, Nay-um.—See **NAHTU**; Luke iii. 25.

NAVEL, should rather be read 'waist,' Song vii. 2.

NAVEL, part of the belly. "Behemoth has his strength in his loins, and his force in the navel of his belly." This refers to his great agility, notwithstanding his bulk; by his astonishing power he was able to take vast springs, and make amazing bounds; Job xl. 16. The influence of pure religion is as "health to the navel, and marrow to the bones;" Prov. iii. 8.

NAVY, a fleet of ships; 1 Kings ix. 26, 27. "King Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea,—and Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." This navy of ships traded to Ophir, according to some, to the East

Indies. But it is the opinion of others, that Solomon's fleets, after passing the straits of Babelmandel, held their course along the south-east coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, and abounding in all the other articles which composed the cargoes of the Jewish ships. Solomon had been before Hiram's partner in his ships, which made him a rich return of 120 talents of gold, ver. 14, that encouraged him to build a navy of his own.

NAZARENE, Naz'-a-reen, *kept, flower*.—An inhabitant of Nazareth; Matt. ii. 23.

NAZARETH, Naz'-a-reth, *separated, sanctified*.—A small city in the tribe of Zebulun, in Lower Galilee, 70 miles north of Jerusalem, now called Nassera. It stands on the side of a barren rocky eminence, or hill facing the south-east. It was noted for wickedness; Mark i. 9; John i. 46. Here our Saviour laboured during the 30 years of his private life; but contempt of his ministry, and the attempt to murder him, caused him partially to forsake the place, and to work but few miracles among them; Luke iv. 16—29. It has continued to this day to be a place of some note; and it now contains, according to the account of Mr. Fisk, about 500 houses, and its population from two to four thousand. Among the population are Greeks, Catholics, Greek-Catholics, and Maronites. Mr. Fisk was hospitably entertained in one of their convents.

From the *Bible Class Reader*, we select a few particulars respecting Nazareth.—It seems as if 15 mountains met to form an enclosure for this delightful spot; they rise round it like fortresses to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains, abounding in gardens planted with vines, fig-trees, hedges of prickly pear, and it has dense rich grass for pasture.

Nazareth is about six miles northwest from Mount Tabor, and about seventy miles north of Jerusalem. It is now called Nassera, and is a small

well-built place containing nearly three thousand inhabitants. The houses are built of stone, and are generally two stories high. The place abounds with fig-trees, olive-trees, and vines, and the crops of corn are scarcely equalled in all Palestine.

The natives of Galilee were deemed the vilest of the inhabitants of Palestine, and the citizens of Nazareth were the most worthless of all. A stigma of reproach was therefore indelibly fixed on every Nazarene. The inevitable consequence of Joseph's choosing it for his residence, was the accomplishment in Jesus, from his youth, of the prophecy that Messiah should be accounted a despised and contemptible man. Thus we read; "And he (Joseph) came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophet, 'He shall be called a Nazarene;'" Matt. ii. 23. The reproach of Nazareth was not unmerited; for the inhabitants were very wicked; Matt. xiii. 58; Luke iv. 28, 29. Hence Nathanael said unto Philip, "Can there any good thing come out of Nazareth?" John i. 46.

There is a precipice about two miles from the city, which the monks pretend is the place to which the people carried Christ in order to throw him down; Luke iv. 29. But this is a foolish invention, and contrary to history, which says the place was "the brow of the hill whereon their city was built."

The principal curiosity in Nazareth is the convent of the Latin friars, a very commodious building. Within the convent is the church of the annunciation, in which the spot is shown where the angel stood when he announced to the virgin the tidings of the Messiah. Behind the altar is a cavern divided into small grottoes, where the virgin is said to have lived; her kitchen, parlour, and bed-room are shown; also a narrow hole in the rock, in which the child Jesus once hid himself from his persecutors. But such pretension appears absurd and foolish to every intelligent mind. The church of the annunciation is allowed

to be the finest in Syria. But alas! much of the worship in these pretended sacred places savours too much of mummery and superstition.

Should the world, grown wiser in its reverence for the germs of sacred things, yet Christian still, ever want "authentic holy places," instead of the mean and apocryphal sanctuaries consecrated by rude ages, it will build its temple on this height of Nazareth. There, on the spot where Christianity arose, and in the focus of the Founder's agency, should the great church be raised in which all Christians might pray. There, too, on the soil where Joseph the carpenter sleeps and thousands of forgotten Nazarenes who never looked beyond the horizon of their valley, would be a better station than any in the world beside for the philosopher to contemplate the course of human affairs, to find solace for their contingency, to gain assurance of the divine end which the world pursues through countless falterings, and in spite of the universal vanity.

M. Renan, in his *Life of Jesus*, says—"At Nazareth the cold of the winter is keen, and the climate very healthy. The houses differ little from those cubes of stone, without pretensions to elegance which cover the richest parts of Lebanon, and which, amid vines and fig trees, are still very agreeable. The neighbourhood is delightful, and no spot in the world was ever so made for dreams of absolute good. Nazareth is a delicious retreat,—the only place perhaps in Palestine where one feels a little relief of soul from the oppressive burden of an unparalleled desolation. The people are kind and cheerful; and the gardens are fresh and green. Antoninus Martyr, at the end of the sixth century, draws an enchanting picture of the fertility of the neighbourhood, comparing it to Paradise; and there are valleys on the western side which fully bear out his description. The fountain, which once collected round it the life and brightness of the little town, is destroyed; its cracked channels yield now nothing but turbid water. But

the beauty of the women who gather there in the evening,—a beauty noticed as early as the sixth century and regarded as a gift of the Virgin Mary,—is strikingly preserved; it is the Syrian type with all its languishing grace. Mary doubtless was there almost every day, and took her place, pitcher on shoulder, in the line with her forgotten companions. Antoninus Martyr observes that the Jewish women, elsewhere disdainful to Christians, are here full of graciousness. And, to the present day, religious animosities have less life at Nazareth than elsewhere.

Dr. Wilson says,—“The sphere of observation is here as much enlarged as below it is contracted. To the north-west of us, overlooking a part of the country considerably wooded, we had the bay of Akko and Haifa, with the clear blue expanse of the Mediterranean Sea, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us, which, though stripped of much of the glory of its olden forests, still presents striking memorials of that excellency for which it was so distinguished. To the south, and south-west of us somewhat circular in its form, is seen, bounded by the picturesque mountains of Samaria, the great plain, the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.”

“To the east and south-east, we had the little Hermon, which, though bald on its crown, has considerable vegetation on its shoulders; also Mount Tabor, standing apart in its own nobility, and like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with verdure to its summits.” “Also the deep valley of the Jordan, and the sea of Tiberias, with the equable hills and mountains of Bashan and Golan. To the north we had the hills and mountains forming the continuance of the Lebanon, and to the north-east those forming the termin-

tion of the Anti-Lebanon." "Also with Jabel-esh-sheik, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible."

NAZARITE, a separated one.—Such persons were set apart to serve the Lord more strictly than others. Some devoted themselves perpetually, some only for a limited time; Num. vi. 1–21; Judges xiii. 5, 7; xvi. 17; Amos ii. 11. The Nazarite consecrated to the service of God by his parents, continued all his life, without letting his hair grow, or drinking any wine. He was not to touch any dead body. All the days of his separation he was holy, and he was to be incessantly employed in religious acts. Samson and John the Baptist were perpetual Nazarites, and as such consecrated by their parents. Maimonides says, that he who would partake in Nazariteship of another, went to the Temple, and said to the priest, "In such a time, such a one will finish his Nazariteship; I intend to defray the charge attending the shaving off his hair, either in part, or in the whole." When St. Paul came to Jerusalem (Acts xxi. 23, 24), James, with other brethren, advised, that to quiet the minds of the converted Jews, he should unite with four persons, who had vows of Nazariteship, and contribute to their charges and ceremonies, by which the people would perceive that he did not disregard the law, as they had.

NEAH, Ne'-ah.—A city of Zebulun, Josh. xix. 13.

NEAPOLIS, Ne-ap'-po-lis, *new city*.—A sea-port of Macedonia, on the borders of Thrace, near the Egean Sea. Its modern name is Neapoli; Acts xvi. 11.

NEAR, nigh, at hand, *Gen.* 19. 20; *Ps.* 22. 11. The name of God is said to be n. 119. 161, & 148. 14; *Is.* 65. 6, & 57. 19; *Jer.* 12. 2.

NEARIAH, Ne-a-ry'-ah.—A son of Iahi, 1 Chron. iv. 42.

NEBAI, Neb'-ai.—A Hebrew of rank; Neh. x. 19.

NEBAIOTH, Ne-bay'-oth, or Nebay'-yoth, *prophecies, fruits*.—The eldest son of Ishmael, Gen. xxv. 13.—The term is used to denote the country of Arabia, in which the descendants of Ishmael settled. Their territory includes northern Arabia, from the Euphrates to the Elanitic gulf of the Red Sea. Its capital was Petra. "*The rams of Nebaioth shall minister unto thee*," Isa. lx. 7. This is a beautiful figure of speech to denote the gathering of the Gentiles, as free-will offerings, to the Messiah.

NEBAJOTH, Ne-bay'-joth.—The same as NEBAIOTH; Gen. xxv. 13.

NEBALLAT, Ne-bal'-lat.—A city, Neh. xi. 34.

NEBAT, Ne'-bat, *beholder*.—The father of Jeroboam, the first king of the ten tribes, who revolted from the house of David; 1 Kings xi. 26.

NEBO, Ne'-bo, *that speaks, prophecies, fructifies*.—A city in the tribe of Reuben, Num. xxxii. 38.—The name of a city of Judah, Ezra ii. 29.—The name of an idol of the Babylonians, Isa. xli. 1. It was thought by some to be the same as Dagon; Isa. xli. 1.

NEBO.—The western point of the hills called *Abarim* was very lofty, and obtained the appellation of *Nebo*, or the High. The most elevated summit of Nebo was denominated *Pisgah*, and commanded a prospect of great extent of country on both sides of the Jordan. To this eminence Moses ascended before his death, and viewed the promised land, which he was not permitted to enter; Deut. xxxii. 49, and xxxiv. 1.

NEBUCHADNEZZAR, Neb-ew-kad-nez'-zar, *tears and groans of judgment*: surnamed the Great, *Nebuchadnezzar*, or *Nabopolassar*, the most famed king of Babylon. His father, Nabopolassar, having raised an immense army to quell a revolt of the Syrians, Phœnicians, &c., he was appointed to its command, and with it not only subdued those provinces, but overran Canaan. Moab, Ammon,

Assyria, Egypt, &c., and made them tributary. He carried to Babylon, among many other princes of Judah, Daniel, Hananiah, Mishael, and Azariah; whom he called Belteshazzar, Shadrach, Meshach, and Abednego. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court; 2 Kings xxiv.; Dan. i. He twice afterward invaded and chastised Judea; 2 Chr. xxxvi.; Ezek. xxv., xxix. About A. M. 3399, his father died, and he became king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. All the diviners being applied to in vain, Daniel declared to him both the dream and the interpretation. He was so astonished, and yet so convinced of the truth, that he fell on his face before Daniel, and acknowledged his God to be the God of gods and Lord of lords. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego, subordinate governors in the same place; Dan. ii.

NEBUCHADNEZZAR'S MALADY, Dan. iv. 25, 26, 31—33. All circumstances of it, as related by Daniel, perfectly agree with hypochondriacal madness. By some of the ancients such persons were called (*lukanthropoi*,) wolf-men; and (*kunanthropoi*,) dog-men; because they went abroad in the night, imitating wolves or dogs.

NEBUSHASBAN, Neb-ew-shas'-ban.—A general of Nebuchadnezzar's army, Jer. xxxix. 13.

NEBUZARADAN, Neb-ew-zar'-adan, *fruits or prophecies of judgment, winnower*.—A general of Nebuchadnezzar's army, and a chief officer of his household; 2 Kings xxv.; Jer. xxxix.

NECESSITY, or **NECESSARY**, is what cannot but be. Moral necessity is that, the condition of which are placed in moral things; thus a conscientious man cannot be guilty of any thing that is contrary to the law

of God, Heb. ix. 16, in consequence of his being conscientious. Necessity signifies constraint; 2 Cor. ix. 7; poverty, Rom. xii. 13. "Distributing to the necessity of saints." Relieve your poorer brethren, according to the power which God has given you.

NECESSARY, Job 23. 12; Acts 13. 46, & 15. 28; Tit. 3. 14; Heb. 9. 23.

NECESSITY, Rom. 12. 13; Acts 28. 24; 1 Cor. 9. 16; 2 Cor. 6. 4, & 9. 7, & 12. 10; Phila. 14; Heb. 9. 16.

NECHO, Ne'-ko, *lame, beaten*.—A king of Egypt, who carried his arms as far as the Euphrates, and conquered Carchemish; 2 Chr. xxxv. 20.

NECK.—"Joseph fell upon his brother Benjamin's neck," Gen. xiv. 14. The Arabs mutually kiss the hand, head, or shoulder of each other. Hence the expressions, falling on the neck and kissing a person, allude to this Eastern way of kissing the shoulder in an embrace; Gen. xxxiii. 4; xli. 29; Luke xv. 20; Acts xx. 37, &c.

NECKS.—"Put your feet upon the necks of these kings," Josh. x. 24; Ps. xviii. 40. Treading on the neck of a vanquished enemy was a very common practice. It was practised upon great captives especially, and must have been very mortifying to their minds. The emperor Valerianus, having been treacherously taken prisoner by Sapor, king of Persia, was treated by him as the basest and most abject slave; for the Persian monarch commanded the unhappy monarch to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot, or his horse, whenever he had occasion.—When Dioxippus had thrown Horatus violently on the ground he put his foot on his neck, and drew out his sword, and raising his club, would have killed the champion had he not been prevented by the king.

NECK, Songs 1. 10; Is. 48. 4; Rom. 16. 4; 2 Kings 17. 14. harden a. Neh. 2. 16, 17; Jer. 7. 26, & 19. 15.

Acts 16. 10. to put a yoke on the n. of the disciples

NECROMANCER.—One who pretended to awake the dead to

reveal the secrets of the invisible world, and of futurity; Deut. xvii. 11; Ezek. xii. 22—25, &c.

NEDABIAH, Ned-a-by'-ah, *the vow of the Lord*.—One of the posterity of David, 1 Chron. iii. 18.

NEED of all these, *Matt.* 6. 32.

9. 12. whole n. not a physician

Luke 15. 7. righteous n. no repentance

Eph. 4. 28. give to him that n.

2 *Tim.* 2. 15. n. not be ashamed

Heb. 4. 16. grace to help in the time of n.

1 *Pet.* 1. 6. If n. be ye are in heaviness through temptations

1 *John* 2. 27. n. not that any teach you

Rev. 8. 17. having n. of nothing

21. 23. no n. of sun

22. 5. n. no candle

Luke 10. 42. one thing is n.

Ps. 9. 18. n. not be forgotten

72. 12. he shall deliver the n. 13.

82. 3. do justice to the afflicted and n. 4.

113. 7. lifts n. out of dunghill

Is. 14. 30. n. lie down in safety

Jer. 22. 16. he judgeth the cause of the n. 5. 22.

NEGINOTH, Ne'-gi-noth, *to strike the chord*.—A stringed musical instrument. The Title of Psalm iv; vi; liv; lxxvi.

NEGLECT signifies to disregard; *Matt.* xviii. 17. "If he neglect to hear them." If he slight private admonition, and will neither be ashamed of his faults, nor amend them, then "tell it to the church;" and "if he neglect to hear the church, let him be to thee as an heathen man, and a publican." Let him be secluded from special ordinances, degraded from the dignity of a church-member; but still in a position of being restored, and received again, when a proper conduct is manifested.

NEGLECT to hear, *Matt.* 18. 17.

1 *Tim.* 4. 14. n. not gift in thee

Heb. 2. 8. if we n. so great salvation

NEHELAMITE, Ne-hel'-a-mite, *dreamer, vale, brook*.—One who pretended to inspire dreams; *Jer.* xxix. 24.

NEHEMIAH, Ne-he-my'-ah, *consolation, rest, conduct of the Lord*.—He was the son of Hachaliah, born at Babylon during the captivity. He was, perhaps, of the royal family of David. His being cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tend to

confirm this opinion. Furnished with royal letters of authority, he went to Jerusalem and spent twelve years in labouring for its restoration. He afterward returned again to the Holy City, and probably died there. He wrote the book of the Old Testament which bears his name. Nehemiah was not a prophet but an historian, and his narrative begins about twelve years after that of Ezra closes. In his days flourished MALACHI the prophet, and HERODOTUS and THUCYDIDES, the two most ancient profane historians whose works are extant.

NEHEMIAH, Book of.—There can be no question that Nehemiah wrote this book. It is written in his name, and, differing from all the preceding books, it is written in the first person. The register in ch. xii. has been added by some subsequent author; probably by the authority of the great synagogue. The history presents us with a faithful narrative of the commencement, progress, and completion of the noble and patriotic undertaking of Nehemiah, of restoring Jerusalem from the ruin in which it lay to a state of dignity, and his subsequent return to Shushan; comprising the commission of Nehemiah, and his arrival at Jerusalem ch. i. ii. 12; the building and dedication of the city; ch. ii. 13; vii. 4; xii. 27—44; a register of the persons who first returned from Babylon, and an account of the oblations at the temple; ch. vii. 5—73; the reading of the law and celebration of the feast of Tabernacles; ch. viii; a solemn fast and the renewal of the covenant; ch. ix. x; names and families of those who dwelt in Jerusalem,—of the priests, Levites, and singers; ch. xi. xii. 26; occurrences at Jerusalem during Nehemiah's absence; ch. xiii; his return to Jerusalem, and the second reformation effected by him; ch. xiii. 7—31.

The administration of Nehemiah lasted about 36 years. The Old Testament history closes with this book.

NEHILOTH.—A wind instrument, or a sort of flute; *Psalm* 5, *title*.

NEHUM, Ne'-hum, *a comforter, penitent, leader of them*.—One who returned from captivity; Neh. vii. 7.

NEHUSHTA, Ne-hush'-tah, *snake, soothsayer*.—The daughter of Elnathan; 2 Kings iv. 8.

NEHUSHTAN, Ne-hush'-tan, *which is of brass or copper, a brazen trifle*.—The name given by Hezekiah to the serpent of brass made by Moses; 2 Kings xviii. 4.

NEIEL, Ne'-i-el, *commotion, moving of God*.—A city in the tribe of Asher; Josh. xix. 27.

NEIGH.—To make a noise like a horse. An enticement to unchastity is so called; Jer. v. 8, & viii. 16, & xiii. 27.

NEIGHBOUR.—The word is derived from the Anglo-Saxon *nae*, or *naer*, near; and *buer*, to dwell. Any person whom you *know*, who dwells hard by, or one who passes near you, is your neighbour. Also every man to whom we have an opportunity of doing good; Matt. xxii. 39.—One who pities and relieves another in distress; Luke x. 36.—One who needs help; Prov. iii. 28. Our Saviour reproved the Pharisees for using the word in a restricted sense, and informed them that all men were their neighbours; and also that their charity should be exercised even to their enemies; Matt. v. 43, 44; Luke ix. 29—37.

NEIGHBOUR, Ex. 8. 22, & 11. 2.

Ex. 20. 16. not bear false witness against thy n.

Lev. 19. 18. shall not defraud n.

17. not hate n. in heart

18. love n. as thyself, Matt. 19. 19, & 22. 39; Rom. 13. 9; Gal. 5. 14; Jam. 2. 8; Matt. 7. 12.

Ps. 15. 3. nor doth evil to his n.

Prov. 11. 9. an hypocrite with his mouth destroyed his n.

27. 10. better is a n. near

Jer. 22. 13. useth his n. service without wages

31. 34. teach no more every man his n. Heb. 8. 11.

Zech. 8. 17. let none of you imagine evil against his n.

Luke 10. 29. who is my n. 26.

Rom. 15. 2. every one please his n.

NEKEB, Ne'-keb, *a pipe*.—A city in the tribe of Naphtali; Josh. xix. 33.

NEKODA, Ne-ko'-da, *painted, in-*

constant.—One whose children were of the order of Nethinims; Ezra ii. 43.

NEMUEL, Nem-yew'-el, *the sleeping of God*.—The son of Eliah; Num. xxvi. 9.—Also the son of Simeon, and father of the Nemuelites; Num. xxvi. 12.

NEPHEG, Ne'-feg, *weak, slack*.—The son of David; 2 Sam. v. 15.

NEPHEW is the son of a brother, or sister, but sometimes signifies grand-children; Judg. xii. 14; Job xviii. 19; Isa. xiv. 22; 1 Tim. v. 4.

NEPHISH, Ne'-fish, *a soul*.—A country of Canaan, against which Leubin warred; 1 Chron. v. 19.

NEPHISHESIM, Ne-fish'-e-sim, *diminished, torn in pieces*.—His children were Nethinims; Neh. vii. 52.

NEPHTHALIM, Nef'-tha-lim, *comparison*.—Same as **NAFTALI**.—A town of Palestine, near Thibse; Matt. iv. 13.

NEPHTOAH, Nef'-to-ah, *opens to, or an opening*.—The name of a fountain in the tribe of Benjamin; Josh. xv. 9.

NEPHUSIM, Ne-few'-sim, *diminished, torn in pieces*.—One whose children were Nethinims; Ezra ii. 50.

NER, Ner, *lamp, brightness, land newly tilled*.—The son of Abiel, and father of Abner, the general of Saul's armies; 1 Sam. xiv. 50. 51.

NEREUS, Ne'-re-us, *lasep, brightness*.—One whom Paul saluted; Rom. xvi. 15.

NERGAL, Ner'-gal, *searching out, a footman*.—A god of the Chaldees. The name is supposed to signify the revolving light, and the idol was adored, like Mercury under the form of a cock; 2 Kings xvii. 30.

NEGAL-SHAREZER, Ner'-gal-sha-re'-zer, *overseer of the treasury*.—A general of Nebuchadnezzar's army; Jer. xxxix. 3.

NERIAH, Ne-ry'-ah, *light or lamp of the Lord*.—The father of the prophet Baruch; Jer. xxxii. 12.

NERO, Ne'-ro, 2 Tim., at the end. The emperor Nero, though, properly speaking, not named in scripture, is indicated by his title of emperor, and by his surname Caesar. To him St. Paul

appealed, after his imprisonment by Felix, and his examination by Festus. The apostle arrived at Rome A. D. 61, where he continued two years, preaching the gospel with freedom, till he became famous in the emperor's court, in which were many Christians. See Phil. iv. 22. We have no particular information how he cleared himself from the accusations of the Jews, whether by answering before Nero, or whether his enemies dropped their prosecutions; however, it appears that he was liberated in the year 63. Nero was the most cruel and savage of men, and a bitter persecutor of the Christian church. The burning of Rome, of which some think he himself was the author, he attributed to the Christians, who were seized, tortured, and committed to the flames. Of his household some were converted to the Lord; Phil. iv. 22.

NEST. Job 29. 18; Ps. 84. 3; Prov. 27. 8; Is. 10. 14; Hab. 2. 9; Matt. 8. 20.

NET. Allusions are frequent to the snare of the fowler, who artfully spreads his nets to catch the birds, Job 18. 8, & 19. 6; Ps. 9. 15, & 25. 15, & 31. 4, & 85. 7, 8, & 67. 6, & 68. 11; Is. 51. 20; Hab. 1. 15, 16; Matt. 13. 47; Ps. 141. 10; Eccl. 7. 20.

NET SPREAD.—"Surely in vain is the net spread," &c.; Prov. i. 17. Birds are wiser than men, they will not knowingly run into a snare.

NETHANEEL, Ne-than'-e-el, *the gift of God*.—Son of Zuar, head of the tribe of Issachar, Num. i. 8; vii. 18, 19.—The fourth son of Jesse, and brother of David, 1 Chron. ii. 14.—Son of Obbedom, and of the race of the priests, 1 Chron. xv. 24; xxvi. 4.—A doctor of the law, 2 Chron. xvii. 7.—Father of Shemaiah, a Levite, 1 Chron. xxiv. 6.—A Levite in the time of Josiah, 2 Chron. xxxv. 9.—A returned captive, Ezra x. 22.

NETHANIAH, Neth-a-ny'-ah, *the gift of the Lord*.—The father of Ishmael, 2 Kings xxv. 23.—A Levite, head of the fifth band of musicians, 1 Chron. xxv. 2, 12.

NETHINIMS, Neth'-i-nims, *given, offered, devoted*.—Probably the same with the Gibeonites, and were conse-

crated to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, in supplying wood and water, &c.; Josh. ix. 27; Ezra viii. 20.

NETOPHAH, Ne-to'-fah, *dropping down from the head*.—A city and district between Bethlehem and Anathoth, Ezra ii. 22; Neh. vii. 26.

NETOPHATHI, Ne-tof'-a-thy.—A country in Judea, Neh. xii. 28.

NEW, sometimes in Scripture language means, 'famous,' 'excellent.' See Ps. xcvi. 1; Rev. v. 9; xiv. 3.—Also that which is fresh, or of late date; Josh. ix. 13;—that which was never used or worn before; 1 Kings xi. 29;—that which is unusual; Num. xvi. 30;—one who is regenerated; a man turned from Satan to God; from wickedness to holiness;—"a new creature in Christ Jesus;" 2 Cor. v. 17; Gal. vi. 16.

NEW JERUSALEM.—A term expressive of the glorious state of the church during the millennium; Rev. iii. 12; xxi. 2.

NEW MOON, 1 Sam. xx. 5.—'Tomorrow is the new moon;' the first day of the month, which was solemnly observed with burnt-offerings, and peace offerings. See Num. x. 10; xxviii. 11, &c.

NEW NAME, which no man knoweth saving he that receiveth it, (Rev. ii. 17,) refers to that new spirit which is put into the heart of those united to Christ by a new and living faith, and which the world knoweth not.

NEW TESTAMENT, or new covenant, for so the original ought to have been rendered. It refers to the new covenant of redemption and grace revealed in the gospel to the world, in contradistinction to the old covenant made only with Israel; 2 Cor. iii. 6; Heb. ix. 15, 16.

NEW things Lord make, Num. 16. 30.

Judg. 5. 8. they chose n. gods, Deut. 32. 16.

Eccl. 1. 9. n. thing under heaven, 10.

Is. 65. 17. n. heavens and n. earth, 66.

22; 2 Pet. 3. 13; Rev. 21. 1, 5.

Jer. 31. 22. created a n. thing on

Lam. 3. 23. his mercies are n. evening and morning

Ezek. 11. 19. I will put a n. spirit within you

18. 31. make you a n. heart and a n. spirit

26. 26. a n. heart I will give, and a n. spirit put into you

Matt. 9. 16. putteth n. cloth on old

17. n. wine in old bottles

13. 52. out of treasure things n. & old

Mark 1. 27. what n. doctrine, **Acts 17. 19.**

John 13. 34. n. commandment, **1 John**

2. 7. 8.

Acts 17. 21. to hear some n. thing

1 Cor. 5. 7. ye may be a n. lump

2 Cor. 5. 17. If in Christ he is a creature

Gal. 6. 15. circumcision nor uncircum-

cision, but a n. creature

Eph. 4. 24. put on n. man, **Col. 3. 10.**

1 Pet. 2. 2. as n. born babes desire milk

Rev. 2. 17. a n. name written, **3. 13; Is**

62. 12.

5. 8. they sung a n. song, **14. 3; Ps.**

83. 3.

Rom. 6. 4. walk in n. of life

7. 6. serve in n. of spirit, not

NEZIAH, Ne-zy'-ah, a conqueror, everlasting.—One whose children were Nethinims, **Ezra ii. 54.**

NEZIB, Ne'-zib, standing, a standing place, a plant.—A city of Judah, in the valley; **Josh. xv. 43.**

NIBHAZ, Nib'-has, that fructifies, to prophesy.—A god of the Avites, corresponding, according to the meaning of the word, to the Anubis, (*the barker,*) of Egypt, whose image was a dog; **2 Kings xvii. 31.**

NICANOR, Ny-kay'-nor, a conqueror, victorious.—One of the first seven deacons appointed at Jerusalem, soon after the descent of the Holy Spirit. He was a good man, and filled with the Holy Spirit; **Acts vi. 5.**

NICODEMUS, Nik-o-de'-mus, innocent blood: in Greek, *the victory of the people.*—A disciple of Christ, a Jew by nation, and a Pharisee, and ruler among the Jews; **John iii. 1, &c.** Like the rest of the Jews, he was ignorant of the character of the Messiah, and the design of his coming. To obtain information, he visited Christ "*by night,*" and was at length convinced of his Divine commission; "No man can do the miracles that thou doest, except God be with him;" verse 3. The Saviour enforced upon him the necessity of the new birth; and there is reason to

conclude that Nicodemus ultimately became a decided believer and disciple of Christ. His love to the Redeemer caused him to defend him against the priests and Pharisees; **John vii. 45-53.** He took a very conspicuous part in the burial of Christ's body; **John xix. 38-40.**

NICOLAITANES, Nik-o-lay'-e-tana.—Followers of one Nicholas. An early sect of heretics, who denied the real human nature of Christ, and the vicarious nature of his sufferings. They were very profligate and impure, and taught a community of wives; imputed their wickedness to God as the cause; they justified the worshipping of idols, licentiousness, &c.; **Rev. ii. 6.** It is thought that they are alluded to in **2 Pet. ii.** and **Jude 7-19.**

NICOLAS, Nik-o-las, conqueror of the people.—He was first a proselyte of Antioch; afterwards he embraced Christianity, and was one of the most zealous and holy among the first Christians. Some suppose he afterwards fell into errors, and originated the sect of the Nicolaitanes; this is, however, very uncertain. It must have been another person of the same name, **Acts vi. 5.**

NICOPOLIS, Ny-kop'-o-lis, the city of victory.—A city of Epirus, on the gulf of Ambracia; **Tit. iii. 12.** There is another Nicopolis in Thrace, near Macedonia.

NIGER, Ny'-jer, black, dark.—The surname of Simeon, one of the teachers in the church of Antioch; **Acts xiii. 1.**

HIGH, Lev. 25. 49; Num. 24. 17.

Deut. 4. 7. who hath God so n. them

80. 14. word is n. thee, **Rom. 10. 8.**

Ps. 24. 18. Lord is n. unto them of broken heart

85. 9. salvation is n. them that

145. 18. the Lord is n. unto all them that call

Matt. 15. 8. draweth n. with mouth, **Is.**

29. 13.

Eph. 2. 13. n. by blood of Christ

17. peace to them are n. **Is. 57. 19.**

NIGHT. (1) The time between sunset and sunrise. (2) The time of heathenish ignorance and profaneness; **Rom. xiii. 12.** (3) Adversity; **Is. xxi. 12.** (4) Death, wherein we are laid asleep; **John ix. 4.** (5) The sea-

son in which any thing comes suddenly and unexpectedly upon us; 1 Thess. v. 2; Isa. xv. 1; Luke xii. 20. (6) The whole time of our life on earth, during which we are dark, by reason of ignorance, and are exposed to sinful danger; Rom. xiii. 12.

NIGHT-HAWK, the *strix orientalis*, a voracious bird of the size of the common owl, so bold and so daring in Syria, as to attack even children if exposed by night; Lev. xi. 16; Deut. xiv. 15, only.

NIGHT-WATCHES.—The periods into which the night was divided, for changing the watchmen or sentinels; Ps. lxxiii. 6; cxix. 148. See *Watches*.

NIGHT, Gen. 1. 5, 14, & 26. 24.

Ex. 12. 42. this that n. of the Lord

Ps. 19. 2. and n. unto n. sheweth knowledge

30. 5. weeping endure for a n.

189. 11. n. be light about me

Is. 21. 11. what of n. what of n.

Jer. 14. 8. as a wayfaring man to tarry for a n.

Luke 6. 12. continue all n. in prayer

12. 20. this n. thy soul required

John 9. 4. n. cometh when no man can work

Rom. 13. 12. n. is far spent, day

1 Thess. 5. 5. children not of n. nor of darkness

Rev. 21. 25. no n. there, 22. 5.

Ps. 134. 1. by n. stand in the, *Songs* 3. 1; John 3. 2, & 7. 50, & 19. 39.

Job 35. 10. giveth songs in the n.

Ps. 16. 7. instruct me in n. seasons

42. 8. in n. his song be with me.

77. 6. call to remembrance my song in the n.

119. 55. remember thy name in n.

Is. 26. 9. soul desired thee in n.

30. 29. shall have a song as in n.

50. stumble at noon-day as in n.

John 11. 10. if a man walk in n. 9. 4.

1 Thess. 5. 7. they that sleep in n. are drunk in n.

Ps. 63. 6. n. watches, 119. 148.

NILE.—A celebrated river of Egypt, which flows from south to north about 1500 miles, and falls by several streams into the Mediterranean sea;—it is called *Sihor*; Josh. xiii. 3; Jer. ii. 18;—and the river of Egypt; Gen. xv. 18. It annually overflows its banks, and its inundation continues for 100 days, and covers the whole country. By this the soil acquires a new fertility, and when the waters retire, vegetation is most rapid, and

the country begins to look most beautiful. The increase of the Nile begins early in June, but is not much perceived till the summer solstice, when the waters become troubled, and of a reddish tincture. It continues increasing till near the end of August. Travellers, ancient and modern, describe with rapture the prospect which Egypt presents at that season of the year. Ascending a mountain, or one of the largest pyramids in Grand Cairo, you behold the river overflowing the country around, the towns and villages appearing above, like islands in the midst of the ocean: the whole interspersed with gardens and groves, whose tops only are visible. Mountains and woods terminate, at the utmost distance the eye can discover this singular and fanciful scene.

NIMRAH, Nim'-rah, a leopard, rebellion, bitterness.—A city of Gad, or Reuben, situated to the east of the Dead Sea, Num. xxxii. 3.

NIMRIM, Nim'-rim, a leopard, rebellion. See **NIMRAH**; Jer. xlviii. 34; Isa. xv. 6.

NIMROD, Nim'-rod, rebellious, an apostate.—The sixth son of Cush, a mighty hunter, and founder of the Babylonian empire, including the cities Babel, Erech, Acad, and Calneh, in the land of Shinar. Some read, "He was mighty in prey, and in sin, before God." Hence it is probable that Nimrod, having acquired power, he used it in tyranny and oppression. It is thought that he projected the building of the tower of Babel; 1 Chron. i. 10. It is very likely he so gradually extended his power that at length he became king of the people—the first king of whom we read in history; and afterward he began to wage war to extend his conquests, and to enlarge his acquisitions by violence and the shedding of blood.

Thus, in a daring manner casting off the fear of God, and acting in defiance of his prohibition of shedding human blood, Nimrod rendered himself notorious, and his name became a proverb. When he had erected a kingdom at Babel, "he went forth out of that land to

Asshur, and builded Nineveh;" Gen. x. 11. So the words may be translated; it appears to be the true meaning of them; for the descendants of Ham are spoken of; not those of Shem, who had a son, called Asshur. The words may be rendered, He went out into Assyria, and builded Nineveh.

Thus did this *mighty hunter* extend his dominions in every possible way. The city of Nineveh, the capital of Assyria, is supposed to have had its name from *Ninus*, the son of Nimrod; but probably Ninus and Nimrod are one person.

NIMSHI, Nim'-shy, *rescued from danger*.—The father of Jehu, king of Israel; 1 Kings xix. 16.

NINEVE, Nin'-eve, *agreeable dwelling*.—See **NINEVEH**.

NINEVEH, Nin'-e-veh, *agreeable dwelling*.—The capital of Assyria, founded by Asshur, the son of Shem, or, as others read the text, by Nimrod, son of Cush; Gen. x. 11. This city was situate upon the banks of the Tigris, and was one of the most ancient, famous, and potent cities in the world. In the days of the prophet Jonah, it is said to have been a great city, an exceeding great city, of three days' journey; Jonah i. 2; iii. 3, perhaps in circuit; for sixteen miles is about an ordinary day's journey for a caravan. The Jews at present, however, understand it in length, which seems to agree with the prophet's entering into the city a day's journey; Jonah iii. 4. According to some, it was of an oblong form, 150 stadia long, and ninety broad, and consequently 480 in circuit, or forty-eight miles, reckoning ten stadia to an English mile. And its walls were 100 feet high, and so broad that three chariots could drive on them a-breast; and on the walls were 1500 towers, each 200 feet high. We are not, however, to imagine that all this vast enclosure was built upon: it contained grand parks, fields, and detached houses. The population of Nineveh at that time was very great. It contained "more than six score thousand persons that could not discern between their right hand

and their left, besides much cattle;" chap. iv. 11. The threatened "overthrow of Nineveh within three days," by the general repentance and humiliation of the inhabitants were suspended for near 200 years; and then the prophecy was literally fulfilled, in the third year of the siege of the city, by the combined Medes and Babylonians; the king, Sardanapalus, being encouraged to hold out, in consequence of an ancient prophecy; Nahum. i. 8; ii. 6. that Nineveh should never be taken by assault, till the river became its enemy; when a mighty inundation of the river, swollen by continual rains, came up against a part of the city, and threw down twenty stadia of the wall in length; upon which the king, conceiving that the oracle was accomplished, burnt himself, his concubines, eunuchs, and treasures, and the enemy entering by the breach, sacked and razed the city, about B. C. 606. It is now called *Mosul*, and is only famous for being the residence of the Patriarch of the Nestorians, of which sect are most of the Christians in those parts. Mosul is on the west side of the Tigris, and was anciently only an appendage to the city, which itself stood on the east side, where ruins of vast extent have been visited by modern travellers.

The fall of Nineveh was sudden, and the overthrow complete. So Nahum had predicted. It was overthrown in the midst of its grandeur and might; for scorched beams, half-burnt articles, and marble slabs burnt into lime by the action of fire, indicate that a tremendous conflagration attended the destruction of this proud and ancient city. And where there were once gorgeous temples and palaces, step-like terraces, crowned with trees, shrubs and flowers, spacious parks, pleasant orchards, and well-tilled fields, fountains and streams, roads and viaducts, courtly processions and troops of mailed warriors, &c., &c., there silence and solitude reign. Twelve hundred years ago it was reckoned an old city of ruins. It was to the ancient world, a city, as it had

never been. Most of it had sunk below the earth's surface. "I will make thy grave," said Jehovah, "for thou art vile;" and at length it became a huge unshapen mound. Rank vegetation fed upon its ruins. It became a scene of desolation,—“a place for beasts to lie down in.” Probably some of the materials forming the walls, which were 30 feet thick, were used for building purposes, on account of the difficulty of obtaining building materials in the East. History informs us that *Seleucia* was built with the ruins of *Babylon*, and *Mosul* from those of *Nineveh*.

Mr. Layard says, “From the summit of an artificial eminence, we looked down on a broad plain separated from us by the river. A line of lofty mounds bounded it to the east, and one of a pyramidal form rose high above the rest. Beyond it could be fairly heard the waters of the Zab. We passed the night in the jungle on the banks of the river, and wandered during the day undisturbed by the tribes of the desert. The scene around is worthy of the ruin the traveller is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder, for there is nothing to relieve the mind, to lead to hope, or to tell of what is gone by.”

“So fell great Nineveh!—and yet her power
Lingered awhile through many a varying
hour,

Till other conquerors, proud to seal her
doom,

Swept her to ruin's all-engulfing tomb.
Long ages passed, and turf o'ergrew the
walls,

And silence reigned in Ninus' buried halls;
New races rose and died, till e'en the name
And city's sight a shadowy dream became.
The Arab spread his tent, but did not know
Bright palaces of kings might shine below,
And Moslem tribes their little hamlets
reared.

On piles where nought but barren stones
appeared.”

Modern research has identified the site of *Nineveh*, and exhumed many of its wonders. This has been effected by M. Botta, a Frenchman, and Mr. Layard, now a member of the English government. Its palaces, their chambers and sculptures, have been brought

to light; many of the strange figured inscriptions have been deciphered; gods, conquerors, kings, scenes of wars, national customs, &c. have been found on slabs and walls. Many of these sculptures, &c. have been safely deposited in the British Museum; and others, we have engravings of in Mr. Layard's elaborate work, entitled, “*Monuments of Nineveh*.” This work shows that *Nineveh* is not a myth, as infidelity has asserted, but powerfully contributive to the truth of the Bible.

The records of *Nineveh* have been remarkably preserved. The royal throne, statues, shields, seals, swords, crowns, bowls, in ivory, metal, wood, mother-of pearl, and glass, have been found in the excavations. A great portion of cuneiform writing on obelisks and marble slabs has been deciphered, and this has indisputably confirmed the truth of Scripture history and prophecy. We find a veritable history parallel to that of ancient Israel, and see the actual account of events recorded in the *Kings* and *Chronicles*. We find mention made of *Jehu*, *Menahem*, and *Hazael*, and some towns of *Judea* and *Syria*. We also discover *Sennacherib's* own account of his invasion of *Palestine*, and the amount of tribute which king *Hezekiah* was forced to pay him; 2 *Kings* xviii. 14. And, more wonderful, there has been found a picture of the taking of *Lachish* by *Sennacherib*; 2 *Kings* viii. 14—17, &c. And doubtless among the generals introducing the captives to the king is to be seen the portrait of the railing *Rabshakeh*, dug out of the wreck of nigh 3000 years.

Mr. Layard says, “The passage in *Ezekiel* describing the interior of the *Assyrian* palaces, so completely corresponds with and illustrates the monuments of *Nimroud*, and *Khor-sabad*, that it deserves particular notice. The prophet, in typifying the corruptions which had crept into the religious system of the Jews, and the idolatrous practices borrowed from the nations with which they had been brought into contact, thus illus-

trates the influence of the Assyrians. "She saw men portrayed, the images of the Chaldeans portrayed with vermillion," &c.; Ezek. xxiii. 14, 15. Mr. Layard thus translates the passage:—"She saw men of sculptured or painted workmanship upon the wall, likenesses of the Chaldeans, pictured or sculptured in *shashar*, girded with girdles on their loins, with coloured flowing head-dresses upon their heads, with the aspect of princes all of them, the likeness of the sons of Babel-Chaldea the land of their nativity." The prophet, when he prophesied, was a captive on the banks of the river Chebar, which was near Nineveh. He evidently refers to a period preceding the destruction of the city, a catastrophe which he probably witnessed, as his prophecies date B.C. 593. It is observed that the "vermillion," or bright red colour, characterizes all their decorations. It was then a favorite colour.

NINEVITES, Nin'-e-vites.—The inhabitants of Nineveh, Luke xi. 30.

NINTH HOUR.—The Jews had stated hours for prayer, viz., the third hour, answering to our nine o'clock a.m.; the sixth, twelve at noon; the ninth, three p.m.

NISAN, Ny'-san, *banner, a miracle*.—The Persian name of the first month of the sacred year of the Jews, answering to our March, but the seventh month of the civil year; Neh. ii. 1.

NISROCH, Nis'-rok, *flight, standard, proof*.—A god of the Assyrians, 2 Kings xix. 37; Isa. xxxvii. 38.

NITRE, in our version was evidently a different substance from that so named with us. Jerome identifies it with the natron of Egypt; observing that the word comes from Nitria, the name of the province of Egypt where that production was most abundantly afforded. It was used in the place of soap, and was probably an alkaline substance, resembling soda, found in Egypt and Syria, or the same as the Smyrna "soap earth." It is a powerful cleanser. Shaw observes, that vinegar acts upon it, producing a

strong effervescence. Solomon evidently means this substance when he compares the effect of unseasonable mirth upon a man in affliction to the action of vinegar on nitre; Prov. xxv. 20; Jer. ii. 22.

NO, or **NO-AMMON**, No, No-am-mon, *a stirring up*.—The dwelling of Ammon, or Ham. A city of Egypt, probably Diospolis, in the Delta. Eochart supposes it was the same city named *Diospolis*, or *Thebes*, seated near the lakes, called Seas in Hebrew. If so, it was the capital of Upper Egypt, celebrated for its hundred gates, from each of which it could send forth 20,000 men. It was spoiled by Sennacherib; but afterwards rebuilt, and said to have been fifty-two miles in circuit, when captured by Cambyses, who found in it immense treasure. Jer. xli. 25. The ancient structures still remain in a state of wonderful preservation, extending for seven or eight miles along the banks of the river. The ground is covered with magnificent portals, tall obelisks, decorated with most beautiful sculpture, towering columns, and endless avenues of colossal statues. The eastern is distinguished by the temples of Karnac and Luxor, the western by the palace of Memnon.

Herodotus calls it "The City of One Hundred Gates," and the ruins of its temples declare it to have been a place of incomparable grandeur. *Nahum* calls it "populous No," ch. iii. 8. The prophecies concerning it are dreadful. "I will punish the multitude of No," Jer. xli. 25. "I will execute judgments in No," "I will cut off the multitude of No," "No shall be rent asunder," Ezek. xxx. 14—16. And has it not been "rent asunder?"

Mr. Gadsby, a recent traveller, when there, said, "Frightful are the desolations with which we are surrounded. No pen can describe them. I was tolerably well versed in accounts of these ruins ere I went to see them, but on the spot I found myself a mere child. All my reading, all engravings, amounted to almost nothing. How

ever light-hearted a man may be, he must become serious on scrambling over these ruins, unless he be proof against all impression."

"On approaching the mountains," says Mr. Jowett, "we find them pierced with many hundred minor excavations, from which mummies, with their curious coffins and ornaments, have been withdrawn. These are now inhabited by families. Further in the recesses of the mountains, are the more magnificent tombs of the kings, each consisting of many chambers, adorned with hieroglyphics." These represent the different actions of life, such as agricultural operations, religious ceremonies, feasts, and funeral processions, these last being generally predominant. They cannot be better described than in the words of the prophets; "All the kings of the nations, even all of them, lie in glory, even every one in his own house;" Isa. xiv. 18. "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations, that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, poured upon the wall round about;" Ezek. viii. 8-10.

The temple of Karnac is yet without a parallel. It has twelve main entrances, each composed of several propyla and colossal gateways; one of the propyla is entirely of granite, covered with hieroglyphics, and many of the propyla have colossal statues. The avenues of sphinxes that lead in several directions to the propyla, one of which was continued the whole way across the plain to the temple at Luxor, nearly two miles distant, correspond to the magnificence of the principal structure, which consists of a prodigious hall or portico, the roof of which is supported by 134 columns, some 26, others 34 feet in circumference: four beautiful obelisks mark the entrance to the shrine, which

consists of three apartments, built entirely of granite. The dimensions of this great edifice are about 1200 feet in length and 420 in width—the principal fane, grand and imposing as it is, sinks into nothing when compared with the extent and number of the buildings which surround it—the prodigious gateways of polished granite, covered with sculpture and adorned with colossal statues—the subordinate temples equalling the largest piles—and the numerous avenues by which it is approached, miles in length, and guarded by rows of sphinxes of vast size, cut out of single blocks of syenite; these occupy a mile in diameter.

The ruins of Luxor are situated about a mile and a quarter higher up. They are in a superior style of architecture, and in a better state of preservation than those at Karnac. The entrance is thought to surpass every thing else that Egypt presents—the temple is about 800 feet in length, the entrance to which is by a magnificent gateway 200 feet in front, and 57 feet high above the surrounding level, and before which stand two obelisks about 80 feet in height, and ten feet on each side of the base, considered the finest in the world. Between these and the gateway are two colossal statues, the lower parts of which are buried in the sand, measure from the chest to the top nearly 22 feet. But the objects which most attract attention are the sculptures which cover the east wing of the northern front. They contain on a great scale, a representation of a victory gained by one of the ancient kings of Egypt over their enemies. The number of human figures introduced amounts to 1500, 500 on foot and 1000 in chariots.

Near the Remeseum, or Memnonium, as it is sometimes called, lies a shattered statue, the most prodigious, in all probability, that the world ever saw. Its size is gigantic, and its proportions are so equal and exact, and every part so well finished, as to excite the wonder of every beholder, however great a traveller he may

have been. The toes are 3 ft. long, and the feet 5 ft. across the instep. The arm, from the top of the shoulder to the elbow only, is between 12 ft. and 13 ft., and the width of the breast is above 24 ft. Some say it is 26 ft., but I could not make it so much, on measuring it." It is estimated that it would weigh, when complete, upwards of 887 tons! This statue is of Rameses II., and was sculptured nearly 3,200 years ago.

Herodotus, the Greek historian, who was in Egypt about 2,300 years ago, writing on the spot, says, "I shall enlarge on what concerns Egypt, because it contains more wonders than any other country, and because there is no region beside where one sees so many works which are admirable and beyond expression."

NOADIAH, No-a-dy'-ah, *witness of the Lord*.—The name of a Levite, Ezra viii. 33.

NOAH, No'-ah, *repose, rest, comfort*.—The son of Lamech, born A. M. 1056. Amidst the general corruption of the human race, he alone was found righteous; Gen. vi. 9. He was born 600 years before the deluge, and during that period of rapidly increasing vice, he was distinct and prominent for his piety. He "found grace in the eyes of the Lord," and therefore Almighty God commanded him to make an ark or floating vessel for the preservation of himself and family, animals, &c., during the continuance of the threatened deluge. See Gen. chapters vi., vii., and viii. That the wicked might have no excuse, long warning was given them, even 120 years. Noah is called a *preacher of righteousness*; 2 Pet. ii. 5. He frequently warned the people of impending wrath, and called them to repentance, and to the experience of divine mercy, doubtless through the promised Saviour, the "Lord our Righteousness." "By faith, Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house, by which he condemned the world," &c. By building the ark Noah condemned the world—the world were acquainted with that

transaction, which being a public and notorious testimony of his faith, will at the last day rise up in the judgment against their infidelity, leaving them without excuse.

His faith was made manifest by the opposition it had to encounter and overcome; by his patience, labour, and perseverance in constructing the ark. What persecution, scoffing, &c., he would receive from the wicked during the building of the ark! They would think him bereft of his senses, and call him a fool and a madman. But he had faith in the Divine declarations, and in faith constructed the ark, and in faith at last he entered it.

In A. M. 1655, and in the six hundredth year of his age, Noah, his family, and the collected animals, entered the ark, and the great flood came upon the earth. In that happy day when Adam, the first formed father of the world, reigned king in Eden, all the creatures were subject to him, and lived at unity among themselves. The enmity afterwards introduced by sin subsided, in the case before us, for a season; the sovereignty over the creatures originally vested in Adam, the father of the world, was put into the hands of Noah, the restorer of it, and the halycon days of Eden came over again in the ark.

At last the waters of the deluge began to abate, and eventually the ark rested on the mountain of Ararat. After a detention of a year and ten days in the ark, Noah, at the command of God, went forth; Gen. viii. 16. He then offered a burnt-sacrifice, which the Lord was pleased graciously to accept. Noah lived after the deluge three hundred and fifty years; his whole life was nine hundred and fifty years. He died in the year of the world 2006; and left three sons, Shem, Ham, and Japheth.

NOAH. A daughter of Zelophehad; Num. xxvi. 33.

NOAH'S ARK.—For the dimensions and capabilities of it, see *Ark*.

"**NO MAN STOOD WITH ME;**" 2 Tim. iv. 16. It was agreeable to

the custom of the Romans that when any person was judicially tried for any crime, his friends attended on him in court, to countenance and assist him. The apostle alludes to this.

NOB, Nob, *prophecy, discourse*.—A small city of the priests of the tribe of Benjamin or Ephraim. David, when fleeing from Saul, went to Nob, and obtained from Ahimelech, the high-priest, a portion of the shewbread to satisfy his hunger, and the sword of Goliath. Saul, in consequence, slew the priests and destroyed the city; 1 Sam. xxi. & xxii.

NOBAH, No'-bah, *that barks or yelps*.—A city beyond Jordan. It took its name from an Israelite of the same name, who made a conquest of it; Num. xxxii. 42.

NOBLE. A person honourable by birth or merit; Neh. vi. 17; Acts xxiv. 3.—Persons of a more tractable disposition, or more excellent, commendable, and candid temper than others. "These were more noble," &c. Acts xvii. 11. They heard the gospel attentively—they received it readily—they searched the scriptures daily, whether these things were so.

NOBLE, *Esth.* 6. 9; *Jer.* 2. 21; *Luke* 19. 12; *Acts* 17. 11; *Ex.* 24. 10; *Num.* 21. 18.

Neh. 3. 5. n. put not their necks to
13. 7. I contended with the n. of Judah
Ps. 149. 8. bind n. with fetters
Prov. 8. 16. by me princes rule and n.
Ecc. 10. 17. blessed land when king is son of n.

1 Cor. 1. 26. not many n. called

NOBLEMAN, 'a certain nobleman went into a far country to receive for himself a kingdom;' Luke xix. 12. The parable is most likely founded on a fact, which occurred about the same time when it was spoken. Judea was then subject to the Romans, but governed by Jews, who held their power under them: Archelaus, a son of Herod the Great, went to Rome to obtain a confirmation of the title, which his father had left him, and succeeded in getting it.

NOD, Nod, *vagabond, fugitive*.—The country to which Cain withdrew

after he had slain his brother. Its situation is not known; Gen. iv. 16.

NOD. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod.....And Cain knew his wife," &c. Gen. iv. 16, 17.—How could Cain have a wife, and go into another land, and build a city, when, apparently there were no people in the world beside himself and his father and mother?

Ans. Abel was slain A. M. 128, or 130. Suppose Adam and Eve had no other sons than Cain and Abel, A. M. 128, yet as they had daughters married to these sons, their descendants would be considerable. If they were married A. M. 19, they might easily have had eight children, some males and some females, in the 25th year. In the 50th year, there might have proceeded from them, in a direct line, 64 persons. In the 74th year, there would be 572. In the 98th year, 4096. In the 122nd year, they would amount to 32,768. If to these we add the other children descended from Cain and Abel, their children and their children's children, we should have, in the aforesaid 128 years 421,164 men, capable of generation, without reckoning the women, either old or young, or such as were under the age of 17.—Dr. Dodd.

Dr. Adam Clarke thinks Dr. Dodd's calculation scarcely correct, as he thinks that the antediluvian patriarchs began to have children before they were 65 years of age. Supposing, therefore, that at the age of 130 years, Adam had 130 children and grandchildren, which is quite possible, and each of these a child at 65 years of age, and one in each successive year, the whole, in the 130th year of the world, would amount to 1,219 persons; a number sufficient to found several villages, as extensive and complete as Cain's city.

NODAB, No'-dab, *principal*.—A country bordering upon Iturea and Idumea; now unknown; 1 Chr. v. 19.

NOE, No'-e.—The Greek way of writing Noah; Matt. xxiv. 37.

NOGAH, No'-gah, *brightness, or*

clearness.—The name of one of David's sons; 1 Chron. iii. 7.

NOHAH, No'-hah, *resting, a guide.*

—The fourth son of the patriarch Benjamin; 1 Chron. viii. 2.

NOBOME, Pa. 91. 3; Rev. 16. 2.

NOPH, Noff, *honeycomb, a sieve, that drops.*—A celebrated city of Egypt, the residence of the ancient kings of Egypt: the same as Memphis. It is said to have been founded by *Menes*, the first of Egyptian kings, about 1300 years before Solomon.

The site of this city has been long disputed by the learned, notwithstanding that it continued a noble city till it fell into the hands of the Arabians, A. D. 641. Some imagine that it stood on the west bank of the Nile, opposite grand Cairo; others place it about 15 miles further south, at the entrance of the Plain of the Mummies, at the north of which rise the Pyramids.

It is said to have been adorned with a number of remarkable temples and palaces of astonishing grandeur and magnitude. "At the beginning of the Christian era, it equalled Alexandria in population and extent. Ederesi, in the twelfth century, describes its remains as extant in his day, and of a magnificence of which no language could convey any idea. Its ruins then extended nine miles in every direction; but the destruction has since been so great, that, although Pococke and Bruce fixed upon Matrahenny as the site, a village which lies a few miles above the pyramids, it was not accurately ascertained until the French expedition to Egypt, when the discoveries of numerous heaps of rubbish, of blocks of granite covered with hieroglyphics and sculpture, and of colossal fragments scattered over a space three leagues in circumference, seem to have decided the point, and this is all that remains of the once lofty city."

On account of the wickedness of its princes and people, and especially their treachery to Israel, this city was doomed to utter destruction by

the prophets; Isa. xix. 13; Jer. ii. 16; xlv. 1, 12, 30.

NOPHAH, No'-fah, *fearful, hindering.*—A city of the Moabites; it afterwards belonged to the Amorites, and finally to the Israelites; Num. xxi. 30.

NOSE, 'I will put my hook in thy nose.' Oxen and camels were restrained by a bridle, so fixed; hence the allusion; 2 Kings xix. 23; Isa. xxxvii. 29.

NOSE JEWELS: Isa. iii. 21. Golden rings hung from the nose, are still common in the east.



NOSE, Prov. 30. 33; Is. 65. 5.
Is. 2. 22. breath in n. Lam. 4. 20.

NOT.—In Scripture, the positive and negative are often used together, after the Hebrew idiom, to give greater force to the language, 'I have chosen thee, and *not* cast thee away,' Isa. xli. 9, also Jer. vii. 24; xxix. 11; Lam. iii. 2, &c.

NOT, 'and not.' This negative after an affirmative, sometimes means 'rather than,' a Hebrew mode of expression. See Prov. viii. 10; Joel ii. 13.

NOTHING, Gen. 11. 6; Ex. 9. 4, & 12. 10; Num. 6. 4, & 16. 26; Josh. 11. 15.

2 Sam. 24. 24. Lord which cost me n.

1 Kings 8. 9. n. in ark save tables

Neh. 8. 10. for whom n. is prepared

Job 6. 21. for now ye are n.

8. 21. know n.; 26. 7. hangs earth on n.

84. 5. profits a man n.

Ps. 17. 3. tried me and shall find n.

29. 5. my age is n. before thee

49. 17. when dieth shall carry n. away

119. 165. peace n. offend them

Prov. 13. 4. the sluggard desireth and

hath n.

7. maketh himself rich and hath n.

Is. 40. 17. nations n. less than n.

Jer. 10. 24. thou bring me to n.

Lam. 1. 12. is it n. to you, all ye

Hag. 2. 2. comparison of it as n.

Luke 1. 87. with God n. is impossible

John 8. 28. I do n. of myself, but

14. 30. the prince of this world hath

n. in me

15. 16. without me ye can do n.

1 Cor. 1. 19. bring to n. the under-

standing

13. 2. I am n. 2 Cor. 12. 11.

2 Cor. 6. 10. as having n.

1 Tim. 6. 7. brought n. into world

NOURISH. To feed or maintain, *Gen.* 47. 12.—To educate or bring up, *Acts* 7. 21.—To cause to grow, *Isa.* 44. 14.—To instruct, *1 Tim.* 4. 6.—To cherish and comfort, *Ruth* 4. 15.

NOVICE.—"Not a novice," *1 Tim.* iii. 6. Not a young plant, only recently converted; it is not probable that one who is not long and deeply experienced in the ways of God, can guide others in the way of life. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. It has been said;

"From such apostles, O ye mitred heads,
Preserve the church! and lay not careless
hands
On skulls that cannot teach, and will not
learn."

NUMBER.—The singular number is sometimes put for the plural in the Scriptures: this takes place when the holy writers speak of a multitude collectively, or of an entire species. See *Exod.* xv. 1, 21; *xxiii.* 28; *Isa.* i. 3; *Jer.* viii. 7; *Joel* i. 4; *Rev.* xxi. 21. Very frequently a certain or definite number is put for an uncertain and indefinite number: thus we find double for much or sufficient, in *Isa.* xl. 2; *Isa.* lxi. 7; *Jer.* xvi. 18; *Zech.* ix. 12; *Rev.* xviii. 6; twice for several times, *Ps.* lxii. 11; five for a few, *1 Cor.* xiv. 19, in which verse ten thousand are put for many, ten for many; *Gen.* xxi. 7, and *1 Sam.* i. 8. But most frequently we have seven for an indefinite number. See *Gen.* iv. 15; *Lev.* xxvi. 18, 21, 28; *Ruth* iv. 15; *1 Sam.* ii. 5; *Ps.* xii. 6; *cix.* 164; *Prov.* xvi. 16; *xxvi.* 25; *Isa.* iv. 1; *Jer.* xv. 9; *Ezek.* xxxix. 9, 12; *Zech.* iii. 9; *Matt.* xii. 45. One hundred for many, indefinitely, in *Ecc.* vi. 3; *viii.* 12; *Prov.* xvii. 10; *Matt.* xix. 29; *Luke* viii. 8. A thousand for a great many, *Exod.* xx. 6; *xxxiv.* 7; *Deut.* i. 11; *1 Sam.* xviii. 7; *Ps.* cxix. 71. Ten thousand for an immense number, *1 Sam.* xviii. 7; *Ps.* iii. 6; and ten thousand thousand for a countless host, *Dan.* vii. 10; *Rev.* v. 11, &c.

NUMBER TWO.—A few; *1 Kings* xvii. 12; *Isa.* vii. 21.

NUMBER THREE, or THIRD.—Excellency, *Isa.* xix. 24; *Zech.* xiii. 9.

NUMBER FOUR.—Universality, *Isa.* xi. 12; *Ezek.* vii. 2.

NUMBER SEVEN.—Perfection, *Rev.* i. 4, and throughout the book.

NUMBER TEN.—Many, *Dan.* i. 20; *Amos* vi. 9; *Zech.* viii. 23.

NUMBER.—"His number is six hundred, threescore, and six." The letters in the Greek word Lateinos, a title given to the pope, form the numerals of 666; *Rev.* xiii. 1—18.

NUMBERS.—One of the inspired books of Moses. So called because it contains the account of the numbering and marshalling of the Israelites. It embraces, in its history of their journeyings and encampments in the wilderness, the space of thirty-nine years. The whole of the book may be considered as a *diary*, and as the most ancient *book of travels* ever published. The route taken by the Israelites under the direction of their inspired leader has been traced out by modern travellers, and many places here mentioned still bear the same name, and correspond exactly in their geographical situation.

NUMBER.—"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah," *2 Sam.* xxiv. 1. This verse should be translated, "Again the anger of the Lord was kindled against Israel, BECAUSE one had moved David;" &c.; or, by supplying from *1 Chron.* xxi. 1, an adversary, (*Satan*) had moved David. This translation fairly represents the meaning of the original, and avoids the difficulty in the present translation.

NUMBER.—"And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five thousand men," *2 Sam.* xxiv. 9.—From *1 Chron.* xxvii., it appears that there were twelve divisions of generals, who commanded monthly, who kept guard near the king's person, each having a body of

troops of 24,000 men, which, jointly, formed a grand army of 288,000; and as a separate body of 12,000 men attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be 300,000, the difference between the two accounts, of 800,000, and of 1,100,000, in 1 Chron. xxi. 5.

As to the men of *Israel*, the writer of Samuel takes no notice of the 300,000, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying "all those of *ISRAEL* were 1,100,000; whereas the author of Samuel, who reckons only the 800,000, does not say, "all those of *Israel*," but barely, "and *Israel* were," &c. Exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, numbering 30,000 men; 2 Sam. vi. 1, which, it appears, were included in the number of 600,000 of the people of *Judah*, by the writer of Samuel. But the author of Chronicles who mentions only 470,000, gives the number of that tribe exclusive of those 30,000 men, because they were not all of the tribe of *Judah*; and therefore does not say "all those of *Judah*," as he had said "all those of *Israel*," but only *Jehudah*, and those of *Judah*. Thus both statements may be reconciled, by comparing Scripture with Scripture.

NUMBER our days, Ps. 90. 12.

Is. 65. 12. I will n. you to the sword
Rev. 7. 9. a multitude which no man
could n.

Is. 53. 12. n. with transgressors
Dan. 5. 26. God hath n. thy kingdom
Hos. 1. 10. cannot be n. Jer. 33. 22.

Job 14. 16. thou n. my steps
Ps. 71. 15. not knowing n. of it
Rev. 13. 17. n. of his n. 18.

NUN, Nun, *son, posterity, durable*.
—The son of *Eliabamah*, and father
of *Joshua*; Ex. xxxiii. 11; Num. xiii.
8, 16. Called *Non*; 1 Chron. vii. 27.

NURSE. To give suck, to nourish,
and perform the several duties requisite
for a child; Ex. ii. 9; Ruth iv.

16; 2 Kings xi. 2. — To be tender,
and to care for the church; Isa. xiii.
23; 1 Thess. ii. 7.

NYMPHAS, Nim'-fas, a bride,
bridegroom. — A Christian in *Laodicea*,
noted for the piety of his household;
Col. iv. 15.

O

OAK. — The Oak mentioned in the
Bible is generally supposed to have
been the terebinth or turpentine tree.
This is as large as a small oak, and it
abounds in Syria, Palestine, &c. The
Oak, undoubtedly grew in Palestine,
as appears from the testimony of ancient
historians, and modern travellers. Abraham pitched his tent, and
Joshua set up the tabernacle under an
oak; Josh. xxiv. 26. It was common
among the Hebrews to sit under the
oaks; 1 Kings xiii. 14, and to bury
under them; Gen. xxxv. 8; 1 Chron.
x. 12. Its durability caused the
idolator to select it as the substance
of his god; Isa. xlv. 14. The British
Druids held it sacred.

OAKS 'of *Bashan*,' symbolically
the princes and nobles of *Israel* and
Judah; Isa. ii. 13.

OAKS, "shall be ashamed of the
oaks which ye have desired;" Isa. i.
29. Under Oaks, &c. idolatry used
to be practised, as it was by the
Druids in England. For the false gods
worshipped in the groves, and in their
gardens, when idolatry was publicly
discountenanced, the degenerate children
of *Judah* and *Jerusalem* should
be ashamed.

OATH. — A solemn affirmation, accompanied by an appeal to *Jehovah*.
An oath should never be taken but in
matters of importance, nor sworn by
the name of any but the true God:
nor irreverently, without godly fear
and awe of the Most High; Josh.
xxiii. 7; James v. 12; Deut. vi. 13;
Matt. v. 34, 35; Jer. v. 7. The multiplication
of oaths, therefore, in commerce
and common affairs, is a great
sin. The irreverent and hurried manner
in which they are frequently administered
has a great tendency to increase
perjury.

The lawfulness of solemnly taking our oath to truth is certified by Scripture example; Matt. xxvi. 63, 64; Rom. i. 9; 2 Cor. xi. 11, and 31, Psa. i. 20; Heb. vi. 13, 17; and by intimation that this method may be resorted to for the settlement of strife; Heb. vi. 16. It was a proverbial saying, respecting a man's character among the Jews, as a man of strict probity and good faith, "His yes is yes, and his no is no;" that is, "you may depend on his word; as he declares, so it is, and as he promises, so he will do."

OATH, Gen. 24. 8, & 26. 3, 28.

1 Sam. 14. 26. people feared the o.

2 Sam. 21. 7. Lord o. was between

2 Chr. 15. 15. all Judah rejoiced at the o. of God

Ecc. 8. 2. keep commandment in regard of the o. of God

9. 2. as he that feareth an o.

Ezek. 16. 59. despised o. 17. 18, 19.

Luke 1. 73. o. he sware to fathers

Heb. 6. 16. o. for confirmation

Jam. 5. 12. swear not by heaven nor by any other o.

OBADIAH, Ob-a-dy'-ah, *servant of the Lord*.—A valiant man of David's army who joined him in the wilderness; 1 Chron. xii. 9.—One of whom king Jehoshaphat sent as an itinerant teacher; 2 Chron. xvii. 7.—One who signed the covenant; Neh. x. 5.

OBADIAH.—A prophet of the Lord, of whom nothing is privately known, except that he was honoured with a vision of the final destinies of the Edomites. He is thought to have lived about the time that Jerusalem was sacked by Nebuchadnezzar. From the similarity of the sentiments and language of this prophecy with those of Jeremiah on the same subject, it is conjectured that these prophets were contemporaries. He is supposed to have delivered his prophecy about 587 years before Christ. His book contains only one chapter, which is divided into two parts—one referring to Edom, the other to the future prosperity of Zion. His writings have much beauty, and unfold a very interesting scene of prophecy.

OBAL, O'-bal, *inconvenience of old*

age, flowing.—The eighth son of Joktan, Gen. x. 28.

OBE, O'-bed, *a servant*.—The son of Boaz and Ruth, father of Jesse, and grandfather of David; Ruth iv. 17.—Also, the son of Ephial; 1 Chr. ii. 37.

OBE-EDOM, O'-bed-e'-dom, *the servant of Edom*.—Son of Jeduthun, a Levite; 1 Chron. xvi. 38.—Father of Shemiah and others, 1 Chron. xvi. 5. The Lord blessed him for the ark resting under his roof, 2 Sam. vi. 10, 11. This blessing was special. The ark was the symbol of the Divine presence, and to enjoy that is great blessedness indeed. He was blessed in his person, in his family, in his estate, and in his soul, and the latter is better than all.

OBEY, Gen. 27. 8; Ex. 5. 2.

Deut. 11. 27. a blessing if ye o. commandments

13. 4. walk after the Lord, and o. his

Josh. 24. 24. his voice will be o.

1 Sam. 12. 14. serve him and o. his voice

15. 22. to o. is better than sacrifice

Jer. 7. 23. o. my voice and I will be your God

26. 13. amend ways and o. Zech. 6. 15.

Acts 5. 29. ought to o. God rather

Rom. 2. 8. contentious and o. not

6. 16. his servants years to whom ye o.

17. o. from heart that doctrine

Eph. 6. 1. children o. parents in the

Lord, Col. 3. 20.

Col. 3. 22. servants o. masters

2 Thess. 1. 8. that o. not gospel of

3. 14. if any man o. not in word

Tit. 3. 1. put in mind to o. magistrates

Heb. 5. 9. of salvation to all who o. him

13. 17. o. them that have rule

1 Pet. 3. 1. if any o. not the word

6. Sarah o. Abraham, calling him lord

4. 17. end of them that o. not gospel

Is. 50. 10. o. voice, Jer. 4. 3.

1 Pet. 1. 22. purified in o. truth

Rom. 1. 5. o. to faith among all

5. 19. by o. of one many were made

righteous

6. 16. yield o. to righteousness

16. 19. your o. is come abroad unto

all men

23. mystery known for the o. of faith

1 Cor. 14. 24. women commanded to be

under o.

2 Cor. 7. 15. remembers o. of you

10. 5. every thought to o. of Christ

6. revenge disco. when o. is fulfilled

Heb. 5. 8. learned o. by things

1 Pet. 1. 2. sanctification of spirit unto o.

Ex. 24. 7. will do and be o.

Num. 27. 20. children of Israel may be o.

Deut. 4. 50. be o. to his voice

Deut. 8. 20. perish because not o. to the Lord your God

2 Sam. 22. 45. strangers o. to me
Prov. 25. 12. so is a wise reprover upon an o. ear

Is. 1. 19. if ye be o. shall eat good

42. 24. were not o. to his law

Acts 6. 7. priests were o. to faith

Rom. 15. 18. to make Gentiles o. by word and deed

2 Cor. 2. 9. be o. in all things

Eph. 6. 5. servants be o. to masters

Phil. 2. 8. he became o. to death

Tu. 2. 5. women be o. to their husbands

9. servants to be o. to their masters

1 Pet. 1. 14. as o. children not fashioning yourselves

OBEISANCE, O-ba'-sance.—Honour and reverence to a superior, *Gen. xxxvii. 7, 9; xliii. 28; Exod. xviii. 7; 2 Sam. i. 2; xiv. 4.*

OBIL, O'-bil, that weeps, ancient.—An Ishmaelite, master of David's camels; *1 Chron. xxvii. 30.*

OBLATION.—An offering or sacrifice, *Lev. ii. 4; iii. 1; vii. 14; &c.* See *Offering and Sacrifice.*

OBOOTH, O'-both, dragons, fathers.—An encampment in the wilderness; *Num. xxi. 10; xxxiii. 43.*

OBSCURITY.—By *obscurity* or *darkness* adversity and calamity are symbolized, as happiness and prosperity are by *light*; *Isa. lviii. 10.* When the Jews were delivered from their calamitous state in Babylon, they observed a feast which they called *the feast of lights*; to celebrate their deliverance from bondage, and of having the service of the temple re-established; *light* broke upon them beyond all hope, as the rays of the sun dart through the clouds.—*Obscurity* also signifies spiritual ignorance and blindness, from which God delivers his people, when he bestows upon them the clear and saving knowledge of the truth; *Isa. xxix. 18.*

OBSERVE, Ez. 12. 17, & 24. 11.

Gen. 27. 11. his father o. saying

Ex. 12. 42. a night to be much o.

Ps. 107. 43. whose is wise and will o. these things

119. 34. o. it with whole heart

Prov. 23. 26. let thine eyes o. my ways

Jonah 2. 8. o. lying vanities forsake

Matt. 8. 20. teaching them to o.

Mark 6. 20. Herod feared John and o. him

10. 20. all things I o. from my youth

Gal. 4. 10. ye o. days and months

Luke 17. 20. the kingdom of God cometh not with o.

OBSERVATION.—"The kingdom of God cometh not with observation;" *Luke xvii. 20.* That kingdom which God will set up in the world, will not become conspicuous by any outward splendour or wealthy pomp, but by its inward efficacy upon the minds and conduct of men.

OBTAIN favour of the Lord, *Prov. 8. 35*

Is. 35. 10. o. joy and gladness, *51. 11.*

Luke 21. 25. worthy to o. that

1 Cor. 9. 24. run that ye may o.

Heb. 4. 16. o. mercy and find grace

11. 35. might o. a better resurrection

Jam. 4. 2. ye desire and cannot o.

Hos. 2. 23. had not o. mercy

Acts 26. 22. having o. help of God

Rom. 11. 7. election hath o. it

Eph. 1. 11. in whom we o. inheritance

1 Tim. 1. 13. I o. mercy because, *16.*

Heb. 1. 4. o. a more excellent name, & *4.*

6. 15. patiently o. the promises

9. 12. o. eternal redemption for

OCCASION. A fit opportunity, *Gen. 43. 18; Judg. 14. 4; 1 Sam. 10. 7.*

Ground of accusation, *Dan. 6. 4. 5.*

—Need, *Ezra 7. 20.*—Reason,

or because, *2 Cor. 8. 8.*

2 Sam. 12. 14. give o. to enemies of the

Job 33. 10. findeth o. against me

Jer. 2. 24. in her o. who can turn her

away

Dan. 6. 4. find no o. fault, *5.*

Rom. 7. 8. sin taking o. by the commandment, *11.*

14. 13. an o. to fall in his brother's

2 Cor. 11. 12. cut off o. from them

Gal. 5. 13. use not for an o. to the flesh

1 Tim. 5. 14. give no o. to adversary

1 John 2. 10. no o. of stumbling

OCCUPATION.—Trade, or business, *Gen. xli. 33; xlvii. 3; Jonah i. 8.* Occupy, to use; *Judges xvi. 11; to exercise, Heb. xiii. 9; to supply, 1 Cor. xiv. 16; to occupy till Christ come is to make the best use of gospel gifts, means, and opportunities; Luke xix. 13.*

OCRAN, Ok'-ran, disturber.—See *Num. i. 13.*

ODED, O'-ded, sustaining.—Father of the prophet Azariah, *2 Chron. xv. 1.*—A prophet, *2 Chron. xxviii. 9.*

ODIOUS, OFFENSIVE; 1 Chron. ix. 6.—Spoken of a very bad tempered woman; *Prov. xxx. 23.*

ODOUR.—A fragrant or sweet smell; *Lev. xxvi. 31; John xii. 3.* The sweet-smelling odour refers to the burnt-offerings and their exhal-

tions, and as such odours are grateful to man, God represents himself as pleased with them when offered by a sincere worshipper; Eph. v. 2; Phil. iv. 18; Rev. v. 8; Prov. xxvii. 9; John xii. 3.

OFFENCE.—The original word, Matt. xi. 6, means a snare, a trap; anything that a man finds in his way, that may occasion him to stumble or fall. Thus Moses forbids "to put a stumbling-block (or an offence) before the blind," Lev. xix. 14, i. e., neither wood, stone, &c., that may make him stumble or fall. It was prophesied, "that Christ Jesus should be for a stone of stumbling and rock of offence to both the houses of Israel," Isa. viii. 14. His humiliation, poverty, birth, death and cross, were rocks against which the Jews struck, and upon which they have fallen and are broken; because they could not be convinced that such humble qualifications could belong to the Messiah they expected. And the apostle Paul exhorts the Corinthians, "to give none offence to Jews or Gentiles," 1 Cor. x. 32, i. e., not to hinder them in their way to heaven, or induce them to act with a doubting conscience, by an unreasonable use of Christian liberty.

OFFENCE, 1 Sam. 25. 31; *Is.* 8. 14. Eccl. 10. 4. yielding pacifieth great o. *Hos.* 5. 15. acknowledge their o. *Matt.* 18. 23. thou art an o. to me
18. 7. woe to world because of o. a must come, woe to him by whom o. cometh
Acts 24. 16. conscience void of o. toward God
Rom. 4. 25. delivered for our o.
5. 15. not as o. so gift, o. of one, 16.
17. if by one man's o. death came, 18.
9. 33. rock of o. 1 *Pet.* 2. 8; *Is.* 8. 14.
14. 20. is evil for him eateth with o.
16. 17. divisions and o. contrary
2 *Cor.* 6. 3. giving no o. in any thing that
11. 7. committed o. in abusing
Gal. 5. 11. is the o. of the cross ceased
Phil. 1. 10. without o. till day of Christ
OFFEND, I will not any more, *Job* 34. 31.
Ps. 73. 15. o. against generation of thy children
119. 165. nothing shall o. them
Jer. 2. 3. all that devour him o.
50. 7. we o. not because they have sinned
Hos. 4. 15. Israel played harlot not Judah o.
Matt. 5. 29. right hand, eye o. 30.

13. 14. gather out of kingdom all that o.
17. lest we should o. give it
18. 6. shall o. one of these little
8. if hand, foot, eye o. *Mark* 9. 43—47.
1 *Cor.* 8. 13. if meat make my brother to o.
Jam. 2. 10. and o. in one point, he is guilty of all
3. 2. in many things we all o. not in word
Prov. 18. 19. brother o. is harder
Matt. 11. 6. blessed who is not o.
26. 33. though all men be o. I will never be o.
Mark 4. 17. immediately are o.
Rom. 14. 21. o. or is made weak
2 *Cor.* 11. 29. who is o. and I burn
Isa. 29. 21. make man o. for word



OFFERING.—The worship of God in the tabernacle and temple service comprised offerings and sacrifices. These were typical of the sacrifice of the Son of God, the foundation of the church, and of all its worship. Hence he is called "the Lamb of God, which taketh away the sin of the world;" John i. 29. The Levitical offerings and sacrifices were Divine ordinances, through which the people might profess their faith in the first promise; Gen. iii. 15.

The victim chosen was to be clean, and without blemish; Lev. xxii. 22, compare Rom. xii. 1; 1 *Pet.* i. 19. The victim was led to the altar, and the person or persons offering it placed his hand forcibly upon its head, pray-

ing for Divine acceptance. Thus the person acknowledged the sacrifice to be his own; that he loaded it with his iniquities, and offered it as an atonement for his sins; and that for his trespass of God's law he deserved death; and he entreated God to accept the life of the innocent animal in the place of his own. Thus the Levitical victims were types of him on whom Jehovah "laid the iniquities of us all;" Isa. liii. 6; 1 Pet. ii. 24.

The animal was then immolated by cutting the windpipe through at one stroke; it was opened; its bowels taken out, and the back bone cleft. To this opening of the victim, the Apostle beautifully alludes, when describing the powerful effects of preaching the gospel; Heb. iv. 12, 13.

- OFFER.** Gen. 31. 54; Lev. 1. 3. Ps. 50. 14. o. to God thanksgiving, 116. 17. 23. who o. praise glorifyeth me. Mat. 5. 11. incense o. to thy name. Mat. 5. 14. come and o. thy gift. Phil. 2. 17. o. upon sacrifice and service. 2 Tim. 4. 6. ready to be o. and the time. Heb. 9. 14. o. him without spot. 28. Christ once o. to bear the sins of many. 11. 4. by faith Abel o. to God a more acceptable sacrifice. 17. Abraham o. up Isaac. 13. 16. let us o. the sacrifice of praise. Rev. 8. 3. o. it with the prayers of Eph. 5. 2. o. and sacrifice to God. Heb. 10. 5. sacrifice and o. thou wouldst not. 14. by one o. hath perfected.

OFFICE.—A calling, station, trust, or charge; Gen. xli. 13; 1 Chron. vi. 32; Rom. xi. 13; 1 Tim. iii. 1. "Let another take his office;" Psa. cix. 8. Peter applies this verse to Judas.

OFFICERS.—These were always in court ready to execute its sentence as soon as it was delivered. To this summary method of doing justice our Lord alludes; Rev. xxii. 12. "I come quickly, and my reward is with me, to give every man as his work shall be."—To do justice in a summary manner. To these officers there is an allusion; Luke xi. 58.

OFFICES OF CHRIST are generally considered as threefold. (1) A prophet to enlighten and instruct; John vi. 14; iii. 2. (2) A priest to

make atonement for his people; Isa. liii; Heb. vii. (3) A king to reign in, and rule over them; Zech. ix. 9; Psalm ii. 6.

OFFSCOURING. (1) The most base, the refuse and dross; Lam. iii. 45. (2) The world's estimate of the holy apostles—as mean, vile, and worthless; 1 Cor. iv. 13.

OFFSPRING signifies that which is sprung of or produced by another, as children, plants, and fruits; Job xxxi. 8; Isa. xlviii. 19. "I am the root and offspring of David;" Rev. xxii. 16. I am David's Lord, and yet his Son: his root, as I am God, and gave a being to his family, and to all the families of the earth; and yet, as to my human nature, I am his son, a branch out of the root of Jesse.

OFTEN reproved, hardeneth, Prov. 20. 1.

Mal. 3. 16. speak o. one to another. Matt. 23. 37. how o. would I have gathered thy children.

1 Cor. 11. 26. as o. as ye eat this.

Phil. 3. 18. of whom I told you o.

Heb. 9. 25. needed not to offer himself a.

OG, Og, a cake, baked in the ashes.—A giant of the race of the Rephaim, and king of Bashan; Deut. iii. 11; Num. xxi. 33. The bedstead of Og king of Bashan, one of this tribe, was sixteen feet long, and upwards of seven feet broad; and Goliath's height was nearly twelve feet, and the weight of his brazen coat or mail exceeded 170lbs troy; Deut. ii. 11; 1 Sam. xviii. 4, 5. If we may judge of his size from the length of his bed, he was certainly of gigantic stature; and Moses has expressly called him a giant. He was defeated by the Israelites, and his territory was given to the tribe of Manasseh; Josh. xiii. 30.

OHAD, O'-had, praising.—The son of Simeon, who went to Egypt with his grandfather; Gen. xli. 10.

OHEL, O'-hel, tent, tabernacle, brightness.—Son of Zerubbabel, and descendant of Josiah; 1 Chr. iii. 20.

OIL, or OINTMENT, is now extracted from olives, fish, from flaxseed, and many other substances. Oil obtained from olives, such as we call sweet oil, was abundant in the

Holy Land; Dent. xxxii. 13. Bread dipped in oil was reckoned a delicate repast. An infusion of some flowers made it very fragrant for anointing; Matt. xxvi. 7; Psa. xcii. 10. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, &c. but the oil so precious and sacred, was compounded with cinnamon, calamus, cassia, and myrrh, which was used in the anointing of the priests, the tabernacle and furniture.

OIL OF JOY; Isa. lxvi. 3. At feasts it was customary to pour oil on the heads of the guests. Compare Pa. xxiii. 5; civ. 15.

OIL 'to make his face to shine,' Pa. civ. 15. Oil smoothes the skin, and is both pleasant and healthy in hot countries.

OIL and WINE, 'pouring in oil and wine,' Luke x. 33, 34. In the East being generally ignorant of making decoctions, potions, and of the proper doses of things; they usually employ external medicines; Prov. iii. 8. Oil is the principal part of their useful remedies. In India, says Tavernier, they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds. Wine, cleansing, and somewhat astringent, and oil, mollifying and healing, are proper for a fresh wound, and were the only means the Samaritan had at hand.

OIL. "The wise took oil in their vessels with their lamps;" Matt. xxv. 4. In many parts of the East, especially in India, instead of torches, used at marriage processions, they carried a pot of oil in one hand and a lamp supplied with oil in the other. Sometimes, they used flambeaux, made of pieces of linen, pressed into a hard ball, and saturated with oil. They also carried a bottle of oil, which they poured upon the ball to replenish the light when needed.

OIL, Gen. 23. 18; Ex. 25. 6.

Ps. 45. 7. with o. of gladness, Heb. 1. 9.
80. 20. with my holy o. have I anointed him

92. 10. anointed with fresh o. 23. 5.

104. 45. o. to make face shine

141. 5. an o. which shall not break

Is. 61. 3. o. of joy for mourning

Matt. 25. 3. foolish took no o.

4. the wise took o.

8. give us of your o. for our lamps

Luke 10. 34. pouring in wine and o.

OLINTMENT, oil perfumed, used to anoint the head, &c. Ps. 133. 2; Prov. 27. 9, 16; Eccl. 10. 1; Songs 1. 8; Is. 1. 6; Amos 6. 6; Matt. 26. 7; Luke 7. 37.

OLD AGE; Eccles. xii. 1—7, which read. In spite of precaution and medicine, "the evil days will come, and the years draw nigh, when he shall say, I have no pleasure in them." Pains and sorrows will succeed each other, as "the clouds return after the rain," blackening the face of heaven, and darkening the sources of light and joy. The hands, those once active and vigorous "keepers of the house," grown paralytic, shall "tremble;" and "the strong men," those firm and able columns which supported it, shall "bow themselves," and sink under the weight. The external "grinders" of the food, the teeth, "shall cease, because they are few," and the work of mastication shall be imperfectly performed. Dim suffusion shall veil the organs of sight, "they that look out of the windows shall be darkened." "The doors," or valves, "shall be shut in the streets," or alleys of the body, when the digestive powers are weakened, and "the sound of the" internal "grinding is low." Sleep, if it light upon the eyelids of age, will quickly remove again, and "he will rise up" at the time when the first "voice of the bird" proclaims the approach of the morning. "All the daughters of music shall be brought low;" he will hear no more the voice of singing men, and singing women. Timidity and distrust will predominate, and he will be alarmed at every thing; "he shall be afraid of that which is high, and fears shall be in the way." As the early "almond tree," when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation, the sure prognostic, not of spring, alas! but of winter: he who, like "the grasshopper," in the season of youth, was so sprightly in his motions, now scarcely

able to crawl upon the earth, "shall be a burden" to himself, and the organs of sense being vitiated and impaired, "desire" and appetite "shall fail." The spinal marrow, that "silver cord," with the infinite ramifications of the nerves, thence derived, will be relaxed, and lose its tone; "and the golden bowl," the receptacle of the brain, from which it proceeds, "shall be broken." The vessel, by which, as a "pitcher," the blood is carried back to the heart for a fresh supply, "shall be broken at the fountain, and the wheel," or instrument of circulation, which throws it forth again, to the extremities of the body, "shall be broken at the cistern." When this highly finished piece of mechanism shall be thus disjointed and dissolved, "then shall the dust," of which it was framed, "return to the earth as it was, and the spirit shall return to God who gave it."

OLD, *Gen.* 5. 22, & 18. 12, 13.

Ps. 37. 25. young and now am o.

71. 18. when I am o. and grey headed
 Prov. 22. 6. when o. he will not depart from it

Jer. 6. 16. ask for good o. paths

Acts 21. 16. Mnason an o. disciple

1 *Cor.* 5. 7. purge out o. leaven

2 *Cor.* 5. 17. o. things are past

2 *Pet.* 1. 9. purged from his o. sins

Gen. 25. 8. o. age, *Judg.* 8. 32; *Job* 30.

2; *Ps.* 71. 9. & 92. 14; *Is.* 46. 4.

Rom. 6. 6. o. man, *Eph.* 4. 22; *Col.* 3. 9.

Prov. 17. 6. o. men, 20. 29.

OLD MAN.—'Put off the old man with his deeds,' *Col.* iii. 9, 10. The apostle here alludes to the persons of the drama, who change their dress according to the characters in which they respectively appear, laying aside one habit and assuming another.

OLIVE TREE.—Tournefort mentions eighteen kinds of olives; but in the Scriptures we read only of the cultivated and wild olive; the former being smaller and poorer than the latter. Canaan abounded with olives. Almost every proprietor, even kings, or subjects, had their olive-yards. It delights to grow, not on mountains, like the oak, but on the lower grounds or little hills; and hence its leaf,

—d to Noah by the dove, showed



that the flood had subsided. On account of this interesting incident, the olive-tree became the emblem of peace. It has been thus venerated in all ages in Europe and Asia. Its beautiful white flowers appear in June, and are succeeded by a fruit which affords the well known oil, which is abundant and delicious. Its abundance was one of the tokens of a rich country; *Job* xxix. 6; *Deut.* vi. 11; *xviii.* 40; *xxxiii.* 24. The oil was considered good for wounds, bruises, &c. The fruit, which is about the size of a small plum, is very wholesome and nourishing. The fruit of the olive was formerly beaten off the trees by the owner, with long sticks; and the Israelites were commanded not to go over the trees the second time, but to leave some fruit for the poor gleaners; *Deut.* xxiv. 20. These gleanings were always left on the trees until fully ripe, and then, by merely shaking the trees, the fruit would fall. This fact fully explains *Isa.* xvii. 6 and *xvii.* 13.

The prophets frequently adopt it for a figure, especially of the righteous individually and collectively. The cherubim covering the ark of the temple, were made of olive-trees; and there may be an allusion to this in the two olive-trees before the Lord, as beheld in vision by *Zechariah*, ch. iv.

11—14; Ps. lii. 8; Rom. xi. 16—25; Rev. xi. 4.

Captain Cook found that its green branches, carried in the hands, or struck in the ground, were the emblems of peace universally employed and understood by the numerous and untutored inhabitants of the South Sea islands. The origin of a custom religiously observed by nations dwelling on opposite sides of the globe who never had the smallest intercourse with one another, must be sought for near the beginning of time, when the inhabitants of our earth, forming but one family, attached the most pleasing recollections to the bringing of an olive-branch; Gen. viii. 11. A reference to God's sign of mercy to Noah may be traced also in the derivation of the Greek word *ELAIOS*, *mercy*, from *ELAIA*, an *olive*.

OLIVE, WILD.—A Gentile, Rom. xi. 17.

OLIVE, CULTIVATED.—The Church of Christ, Rom. xi. 24.

OLIVET, or MOUNT OF OLIVES.

—This mountain stands on the east of Jerusalem, and only parted from it by the brook Kidron and the valley of Jehoshaphat. It commanded a noble prospect of the temple, Matt. xxiv. 2, 3; Luke xix. 37—41, as it does to this day of the whole city, over whose streets and walls the eye roves as if in the survey of a model. The mount of Olives, which is frequently noticed in the evangelical history, stretches from north to south, and is about a mile in length. On the descent of this mountain our Saviour stood when he beheld the city and wept over it; on this mountain it was that he delivered his prediction concerning the downfall of Jerusalem; Luke xix. 41—44; and according to some, the army of Titus encamped upon the very spot where its destruction had been foretold.

The view from the Mount of Olives, north and south, is very delightful. An extensive prospect is obtained towards the east, embracing the plain of Jericho, watered by the Jordan, and the Dead Sea, enclosed by moun-

tains of considerable grandeur. An earthquake partly overturned mount Olivet in the days of Uzziah, and from the scene of this convulsion the prophet perhaps borrows his imagery, Zech. xiv. 5, which seems to represent the insuperable obstructions to the escape of the inhabitants of Jerusalem during the siege by the Romans.

Covered with its olives and other trees, Olivet was peculiarly adapted for retirement; and to it our Lord frequently resorted for prayer. Judas fixed on this spot for his treacherous act in delivering Jesus Christ into the hands of his enemies. He well knew the place of the Saviour's devotions, and where he had often discoursed to him and the other disciples. It comprises the districts named Gethsemane, the place of oil-presses; Bethany, the house of dates; and Bethphage, the house of green-figs. In the ancient Jewish work, *Midras Tellen*, is a remarkable sentence, which corroborates the Evangelist's narrative, or has been borrowed from them and the prophet Zechariah; "The Divine Majesty stood three years and a half on Mount Olivet, saying, Seek ye the Lord, while he may be found; call upon him while he is near." Every part of this spot has great interest in the eyes of the Christian traveller. He is directed by the citizens of Jerusalem to the place whence Christ ascended into heaven; near which stands a mosque, commanding a fine view of Jerusalem, Mount Sion, and the Dead Sea. They superstitiously show a stone, on which is the impression of Christ's left foot, when he left the earth; the impression of the right foot having been carried away by the Turks.

OLYMPAS, O-lim'-pas, heavenly.—A person eminent for his piety, Rom. xvi. 15.

OLYMPIC GAMES were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and

consisted in feats of valour and agility; such as the foot and the chariot race, wrestling, boxing, leaping, and throwing the quoit; and the victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games*, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these are directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them; 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

OMAR, O'-mar, he that speaks, bitter.—The son of Eliphaz, and grandson of Esau; Gen. xxvi. 11.

OMEGA, O-me'-ga.—The last letter of the Greek alphabet. It is used as a title of Christ, and in connection with Alpha, indicates his perfection and eternity. See Rev. i. 8, 11; xxi. 6; xxii. 13.

OMER.—See *Homer*.

OMRI, Om'-ry, a sheaf of corn, rebellion, bitter.—King of Israel, and successor to Zimri, 1 Kings xvi. 9, 10, &c., A. M. 3075. He was a wicked king, more so than any of his predecessors. He disgraced the throne twelve years, during which time he built Samaria; 1 Kings xvi. 15-28. —2. The son of Michael, 1 Chron. xxvii. 18.

OMRI.—"In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah;" 1 Kings xvi. 23. There is a mistake in the year, *thirty and first*; for in verse 10, 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh* year of Asa; and as Zimri reigned only *seven* days, and Omri immediately succeeded him, this could not be in the *thirty-first* year of Asa. Rabbi Solomon Jarchi thus reconciles the two places:—"The division of the kingdom between Tibni and Omri began in the *twenty-seventh* year of Asa: this division lasted *five* years, during which Omri had but a share of the kingdom.

Tibni dying, Omri came into possession of the entire kingdom, which he held *seven* years: this was in the *thirty-first* year of Asa. *Seven* years he reigned *alone*; *five* years he reigned over part of Israel; twelve years in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri.

ON, On, pain, force, iniquity.—A city of Egypt, called *Heliopolis* by the Septuagint version; Gen. xli. 45, and by Herodotus, who says that the inhabitants were "the wisest of the Egyptians." The father-in-law of Joseph was the High Priest of On. This was the city of Moses, according to Berossus, and accounts for his being "learned in all the wisdom of the Egyptians;" Acts vii. 22. Heliopolis was the Greek translation of *Beth-shemesh*, "the house or city of the sun," and is called "Beth-shemesh in the land of Egypt;" Jer. xliiii. 13, to distinguish it from a place of the same name in Canaan; Joshua xix. 38.

ON was one of the most ancient cities of the world of which scarcely any distinct vestige can now be traced. It was visited by Strabo, whose description proves it to have been nearly as desolate then as now. Most of the ruins of this once famous city, described by that geographer, are buried in the accumulation of the soil; still, however, they occupy a mile and a half in circumference, and consist of shattered obelisks, statues, and the other remains which characterize the cities of Egypt. Several of the prophets predicted the destruction of On with its temples and inhabitants, which was fulfilled first by Nebuchadnezzar, and afterwards by Cambyaes, king of Persia; Gen. xli. 45; Acts vii. 22; Jer. xliiii. 13; Ezek. xxx. 17.

ONAM, O'-nam, sorrow, strength, their iniquity.—The son of Shobal; Gen. xxxvi. 23.

ONAN, O'-nan, pain, strength iniquity.—A son of Judah; Gen. xxxviii. 4, 8, &c.

ONE, Gen. 2. 24; Matt. 19. 5.
 Jer. 3. 14. o. of a city and two of a family
 Zech. 14. 9. shall be o. Lord and his
 name O.
 Matt. 19. 17. none good but o.
 1 Cor. 8. 4. there is none other god but
 o. 6.
 10. 17. being many are o. bread
 Gal. 3. 20. not a mediator of o. but God
 is one
 1 John 5. 7. these three are o.
 Josh. 23. 14. not o. thing failed
 Ps. 27. 4. o. thing have I desired, that
 I will seek after
 Mark 10. 21. o. thing thou lackest
 Luke 10. 42. o. thing is needful
 Phil. 3. 13. o. thing I do, forgetting

ONESIMUS, O-nēs-se-mus, *profitable useful*.—A Phrygian by nation, and slave to Philemon, who deserted his master, and wronged him by depriving him of his services, and was converted at Rome; Phile. 10.

ONESIPHORUS, On-e-sif-for-us, *who brings profit*.—An individual highly commended by Paul, for his benevolence towards him while he was a prisoner at Rome; 2 Tim. i. 16, 17.

ONESIPHORUS, 'He was not ashamed of my chain,' 2 Tim. i. 16, 17. The Roman prisoner was coupled with a soldier, who every where attended and guarded him. Paul was so confined during the two years that he was a prisoner at large, and lived at Rome in his own hired house; Acts xxviii. 16. The circumstance of his publicly wearing this chain, and being thus coupled to a soldier, was very disgraceful and dishonourable, and the ignominy of it would naturally occasion the desertion of former friends. Hence the apostle immortalizes the name of Onesiphorus, and fervently intercedes with God to bless his family, and to remember him in the day of future recompense, as a rare instance of distinguished fidelity to him when all had turned away and forsaken him.

ONIONS.—A bulbous herb, highly esteemed in Egypt, being sweet and soft, and still served up with deserts; Numb. xi. 5. The Hebrews longed for onions, &c. Their onions, garlic, &c. exquisitely flavoured, says Dr. A. Clarke, differed as much from vege-

tables of the same species in these northern climes, as a bad turnip does from a good apple. Of onions, a late traveller says, "Onions are abundant in Egypt, and are sold 25lbs. for 2½d. They are delicious and mild, and the best in the world. They are not coated with hard skins like those in England; but every part is soft and easy of digestion."

ONO, O'-no, *grief, strength, his iniquity*.—A city in the tribe of Benjamin; 1 Chron. viii. 12.

ONYCHA.—An odoriferous spice, supposed to be the shell of the nail-fish, or purpura, found in the Red Sea; Exod. xxx. 34.

ONYX.—A kind of agate, a precious stone resembling in colour the human nail, from the Greek *onux*; Ex. xxviii. 20, &c.

OPEN thou my lips, Ps. 51. 15.
 Ps. 81. 10. o. thy mouth wide
 119. 18. o. thou mine eyes that
 Prov. 31. 8. o. mouth for dumb
 Songs 5. 2. o. to me, my sister, my spouse
 Is. 22. 22. o. and shut, Rev. 3. 7.
 42. 7. o. blind eyes, Ps. 146. 8.
 Ezek. 16. 63. confounded never o.
 Matt. 25. 11. Lord o. to us, Luke 13. 25.
 Acts 28. 18. o. their eyes and turn
 Col. 4. 3. would o. to us a door of utter-
 ance
 Rev. 5. 2. who is worthy to o. the book,
 8. 9.
 Gen. 3. 7. eyes of both were o.
 Is. 35. 5. eyes of blind shall be o.
 63. 7. he o. not his mouth
 Matt. 7. 7. knock and it shall be o. Luke
 11. 9.
 Luke 24. 45. then o. he their understand-
 ing
 Acts 14. 27. o. door of faith to the Gen-
 tiles
 16. 14. Lydia, whose heart Lord o.
 1 Cor. 16. 9. a great door and effectual
 is o. to us
 2 Cor. 2. 12. door was o. to me
 Heb. 4. 13. naked and o. to eyes
 Ps. 104. 28. o. thy hand, 145. 10.

OPEN LETTER.—To send a letter open is, in the east, a studied insult. All letters are written on rolls, rolled up and sealed at the ends; Neh. vi. 6.

OPENED the BOOK; Neh. viii. 5; Luke iv. 17, means unrolled the book: books formerly were written on rolls of paper, or parchment.

OPENED his MOUTH; Job. iii. 1. The inhabitants of the east are a solitary kind of people; they speak

but seldom, and never long without emotion. Speaking is a matter of moment among such people, and before they deliver their thoughts, they will say, 'I will open my mouth.'

OPHEL, O'-fel, *tower, obscurity*.—A wall and tower in Jerusalem, near the temple; 2 Chron. xxvii. 3.

OPHIR, or **OPHER**, O'-fer, *ashes, a making fruitful*.—The son of Joktan, Gen. x. 29. Moses does not inform us who were the descendants of Ophir, nor what province they peopled; but it is probable that the country of Ophir, wherever situated, was that which was peopled by the posterity of Ophir, the son of Joktan.

OPHIR, a country whither Solomon sent a fleet, aided by the subjects of Hiram, king of Tyre. Not fewer than sixteen countries have been assigned by various critics, as to the site of Ophir; but the most probable is that of M. Huet, who is of opinion that it was an eastern coast of Africa, by the Arabians termed Zanguebar; that the name of Ophir was given to Sofala on the same coast; that Solomon's fleet went out from the Red Sea, and from the port of Ezion-geber entered the Mediterranean by a canal of communication; and doubling Cape Guardafui, coasted along Africa to Sofala. The opinion of Huet is adopted by Mr. Bruce. It is certain that its gold was renowned even in the time of Job; ch. xxii. 24; xxviii. 16; and that from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port of the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and alnug-trees; 1 Kings ix. 28; x. 11; xxii. 48; 2 Chron. ix. 10.

OPHNI, Of'-ny, *fleeting, weariness*.—A city in the tribe of Benjamin; Josh. xviii. 24.

OPHRAH, Of'-rah, *dust, a fawn, lead*.—A city in the tribe of Benjamin; Josh. xviii. 23.

OPINIONS, thoughts; 1 Kings 21; Job xxxiii. 6.

OPPORTUNITY, a fit time or circumstance, Matt. 28. 16; Gal. 4. 10; Phil. 4. 10; Heb. 11. 15.

OPPOSE, to resist, strive against, 2 Tim. 2. 25; 2 Thess. 2. 4.

OPPRESS, *Ex. 3. 9; Judg. 10. 12. Ex. 22. 21. o. not a stranger, 23. 9. Lev. 25. 14. o. not one another, 17. Deut. 24. 14. nor o. hired servant Job 10. 8. is it good that thou shouldst o.*

Prov. 22. 22. neither o. afflicted Eccl. 7. 10. o. not the widow nor the fatherless

Mal. 3. 5. witness against those that a Jam. 2. 6. do not rich o. you

Ps. 9. 9. Lord will be a refuge for a 10. 18. Judge fatherless and o.

Eccl. 4. 1. tears of such as were o. Is. 1. 17. relieve the o. 53. 6.

23. 14. I am o. undertake for me 53. 7. he was o. and afflicted

Eccl. 18. 7. hath not o. any 16. hath o. 12. & 22. 29.

Acts 10. 38. Jesus healed all o. of the OPPRESSETH, Prov. 22. 16, & 14. 31, & 28. 3.

OPPRESSION, *Deut. 26. 7. Lord looked on our o.*

2 Kings 13. 4. Lord saw o. of Israel that it was great

Ps. 12. 5. for o. of poor and sighing of needy

62. 10. trust not in o. in robbery Eccl. 7. 7. o. maketh a wise man mad

Is. 5. 7. but behold o.—a cry 33. 15. despieth gain of o.

OPPRESSOR, *Ps. 72. 4. & 54. 3. & 112. 121; Prov. 3. 31, & 28. 16; Is. 3. 12, & 14. 4. & 51. 13.*

ORACLE.—'Holy oracle,' the most holy place, where the ark was kept, and from whence God spake to his people; 1 Kings viii. 6; Psalm xxviii. 2. The Scriptures are the oracles of God, which Christians ought to consult at all times; especially in matters of difficulty, and in the great affairs relating to their souls and another life; Heb. v. 12; Acts vii. 38.

God sometimes spoke to the prophets and others, by a voice, as a man speaks to his friend. Thus he did to Moses, Samuel, Christ, and to the High-priest in the holy of holies. Sometimes he communicated his will by dreams, visions, and the Urim and Thummim, which was accompanied with the ephod, or the pectoral worn by the high-priest, and which God had endued with the gift of foretelling things to come; Num. xii. 6; Joel ii. 28.

Among the ancients the sacred tent existed, which contained a throne, &

seat, or oracle, to which the worshippers resorted to obtain counsel, or to inquire into the future. Oracular thrones were in former ages almost universally prevalent, which were consulted by multitudes who were the dupes of the priesthood. According to Homer, oracles existed before the Trojan war, and Ovid represents Deucalion as consulting oracles. But the deception was detected as knowledge spread. Their responses were regarded as delusions by Demosthenes, and were despised by Cicero.

ORACLES of God, *Acts* 7. 33; *Rom.* 2. 2; *Heb.* 6. 12; *1 Pet.* 4. 11.

ORATION.—"And made an oration;" *Acts* xii. 21. A set speech to them, probably delivered to the Tyrian and Sidonian commissioners about the peace.

ORATOR.—One skilful of speech, *Isa.* iii. 3; *Acts* xxiv. 1. See *Tertullus*.

ORCHARDS.—"I made me orchards;" *Ecc.* ii. 5. How well Solomon was qualified to form gardens, orchards, vineyards, &c., may be at once conceived when we recollect his knowledge of natural history; and that he wrote treatises on vegetables, and their properties, from the cedar to the hyssop.

ORDAIN.—To command or enjoin; *1 Cor.* ix. 14.—To appoint or design to a certain end or use; *Rom.* vii. 10.—To choose or set apart for an office; *Mark* iii. 14.—To fore-ordain; *Acts* x. 42; xiii. 48.—To found; *1 Chron.* ix. 21; *Ps.* viii. 2.—To give; *Jer.* i. 5.—To order; *Rom.* xiii. 1.—To prepare; *Isa.* xxx. 33; *Eph.* ii. 10.

ORDAIN, *Isa.* 26. 12; *Tit.* i. 5.

Ps. 8. 2. hast o. strength

132. 17. o. lamp for my anointed

Isa. 30. 33. Tophet is o. of old; for the king it is prepared

Jer. 1. 5. o. thee a prophet to nations

Hab. 1. 12. o. them for judgment

Acts 13. 43. were o. to eternal life

14. 23. o. them elders in every church

17. 81. judge by that man whom he hath o.

Rom. 7. 10. commandment which was o. to life

13. 1. powers that be o. of God

1 Cor. 9. 14. Lord o. that they who preach *Gal.* 3. 19. a. by angels in hand of a Mediator

Eph. 2. 10. which God before o. to

1 Tim. 2. 7. o. a preacher and a teacher of the Gentiles

Heb. 5. 1. o. for men in things pertaining to God

Jude 4. before o. to this condemnation

ORDER. Method; the established method of performing a thing, &c. *Gen.* 22. 9; *Job* 33. 5.

Job 23. 4. o. my cause before him, 13. 18.

Ps. 40. 5. he reckoned up in o.

50. 21. sins set them in o. before thee

119. 133. o. my steps in thy word

1 Cor. 14. 40. all done decently and in o.

Col. 2. 5. joying and beholding your o.

Tit. 1. 5. set in o. things wanting

2 Sam. 23. 5. everlasting covenant o. in

Ps. 37. 23. a good man's steps o. by the

50. 23. that o. his conversation

ORDINANCE.—A decree, statute, or law; *1 Pet.* ii. 13.—The laws, statutes, and commandments of God; *Lev.* xviii. 4.—Appointment and determination; *Ps.* cxix. 91.—Laws, directions, rites, institutions, in the worship of God; *Heb.* ix. 1, 10.

ORDINANCE of God, *Isa.* 58. 2; *Rom.* 13. 2.

1 Pet. 2. 13. submit to every o. of man for Lord's sake

Neh. 10. 32. made o. for us

Isa. 58. 2. ask of me o. of justice

Jer. 31. 35. o. of the moon, and of stars, 36.

33. 25. appointed o. of heaven, *Job*

38. 33.

Ezek. 11. 20. keep my o. and do them,

43. 11; *Lev.* 18. 4, 30, & 22. 9; *1 Cor.*

11. 2.

Luke 1. 6. walking in all o. of the Lord

Eph. 2. 15. law contained in o.

Col. 2. 14. hand-writing of o. was against

20. why are ye subject to o.

Heb. 9. 1. o. of divine service, 10.

OREB, O'-reb, a raven, mixture, the evening.—A prince of Median, slain on the rock Oreb; *Jud.* vii. 25.

OREN, O'-ren, a coffer, rejoicing.—The son of Jerahmeel, of the posterity of Judah; *1 Chron.* ii. 25.

ORGAN.—The ancient organ is supposed to have been very different from ours; rather some kind of wind instrument; *Gen.* iv. 21; *Psa.* cl. 4. Dr. A. Clarke says it probably means the Syrix, composed of several unequal pipes, close at the bottom, which, when blown into at the tops, give a very shrill and lively sound; *Ps.* cl. 4.

ORION, O'-ry'-on.—A brilliant

southern constellation in the heavens of about eighty stars; Job ix. 9.

ORNAMENT 'of grace unto thy head,' Prov. i. 9. The turbans of Easterns are distinguished among the wealthy by the form and costly materials of which they are made.

ORNAMENT of the LEGS.—The plain anklet without the tinkling ornaments; Isa. iii. 20.

ORNAMENTS, Ex. 33. 5; Prov. 1. 9, & 25. 12; Is. 49. 18, & 61. 10; Jer. 2. 32; Ezek. 16. 7, 11; 1 Pet. 3. 4.

ORNAN, Or'-nan, *rejoices, their bow or ark*—1 Chr. ii. 15.

ORPAH, Or'-pah, *a neck, skull, nakedness of the mouth*.—A Moabitish female; Ruth i. 4.

ORPHAN.—"We are orphans and fatherless; Lam. v. 3, that is, without king or ruler; Hosea iii. 4. "I will not leave you comfortless," or *orphans, or fatherless*; John xiv. 8.

OSEE, O'-see.—See **HOSHEA**; Rom. ix. 25.

OSHEA, O'-she-a.—See **JOSHUA**; Num. xiii. 8.

OSPRAY.—Thought to be the black eagle. Bruce described this bird under the name *Nissa Tokoor*; Lev. xi. 13; Deut. xiv. 12.

OSSFIFRAGE.—Thought to mean the vulture; Lev. xi. 13; Deut. xiv. 12.

OSTRICH.—The largest of all fowls, and apparently the connecting link between birds and quadrupeds. It is often seven or eight feet in height, and generally weighs from sixty to eighty pounds. Its eggs, of which it lays thirty or forty in a season, are as large as a child's head, and are left in the sand to be hatched by the sun; Job xxxix. 14, 16. Ostriches are found in the desert of Arabia, where they live chiefly on vegetables, and lead a social inoffensive life. In swiftness they far exceed the horse; Job xxxix. 18, and though taken by men on horseback, it is by stratagem. The Arabs often ride upon them. The Ostrich is so timid, that on any alarm it will fly and leave its eggs, or even its young ones; which explains Lam. iv. 3. It is

there foretold, that the distress of the Jews should be so great, that parents would suffer their children to perish, being engrossed with anxiety to preserve themselves. It is said, Job xxxix. 16, 17, "She is hardened against her young ones, as though they were not hers," and that she is "deprived of understanding;" and such is remarkably the fact.

OTHNI, Oth'-ny, *my time, my bow*.—Son of Shemaiah, a valiant man in David's army; 1 Chron. xxvi. 7.

OTHNIEL, Oth'-ne-el, *the hearer of God*.—Son of Kenaz, of the tribe of Judah, and first judge of Israel. He was a very valiant man; Josh. xv. 17; Judges i. 13.

OUCHES.—Sockets for fastening the precious stones in the high priest's ephod; Exod. xxviii. 11, 13, 14; xxxix. 6, 13.

UGHT to do, signifies *needful*, Luke 24.

26.—Reasonable, Luke 12. 16.

—Matter and manner, Rom. 8.

26; 1 Cor. 8. 2.—A duty, Luke 12.

1; Act. 5. 29; 30. 35; Eph. 5. 25;

Matt. 22. 23; Jam. 5. 10.

OURS, Gen. 24. 20; Num. 32. 32.

Mark 12. 7. Inheritance shall be *o. Luke*

20. 14.

1 Cor. 1. 2. Christ our Lord both *theirs*

and *o.*

Tit. 2. 14. let *o.* learn to maintain good

OUTCASTS of Israel. Spoken of the

Israelites who had been led into

captivity, Ps 147. 2; Is. 56. 8.

Is. 11. 12. assemble the *o.*

16. 3. hide the *o.*

27. 13. *o.* in the land of Egypt, Jer.

30. 17.

OUTGOINGS, Josh. 17. 9; Ps. 65. 8.

OUTSIDE, Ezek. 40. 5; Matt. 23. 25.

OUTSTRETCHED arm, Deut. 26. 8; Jer.

21. 5, & 27. 5.

OUTRAGEOUS, Prov. 27. 4.

OUTWARD, 1 Sam. 16. 7; Rom. 2. 28;

2 Cor. 4. 16, & 10. 7; 1 Pet. 3. 3.

OUTWARDLY, Matt. 23. 28; Rom. 2. 28.

OUTER DARKNESS, Matt. viii. 12.—Nuptial banquets were usually made in the night, and celebrated with many torches, and various lights. Hence the beautiful allusion to the lustre of those illuminated rooms, as opposed to that darkness which surrounded those who by night were turned out. It is used to designate the miserable state of those who will be excluded from the kingdom of heaven.

OUTER, *Ezek.* 46. 21, & 47. 2; *Matt.* 8. 12, & 22. 13, & 25. 30.

OVEN.—A place for baking food. Some were dug in the ground. Others were similar to American ovens. Some were like a pitcher; the fire being put inside, and the dough spread thin over the outside, which was baked in a few minutes. Fuel being scarce, as it is in all eastern countries, dried cow-dung, stubble, stalks of flowers, and grass, were used. *Matt.* vi. 30.

OVEN, *Ps.* 21. 9; *Hos.* 7. 4; *Mal.* 4. 1.
OVERCHARGE, to burden, *2 Cor.* 2. 5.
To make heavy, *Luke* 21. 34.

OVERCOME signifies to repay an enemy with acts of kindness, *Rom.* xiii. 21. "Overcome evil with good;" however frequently an enemy may grieve and injure thee, endeavour to repay him with kindness; thy goodwill, in the end, may overcome his evil.—The Redeemer's victory, *John* xvi. 33. "I have overcome the world;" I am just now going by my death to put it and its god to the rout—my apparent weakness shall be my victory; my ignominy shall be my glory; and the victory which the world, the devil, and my adversaries in general shall appear to gain over me, shall be their lasting defeat, and my eternal triumph.—The conquest of the saints; *1 John* v. 4, 5; *Rev.* ii. 7, 11, 17; iii. 5, 12, 21; xxi. 7.

OVERCOME, *Gen.* 49. 19; *Num.* 13. 30.
Songs 6. 5. thine eyes have o. me
John 16. 33. I have o. the world
Rom. 12. 21. not o. of evil, but o. evil with good

1 *John* 2. 13. have o. the wicked one, 14.
4. 4. of God ye have o. them
5. 4. o. the world
Rev. 17. 14. Lamb hath o. them
2. 7. to him that o. I will give to eat, 17.

11. o. shall not be hurt of the second death
2. 26. to him that o. I will give power
3. 5. he that o. shall be clothed in
12. him that o. I will make pillar in the temple of God
21. to him that o. I will grant to sit with me in my throne
21. 7. he that o. shall inherit all things

OVERFLOW.—Spoken of the Red Sea; *Deut.* xi. 14;—of Jordan; *Josh.* iii. 15;—of Noah's flood; *2 Pet.* iii. 6. See also *Ps.* lxxviii. 20; *Isa.*

xxvii. 17; xliii. 2; *Ps.* lxix. 2; *Joel* ii. 24.

OVERMUCH, more than is needful, *Ecc.* 7. 16; *2 Cor.* 2. 7.

OVERPAST, *Ps.* 57. 1; *Is.* 26. 20; *Jer.* 5. 28.

OVERSEER. One who holds office in civil life, *Gen.* 39. 4.—Or in the church, *Neh.* 12. 42.—"Over which the Holy Ghost hath made you overseers, *Acts* 20. 28; or inspectors, or bishops

OVERSHADOW.—To surround; *Matt.* xvii. 5.

OVERSIGHT, *Gen.* 43. 12; *1 Pet.* 5. 2.

OVERTAKE, *Ex.* 15. 9; *Amos* 9. 13;

Hos. 2. 7; *Gal.* 6. 1; *1 Thessa.* 5. 4.

OVERTHROW, *Deut.* 12. 3, & 29. 23;

Job 12. 19; *Ps.* 140. 4, 11; *Prov.*

13. 6, & 21. 12; *Amos* 4. 11; *Acts* 5.

29; *2 Tim.* 2. 18.

OVERTURN, *Ezek.* 21. 27; *Job* 9. 5, & 12.

15, & 28. 9, & 34. 25.

OVERWHELMED, *Ps.* 65. 5, & 61. 2, &

77. 3, & 124. 4, & 142. 3, & 143. 4.

OVERWISE, not make thyself, *Ecc.*

7. 16.

OWE.—The apostle charges the Romans to "owe no man any thing," *Rom.* xiii. 8; pay all your just and lawful debts, and owe no man any thing but mutual love, because that debt can never be fully discharged. Love will prevent you from doing any thing by which a brother may sustain any kind of injury; he who injures another knowingly is not under the influence of Christian love.

OWL.—A bird of night, of the the rapacious kind, very various in size and colour, and found chiefly in desert solitudes, and ruined houses. *Isa.* xlii. 21. Its voice is excessively disagreeable and melancholy; *Job* xxx. 29; *Ps.* cii. 6. Wicked men are compared to owls, in that they hate the light; *Isa.* xliii. 20.

OWL, *Job* 30. 29; *Ps.* 102. 6; *Is.* 13. 21,

& 34. 11, 15, & 43. 20; *Mic.* 1. 8.

OWN, *Deut.* 24. 16; *Judg.* 7. 2.

John 1. 11. to his o. and his o. received

him not

1 *Cor.* 6. 19. ye are not your o.

10. 24. no man seek his o. 13. 5.

Phil. 2. 4. look not on o. things

21. all seek their o. not things of Jesus

Christ

OX.—The ox was used for sacrifice, *Exod.* xxiv. 5; treading out the corn, *Deut.* xxv. 4; food, *1 Kings* iv. 23; draught, *1 Chron.* xiii. 9; and for

ploughing the ground, 1 Kings xix. 19. He lives long—is liable to few diseases—and maintains his strength on what a horse will not eat. In large farms, oxen are in several respects preferred to horses.

OX knoweth owner, *Is.* 1. 3, & 11. 7;

Prov. 7. 22, & 14. 4, & 15. 17.

OXEN, *Ps.* 144. 14; *Is.* 22. 18; *Matt.* 22.

4; *Luke* 14. 19; *John* 2. 14; 1 *Cor.* 9. 9.

OZEM, O'-zem, *that fasts, their eagerness.*—The sixth son of Jesse, 1 Chron. ii. 15.

OZIAS, O-zy'-as.—Son of Joram, *Matt.* i. 8.

OZNI, Oz'-ny, *an ear, my hearing.*—The son of Gad, and head of the family of the Oznites, *Num.* xxvi. 16.

P.

PAARAI, Pa-ar'-a-i, *an opening.*—The Arbite, one of David's valiant men, 2 Sam. xxiii. 35.

PACE.—A measure of five feet in length; but, perhaps, only a step; 2 Sam. vi. 13.

PACIFY, *Ezek.* 7. 10; *Prov.* 16. 14. *Ezek.* 16. 63. when I am p. towards thee *Prov.* 21. 14. gift in secret p. anger *Ezek.* 10. 4. yielding p. great offences

PADAN-ARAM, Pay'-dan-ay'-ram, *of the field of Syria.*—A large country, rendered by the Seventy, Mesopotamia; *Gen.* xxv. 20.

PADDLE.—A small instrument for digging; *Dent.* xxiii. 13.

PADON, Pay'-don, *his redemption, the yoke of an ox.*—One whose children were Nethinims, *Ezra* ii. 44.

PAGIEL, Pay'-je-el, *prayer of God.*—The son of Ocran, who made his offering at the tabernacle; *Num.* vii. 72.

PAHATH-MOAB, Pay'-hath-mo'-ab.—A duke of Moab. The name of a place; *Ezra* ii. 6; viii. 4.

PAI, Pay'-i, *howling, sighing.*—A city in the land of Moab, but uncertain where; 1 Chron. i. 50.

PAIN signifies any bodily disease, *Job* xxxiii. 19; disquiet or uneasiness of mind, *Ps.* xxv. 18; *lv.* 4; travail in child-birth, 1 Sam. iv. 19; fear, *Ezek.* xxx. 4. "The wicked man

travalleth with pain all his days," *Job* xv. 20. He lives a life of care, fear, and grief, by reason of God's wrath, and the torments of his own mind, and his manifold and dreadful outward calamities. "They blasphemed the God of heaven, because of their pains," *Rev.* xvi. 11. Some observe from hence, the contrary effects that trouble produces in the godly and in the wicked; the one blesseth, the other blasphemeth the Lord. In tribulation the godly rejoice, the wicked rage; for the one suffering communicates with the cross of Christ, the other with the curse of Adam. Stars shine in the night, which in the day are not seen; and grace is manifest by trouble, which in prosperity lies secret. Trouble tries true religion from false, and discerns grace from nature. "Neither shall there be any more pain," *Rev.* xxi. 4. In the new earth dwelleth righteousness; and for that reason, there is no more sorrow, pain, or crying; 2 *Peter* iii. 13.

PAIN, *Is.* 21. 3, & 26. 18, & 66. 7; *Jer.* 4.

24; *Mic.* 4. 10; *Rev.* 21. 4.

Ps. 116. 3. the p. of hell got hold upon *Acts* 2. 24. loosed the p. of death

Ps. 55. 4. my heart is sore p. *Is.* 23. 5;

Jer. 4. 19; *Joel* 2. 6.

Rev. 12. 2. travelling and p. to be

PAINFUL, *Ps.* 73. 16; 2 *Cor.* 11. 27.

PAINTED, 2 *Kings* 9. 30; *Jer.* 4. 30, & 22. 14; *Ezek.* 23. 40.

PAINTING. 'Though thou reatest thy face with painting,' *Jer.* iv. 38. 'Though thou distend thine eyes with paint.' Dr. Shaw says, "Ladies do not think themselves dressed, until they have tinged their eyelids with the powder of lead-ore. Now, as this is performed by first dipping into this powder a small wooden bodkin of the thickness of a quill, and drawing it afterwards through the eyelids, over the ball of the eye, we have a lively image of what the prophet may be supposed to mean by "rending the eyes with painting," *Jer.* iv. 31. The sooty colour which in this manner is communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions

The practice of it, no doubt, is of great antiquity; for beside the instance already taken notice of, we find that Jezebel "painted her face," 2 Kings ix. 30, i. e. she adjusted, or set off, her eyes with the powder of lead-ore. See Ezek. xxiii. 40.

PALACE signifies a dwelling for kings or great men; 2 Chron. xxxvi. 19; Isa. xxxix. 7. "Out of the ivory palaces," Psa. xlv. 8, i. e. palaces adorned, or inlaid, with ivory. The house of God at Jerusalem; 1 Chron. xxix. 1, 19. "The palace is not for man;" not prepared for the name of a son of man, but, as some read, for the name of the word of the Lord God. Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. "Consider her palaces," Psa. xlviii. 13. The spiritual Jerusalem has been wonderfully raised, and as wonderfully preserved; and believers do well to present that prayer; Psalm cxxii. 7. "Peace be within thy walls, and prosperity within thy palaces!"

PALACE, 1 Chr. 29. 1, 19; Ps. 45. 8, 15; Songs 8. 9; Is. 25. 2; Phil. 1. 13.

PALE.—Descriptive of the house of Jacob; "Neither shall his face now wax pale;" that is, his face shall no more be covered with confusion.—The general appearance of plague, disease, and death; Rev. vi. 8. "Behold a pale horse—and his name that sat on him was Death, and Hell followed him." Death rides on a pale horse, and this colour may denote the general appearance of mortality. The effect produced on the persons of men is such that we often see death in them before they themselves feel it. "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth. Thou changeest his countenance, and sendest him away;" Job xiv. 20. Herein the beauty of the soul exceeds that of the body; the one is vanishing; the other is abiding.

PALESTINE, Pal'-es-tine, *strewn or covered with ashes or dust*.—The

land of Canaan, so called from the Palestinians or Philistines, who possessed a great part of it. It extended from Gaza south, to Lydda north. It was the land of promise, Canaan, or the land of Judea; it was about two hundred miles long, and eighty in the main breadth.

In its palmy days Palestine was "the garden of the Lord—a land of brooks of water, of fountains, and depths that spring out of valleys and hills—a land of wheat and barley, and vines, and fig-trees, and pomegranates—a land of oil, olive, and honey." The sins of its inhabitants have dried up many of its fountains, blasted its vines, and withered its fig-trees; but the bee yet murmurs on the fragrant cliffs of Carmel, and clusters of olives may yet be gathered in Gethsemane. The ruthless Maronites and Druses have not yet exterminated the cedars of Lebanon; and at the fountain of Siloam the moss springs out of the wall, as did the "hyssop" in the days of Solomon. The almond-tree flourishes along the Jordan, and, like a canopy of silver, shines against the sky of a cloudless spring, even as when its snowy blossoms on leafless branches reminded king Solomon of approaching age. Sycamores grow by the wayside, as when Zaccheus climbed into one to gaze on the Saviour; and the Arabian pitches his tent under the terebinth, like Abraham when he received his angel visitors at Mamre. Jericho was anciently the city of palm-trees, and they still exist, bearing much fruit, which the inhabitants delight in, and probably most of us have seen dates from Jericho. The pine, the cypress, still abound, and the beautiful myrtles yield a most delightful fragrance. Sharon yet retains its lovely roses, and near the Mount of Beatitudes, are the gorgeous amaryllis, the descendants of those very lilies to which the Divine Teacher pointed more than 1800 years ago, and bade his disciples "consider" them. Hasselquist was charmed with the jasmine of Palestine; another traveller speaks

with rapture of the delicious odour which sprang at every step of his way from Jerusalem to Jaffa, when the rains had revived the rosemary, thyme, balm, and other aromatics; and Maundrell understood the prophetic allusion in the glen of Lebanon, where Canobin lies embosomed. This valley "is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and everywhere refreshed with fountains, falling down from the rocks in pleasant cascades; the ingenious work of nature." But, alas! where nature has been bountiful, man is indolent. The husbandman of Jaffa scratches the sandy mould, throws in a handful of melon-seed, and he forgets it till the heat of summer reminds him of it. How fertile, how lovely, would this land appear, if cultivated.

PALESTINA, Pal-es-ty'-na.—The same as **PALESTINE**; Exod. xv. 14; Isa. xiv. 29.

PALMS IN THEIR HANDS. Rev. vii. 9. This refers to the heavenly state. Conquerors used to carry palm-tree branches in their hands. Those who conquered in the Grecian combats not only had crowns of palm-tree given them, but carried branches of it in their hands. The Romans did the same in their triumphs. They sometimes wore *toga palmata*, a garment with the figures of palm-trees upon it, which were interwoven in it.

PALM-TREE.—The Palm is a valuable Eastern evergreen, tall and upright, bearing much fruit, called dates, which are very sweet and nourishing. A large portion of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon this fruit. Camels are fond of the stones. This fruit is about the size of an olive.

The leaves are six or eight feet long, and proportionably broad when spread out, and are used to cover houses, and make couches, baskets, bags, fences, hats, &c. From the fibre of the branches are made good thread, ropes, rigging, &c. Indeed 'the natives (says GIBBON) celebrate either in prose or verse, three hundred

and sixty uses to which the trunk, branches, leaves, juice, and fruit, are applied. The palm-tree attains maturity in thirty years from planting the seed, and continues in full strength for seventy or eighty years, bearing annually three or four hundred pounds of dates; and finally dies at about two hundred years old. From its sap, *palm-wine* is made, called by the natives *Araky*. This is a beverage which easily intoxicates, and it is thought by Bishop LOWTH to be the "strong drink" mentioned in Isaiah v. 11, and xxiv. 9.



From that species of palm-trees called *Landan*, growing wild in various parts of the East, the common *sago* is procured. It forms a nutritious diet for the natives, who eat it as we do rice. This kind of palm bears no fruit, but the sort of cabbage on the top which is common to all palms. The sago is obtained from the sap and pith of the tree.

The straight and lofty growth of this fine tree, its longevity and great fecundity, the permanency and perpetual flourishing of its leaves, and their form resembling the solar rays makes it, says Mr. Parkhurst, a very proper emblem both of the natural and of the divine light. Hence is

the holy place or sanctuary of the temple, (the emblem of Christ's body) palm-trees were engraved on the walls and doors between the coupled cherubs; 1 Kings vi. 29, 32, 35; Ezek. xli. 18, 19, 20, 25, 26. Hence, at the Feast of Tabernacles branches of palm-trees were to be used, among others, in making their booths. Compare Lev. xxiii. 30; Neh. viii. 15. Its branches are a symbol of joy and victory; John xii. 13; Rev. vii. 9. It is also an emblem of the active virtues of the Christian; Psalm xcii. 12.

PALMER-WORM.—A sort of caterpillar of great voracity. BOCHART contends, against the majority of learned men, that it is a species of the locust. It occurs only in Joel i. 4; ii. 25; Amos iv. 9.

PALSY, from the Greek, *paraluo*, *I unloose, enfeeble*.—It is a disease which deprives the body in whole, or part, of action and feeling; Matt. iv. 2; viii. 6; ix. 2; Mark ii. 3, 5, 10. This disease is caused by a relaxation of the nerves, or by their severance through accident, &c.

PALTI, Pal'-ty, *deliverance, flight*.—The son of Raphu, who was one of the spies; Num. xiii. 9.

PALTIEL, Pal'-te-el, *deliverance*.—The son of Azzan; Num. xxxiv. 26.

PALTITE, Pal'-tite.—Descendant of Palti; 2 Sam. xxiii. 28.

PAMPHYLIA, Pam-fil'-le-a, *a nation made up of every tribe*.—A hilly province of Asia Minor; Acts xxvii. 5. Its southern boundary is the Mediterranean Sea; its northern, Pisidia; its western, Lycia; and its eastern, Cilicia; Acts xiii. 13. Perga and Attalia were its chief cities. It is now known by the name of Teke, and was anciently celebrated for its rich pastures, its luxuriant vines and olives, and still abounds in forests of lemon and orange trees.

PANNAG, Pan'-nag.—Either the name of a place or an article of merchandise, probably a valuable spice of some kind; Ezek. xxvii. 17.

PANT. Ardent desire after the waters of spiritual comfort, Ps. 42. 1. As the hart panteth, &c., Amos 2. 7;

Ps. 33. 10, & 42. 1, & 119. 151; Is. 21. 4.

PAPER REEDS; Isa. xix. 7. A kind of bulrushes which grow by the banks of the Nile, in Egypt; of the skins or films of this plant, paper was long made. From papyrus, the name it bore, comes paper.

Paper was invented in very early times. The stalk is triangular, rising to the height of eight or nine feet, beside several feet under the water, and terminating at the top in a crown of small filaments resembling the thistle. Of these the Egyptians made baskets, shoes, clothes, and small boats; Exodus ii. 3; Isaiah xviii. 2. When one of the Ptolemies denied Attalus, king of Pergamus, this kind of paper, for writing his library, he invented or greatly improved the manufacture of parchment. After which, books of note were written on parchment, for almost 1300 years. The parchments which Paul left at Troas, and ordered Timothy to bring with him, were probably either the original draughts of some of his epistles, or a marked copy of the Old Testament; 2 Tim. iv. 13. Paper made of linen rags has been in use for about five hundred and fifty years. Latterly cotton rags, and sometimes even straw, and other substances, have been made into paper.

PAPHOS, Pay'-fos, *which boils, is hot*.—A famous city of Cyprus, lying on the western coast of the island, where Venus had her most ancient and most famous temple. Here the Roman Proconsul, Sergius Paulus, converted by the Apostle Paul, had his seat of residence; Acts xiii. 6, 7.

PARABLE.—A similitude or allegorical fable, founded on something real or apparent, in nature or history; designed to convey and illustrate some important truth. The word, however, is variously used in the Scriptures, to denote a proverb or short saying, Luke iv. 23; a famous or received saying, 1 Sam. x. 12; Ezek. xviii. 2; a thing gravely spoken, and comprehending important matters in a few words, Job xxvii. 1; Num. xxiii. 7, 18; xxiv. 3, 15; Ps. xlii. 4, and

lxxviii. 2; a thing dark or figuratively expressed, Ezek. xx. 49; Matt. xv. 15; a special instruction, Luke xiv. 7; and a similitude or comparison, xxiv. 32; Mark iii. 23. According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth.

The prophets made use of parables, to give a stronger impression to prince and people of the threatenings, or of the promises they made to them. Nathan reproved David under the parable of a rich man that had taken away and killed the lamb of a poor man; 2 Sam. xii. 2, 3, &c. The woman of Tekoah, that was hired by Joab to reconcile the mind of the same prince towards his son Absalom, proposed to him the parable of her two sons that fought in the field; and one of which having killed the other, they were going to put the murderer to death, and so to deprive her of both her sons at once; 2 Sam. xiv. 2, 3, &c. Jotham, son of Gideon, proposed to the men of Shechem the parable of the bramble, whom the trees had a mind to choose for their king; Judges ix. 7, 8, &c. The prophets often reprove the infidelity of Jerusalem under the parable of an adulterous wife. They describe the violence of such princes as are enemies to the people of God, under the representation of lions, eagles, bears, &c. Nor did our Saviour himself disdain to adopt the same method of instruction; of whose parables it is doubtful whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity.—Every parable is composed of three parts; (1.) The sensible similitude. (2.) The explanation or mystical sense. This is frequently not expressed; for, though our Lord sometimes condescended to unveil the hidden sense, by disclosing the moral meaning of his parable, as in Matt. xiii. 3—8, 18—23, compared with Luke viii. 4—15, and Matt. xiii. 24—30, 36—43, yet he usually left the application to those whom he

designed to instruct by his doctrine. (3.) The constituent part of a parable is the root or scope to which it tends.

PARABLE, *Pa.* 49. 4, & 78. 2; Prov. 25. 7, 9; Ezek. 20. 49; *Mic.* 2. 4; *Mat.* 13. 34; *Luke* 5. 31.

PARADISE, *Par-a'-dyse*, a garden of pleasure.—The garden of Eden, mentioned Gen. ii. 18, is also called in the Septuagint, the garden of Paradise. Several places were thus called; see Gen. iv. 16; 2 Kings xix. 12; Isa. xxxvii. 12, and Amos i. 5. Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker, which constituted his supreme happiness.

In the New Testament, Paradise signifies the invisible residence of the blessed; Luke xxiii. 43. "To-day shalt thou be with me in Paradise;" in the abode of the spirits of the just to enjoy the presence and approbation of the Most High; Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God;" Rev. ii. 7. See *Eden*.

Paradise means the same as the *third heaven*; (which see.) The word is of Persian origin, and the Persians gave the name of Paradise to the parks and gardens of their kings. In process of time, it came to denote all places of a similar description. It passed from the Persians to the Greeks, to the Hebrews, and to the Latins.

PARADISE, *Gen.* 2. 15; *Luke* 23. 43; 1 *Cor.* 12. 4; *Rev.* 2. 7.

PARAH, *Pay'-rah*, a cow, increasing, stirring up.—A city in the tribe of Benjamin, Josh. xviii. 23.

PARAN, *Pay'-ran*, beauty, glory, ornament.—A desert of Arabia Petra, southward of Palestine, and north-east of the gulf Elanitis. The whole of this track is rocky and sandy; the coasts are lined with coral reefs, and many petrifications are found. Here Chedorlaomer and his allies stopped ravaging the surrounding country. It was to this wilderness that Hagar retired with her son Ishmael when she was driven from the dwelling of

Abraham. And here, at a subsequent period, the descendants of Ishmael dispersed themselves over the neighbouring countries; and amid the dreariness of this desert the Israelites wandered for thirty-eight years, during which they witnessed many manifestations of the wisdom and power of God. Gen. xiv. 6; xxi. 21; Deut. xxxiii. 2.

PARAN.—A city of Arabia Petrea, three days' journey from Elah, towards the east.

Also a mountain, Deut. xxxiii. 2.

PARCHED.—'Parched ground shall become a pool,' &c.; Isa. xxxv. 7. Bishop Lowth reads, "And the glowing sand shall," &c.; the sand which sometimes deceives the thirsty traveller, by seeming at a distance like water. All this allusion would be well understood by the orientals. In spring and summer, if the east wind continue to blow a few days, the fields are in general so parched that scarcely a blade of any thing green remains; many rivers and streams are dried up, the others are rendered briny, and all nature seems at the point of dissolution. After a plentiful shower, however, the fields revive beyond all expectation; rivers resume their course, and the springs pour forth more delicious water; the whole face of nature is changed, which introduces much higher ideas of refreshment and pleasure than the like causes can suggest to us.

PARCHMENT.—Prepared sheep skin, in the form of rolls, which were much used for writing on, before the invention of paper made of rags. The Apostle was a great reader of books, both Gentile and Jewish; as appears by his citations out of the heathen poets, and his acquaintance with Jewish records; Acts xvii. 21; 1 Cor. xv. 33; 2 Tim. iii. 8; Titus i. 12. And though now grown old and near his exit, yet he was mindful of his books, and desirous of having them to read; and thus he set an example to Timothy, and enforced the exhortation he gave him; 2 Tim. iv. 13. The directions here given favour the opinion

that the Apostle was hurried away by his persecutors from the place of his former abode, without being allowed leisure either to accomplish his plans, or to take with him those things which he intended. He probably intended to bequeath them to the faithful; that they might be preserved for the use of the church.

PARDON iniquity, Ex. 34. 9. 23.

Ex. 23. 21 he will not p. your transgressions

Num. 14. 19. p. the iniquity of this people, 20.

1 Sam. 15. 25. p. my sin, 2 Kings 5. 18.

2 Kings 24. 4. the Lord would not p.

3 Chr. 30. 18. good Lord p. every one

Neh. 9. 17. a God ready to p.

Job 7. 21. why dost not p. my transgressions

Ps. 25. 11. for thy name's sake p. mine

Is. 40. 2. that her iniquity is p.

65. 7. our God will abundantly p.

Jer. 5. 7. how shall I p. thee, 1.

33. 8. I will p. their iniquities

50. 20. I will p. whom I reserve

Lam. 3. 42. we have transgressed and

thou hast not p.

Mic. 7. 18. a God that p. iniquity

PARENTS, Luke 2. 27, & 8. 56.

Matt. 10. 21. children shall rise up

against their p.

Luke 13. 29. no man hath left p.

21. 16. shall be betrayed by p.

John 9. 2. who did sin, this man or his p.

Rom. 1. 30. disobedient to p. 2 Tim. 3. 2.

2 Cor. 12. 14. children not lay up for p.

but p. for children

1 Tim. 5. 4. to requite their p.

PARMASHTA, Par-mash'-tah, *the breaking of a foundation.*—The seventh son of Haman, Esth. ix. 2.

PARMENAS, Par-me-nas, *that is permanent.*—One of the seven eminent Christians honoured to be the first deacons in the church, Acts. vi. 5.

PARNACH, Par-nak, *a bull, smiting.*—One of the posterity of Zebulun, Num. xxxiv. 25.

PAROSH, Pay'-rosh, *a flea, fruit of the moth, a goat.*—One whose children returned from the Babylonish captivity, Ezra ii. 3; x. 25.

PARSHANDATHA, Par-shan'-da-thah, *revelation of impurities.*—The eldest son of Haman, Esth. ix. 7.

PART it shall be thy, Ex. 29. 26.

Num. 18. 20. I am thy p. and inherit.

Ps. 5. 9. their inward p. is very wicked.

51. 6. in hidden p. make me to know

118. 7. Lord takes my p. with them

Luke 10. 42. chosen that good p.

PP

John 13. 8. wash not hast no p.
 Acts 8. 21. hast neither p. nor lot in this
 1 Cor. 13. 9. know in p. prophecy in p.
 10. that which is in p. shall be done
PARTAKERS with adulterers, Ps. 60. 18.
 Rom. 15. 27. p. of spiritual things
 1 Cor. 9. 10. p. of this hope
 13. are p. with the altar
 10. 17. p. of that one bread
 31. p. of the Lord's table
 10. 30. if I by grace be a p. why
 Eph. 5. 7. be not p. with them
 1 Tim. 5. 22. not p. of other men's sins
 Heb. 3. 14. made p. of Christ
 6. 4. made p. of Holy Ghost
 12. 10. be p. of his holiness
 1 Pet. 5. 1. a p. of glory revealed
 2 John 11. is p. of his evil deeds

PARTHIA, Par'-the-a, *horseman*.

—Parthia, a celebrated country of Asia, was bounded on the north by Hyrcania; on the east by Aria; on the south by Carmania; and on the west by Media. It is stated by ancient geographers as having contained twenty-three large cities and about two thousand villages, the most distinguished of which was called Hecatompylos. Parthia now forms a part of the Persian empire.

The district of Persia answering to ancient Parthia is called Nishapore and Komis, the chief town of which is Damghan, supposed to occupy the same site as Hecatompylos, so called from its having a hundred gates; or, because all the roads in the Parthian dominions centered here.

PARTHIANS, Par'-the-ans, *horsemen*.—The same with the Persians, called Elamites till after the time of Cyrus. They were called Persians in the time of the prophets; and Parthians, about the time of Christ; Acts ii. 9. The Parthians were physically a powerful race of people—accounted the most warlike nation of the east—they were distinguished for their horsemanship, and the exactness of their aim in discharging arrows during their retreat—yet they were notorious for intemperance and dissolute habits, and addicted to every species of immorality. The Parthians and the Medes were present at Jerusalem when the Holy Ghost fell on the apostles; many of the Parthians were Jews by profession; Acts ii. 2.

PARTIALITY.—Unfair and unjust treatment of others, to be avoided; Matt. xxii. 16; Jam. ii. 1, 9; Jude 16.

PARTIALITY, “without partiality;” Jam. iii. 17. The original means, without a partial wrangling, suspicious, judging temper; no English word fully expresses its meaning.

PARTITION, that which divided the Jews from the Gentiles; Eph. ii. 14. “Hath broken down the middle wall of partition between us.” By abolishing the law of Jewish ordinances, Jesus has removed that which kept the two parties not only in a state of separation, but also at variance.

PARTRIDGE, ‘hunt a partridge;’ 1 Sam. xxvi. 20. The eastern partridge, when pursued, soon becomes weary, and the Arab chases and knocks it down with a club. The prophet speaks of “the partridge that sitteth on eggs and hatcheth them not,” as being like the man who *getteth riches, and not by right*. As this bird makes no other nest than a hole in the ground, her eggs are very often destroyed by rain or by the feet of animals. Several of them will lay in the same nest, so that the sitting hen cannot cover them all, and many are spoiled. Fifty or sixty eggs are often found in one nest; Jer. xvii. 11.

PARUAH, Par'-u-ah, *flourishing, that flies away*.—The father of Jehoshaphat; 1 Kings iv. 17.

PARVAIM, Par-vay'-im.—A country supposed to be called Peru, or Ceylon; 2 Chron. iii. 6.

PASACH, Pay'-sak, *the broken piece, thy diminishing*.—A descendant of Asher; 1 Chron. vii. 33.

PASDAMMIM, Pas-dam'-mim, *a portion or diminishing of blood*.—A place in Palestine; 1 Chron. xi. 13.

PASEAH, Pas-e'-ah, *a passing over*.—A person whose children were Nethinims; 1 Chron. iv. 12; Neh. iii. 6.

PASHUR, Pash'-ur, *extending the hole*.—One whose children returned from captivity; Ezra ii. 38.

PASS, Ez. 23. 19; Ezek. 20. 37; Zeph. 2. 3; Eccl. 3. 4; 2 Pet. 3. 10.
 Mark 14. 25. the hour might p. from him

1 Pet. i. 17. *p.* time of sojourning
John 5. 24. *is p.* from death to life, 1 John
5. 14.

Is. 43. 2. when thou *p.* through waters
Mic. 7. 18. *p.* by transgression

1 Cor. 7. 31. the fashion of this world
p. away

Eph. 3. 19. love of Christ *p.* knowledge

Phil. 4. 7. peace of God which *p.* all
understanding

1 John 2. 17. the world *p.* away and lust

PASSAGE, a ford or pass; Judg.
xii. 6; 1 Sam. xiii. 23; Jer. xxii. 20.

PASSION signifies (1) Natural and
sinful affections; Acts xiv. 15; Jam.
v. 17. (2) The sufferings of Christ;
Acts i. 3.

PASSOVER, a solemn festival;
it was instituted in memory of the de-
parture of the Israelites out of Egypt,
and of the favour showed to them by
God, when the destroying angel, pass-
ing through the land, spared their
first-born, while he put to death all
those of the Egyptians; Exod. xii. 14,
29, 30—51. This festival was also
called the feast or the days of unlea-
vened bread; Exod. xxiii. 15; Mark
xiv. 1; Acts xii. 3. because it was un-
lawful to eat any other bread during
the seven days the feast lasted. (1)
The passover commenced on the even-
ing subsequent to the fourteenth day
of the month Nisan, the first in the
Jewish or sacred or ecclesiastical year;
Exod. xii. 6, 8, 18; Lev. xxii. 4—8;
Num. xviii. 16. with eating what was
called the paschal lamb; and it was
to continue until the twenty-first.
The day preceding its commencement
was called the preparation of the pas-
s-over; John xix. 14. (2) The paschal
lamb was to be a male, without blem-
ish, of the first year, either from the
sheep or the goats; Exod. xii. 5. It
was to be taken from the flocks four
days before it was killed; and one
lamb was to be offered for each family;
and if its members were too few to eat
a whole lamb, two families were to
join together. In the time of Jose-
phus, a paschal society consisted at
least of ten persons to one lamb, and
not more than twenty. Our Saviour's
society was composed of himself and
the twelve disciples; Matt. xxvi. 20;
Luke xxii. 14. (3) With regard to

the mystical signification of the pass-
over, we know generally from St. Paul,
who calls Jesus our passover; 1 Cor.
v. 7. "Christ our passover was sacri-
ficed for us. The holiness of his na-
ture, or the spotless purity of his heart
and life, was prefigured by the paschal
Lamb's being without blemish; and in
reference to this, the apostle Peter
tells his Christian brethren, that "they
were not redeemed with silver and
gold—but with the precious blood of
Christ, as of a lamb without blemish
and without spot; 1 Pet. i. 19. "The
Lamb of God which taketh away the
sin of the world;" John i. 29. The
paschal lamb was to be killed by the
effusion of its blood—and the Saviour
laid down his life, or poured out his
soul unto death, and shed his blood
for the remission of the sins of many;
John x. 17, 18; Matt. xxvi. 28. The
Israelites enjoyed protection and
safety through sprinkling the blood of
the victim on the posts of their doors,
and eating of the sacrifice. "By faith
Moses kept the *passover*, and the
sprinkling of blood, lest he that de-
stroyed the first-born should touch
them;" Heb. xi. 28. So Jesus Christ
gave himself for the life of the world,
and hence he said, "Unless ye eat
the flesh and drink the blood of the
Son of Man, ye have no life in you;"
John vi. 51, 52; Luke xxii. 20; Matt.
xxvi. 27. See *Feast*.

PASSOVER, Ex. 12. 11; Deut. 16. 2;
Josh. 5. 11; 2 Chr. 30. 15, & 35. 1,
11; Heb. 11. 28.

1 Cor. 5. 7. Christ our *p.* is sacrificed
for us

PASTORS.—Shepherds, or minis-
ters of the gospel, whose business it is
to feed the sheep of Christ; Jer. iii.
15; x. 21; xxiii. 1, 2; Eph. iv. 11.
Their counsels are to be obeyed; Heb.
xiii. 17. They are to be held in repu-
tation and honour; Phil. ii. 29; and
to be highly esteemed; 1 Thess. v. 12,
13. The ground of this is, the resem-
blance they bear in their work and
office to Jesus Christ; Heb. xiii. 20;
1 Pet. ii. 25; v. 4.

PASTURE.—A place for feeding
flocks and herds of cattle; Gen. xlvii.

4; 1 Chron. iv. 39, 40, 41;—spiritual nourishment; Psalm xliii. 2; John x. 9. "He maketh me to lie down in green pastures." The loveliest image afforded by the natural world is here presented to the imagination; that of a flock, feeding in verdant meadows, and quietly reposing by the rivers of waters running gently through them. It is selected to convey an idea of the provision made for the souls, as well as the bodies of men, by his goodness, who opens his hand, and fills all living with plenteousness. "By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture;" John x. 9.

PASTURE. Ps. 74. 1. sheep of thy p. 79. 13, & 95. 7, & 23. 2, & 100. 8; Is. 30. 25, & 49. 9; Ezek. 34. 14, 18; John 10. 9.

PATARA, Pat'-a-ra, *trodden underfoot*.—A sea-port city of Lycia, at which Paul touched; Acts xxi. 1. Patara was famed for its excellent harbours, and the beauty and magnificence of its many splendid temples, one of which was dedicated to Apollo, and contained an oracle equal to that of Delphi. The city was beautified by Ptolemy Philadelphus. Some extensive ruins mark its former magnificence and extent, and attest the opulence of the age both of Adrian and Trajan, amongst which are those of a theatre with its marble seats entire—those of a temple—the outline of the ancient walls with those of the towers which defended them, and the castle which commanded the harbour—a gate consisting of a triple arch with projecting scrolls, is still erect; and without the walls the Necropolis.

PATH, sometimes denotes the general course of life, as feet do particular actions; Ps. cxix. 105.

PATH, 'there is a path which no fowl knoweth,' &c. That is, man has discovered much, yet much remains undiscovered; Job xxviii. 7.

PATHS, 'in thy paths,' Ps. xvii. 5. Eastern roads for travellers are made by the camels' feet; and where there is verdure, they form many paths—'one broad way'; hence, probably,

the allusion; Ps. xvii. 5; xliii. 3; xxvii. 11; cxix. 35, &c.

PATH, Num. 22. 24; Job 28. 7.

Ps. 18. 11. wilt show me the p. of life

37. 11. lead me in a plain p.

119. 85. go in p. of thy commandments

130. 3. compass me p. and my lying

down

Prov. 4. 18. p. of the just is as the shining light

26. ponder the p. of thy feet

5. 6. lest thou ponder p. of life

Is. 26. 7. dost weigh p. of just

Ps. 17. 4. keep me from p. of the destroyer

5. hold my goings in thy p.

25. 4. teach me thy p.

10. p. of Lord are mercy and truth

65. 11. all thy p. drop fatness

Prov. 8. 17. all her p. are peace

Is. 59. 7. destruction are in their p.

8. have made them crooked p.

Jer. 6. 16. ask for the old p. good way

Nos. 2. 6. shall not find her p.

Matt. 3. 3. made her p. straight

Heb. 12. 13. straight p. for your feet

PATHROS, Path'-ros, *mouthful of dew, or dough*.—A city and canton of Egypt. It is probably the *Pharos* of Pliny. It derived its name from Pathrusim, the fifth son of Mizraim, who built and peopled it; Gen. x. 14; Isa. xi. 11; Jer. xlv. 1, 15.

PATHRUSIM, Path'-rew'-sim. —The son of Mizraim; Gen. x. 14.

PATIENCE.—That noble passion or power of the mind which renders a man capable of enduring the difficulties, afflictions, and disappointments of this life. That grace which enables us with calm and unruffled temper to submit to the will of God under all circumstances; an humble and submissive waiting for and expectation of eternal life, and the accomplishment of God's promises. Also the long-suffering of God, which delays the punishment of the ungodly, and allows them space for repentance; Matt. xviii. 26—29; Rom. ii. 4. Patience is one of the noblest attainments of the Christian.

PATIENCE with me, Matt. 18. 26. 29.

Luke 8. 15. bring forth fruit with p.

21. 19. in your p. possess ye your souls

Rom. 8. 3. tribulation works p. p. expe-

rience

8. 25. if hope with p. wait for it

15. 4. that through p. we might have

5. God of p. grant you to be like-

minded

2 Cor. 6. 4. as ministers of God in much p.

12. 12. wrought among you in p.

Col. 1. 11. unto all p. and long-suffering

1 Thess. 1. 3. p. of hope in Lord Jesus

2 Thess. 1. 4. for your p. and faith

1 Tim. 6. 11. follow after love, p. meek-

2 Tim. 3. 20. long-suffering, charity, p.

Tit. 2. 2. sound in faith, charity, p.

Heb. 6. 12. through p. inherit the prom-

ises

10. 36. have need of p. that after

12. 1. run with p. the race set before

Jam. 1. 3. trying of your faith worketh p.

4. let p. have her perfect work

5. 7. long p. for it till he receive

10. prophets an example of p.

11. ye have heard of p. of Job

2 Pet. 1. 6. to temperance p. to p. godli-

ness

Rev. 1. 9. brother in tribulation, king-

dom, and p. of Jesus Christ

2. 2. I know thy labour and p.

19. I know thou hast p.

13. 10. hast p. of saints, 14. 12.

PATIENT, Eccl. 7. 8. p. in spirit better

Rom. 2. 7. by p. continuance in well-

doing

12. 12. p. in tribulation instant in

prayer

1 Thess. 5. 14. be p. toward all men

2 Thess. 3. 5. into p. waiting for Christ

1 Tim. 3. 3. not greedy of, but p.

2 Tim. 2. 24. gentle unto all, apt to

teach p.

Jam. 5. 7. be p. therefore

8. be ye also p. stablish your

PATIENTLY, Ps. 37. 7. wait p. for the

Lord, 40. 1.

Heb. 6. 15. after he had endured p.

1 Pet. 2. 20. buffeted, ye take it p.

PATMOS, Pat'-mos, *mortal*.—An island in the Ægean Sea, whither John was banished, A. D. 94. It is a small, oblong and rocky island, about 18 or 20 miles in circumference. The shores are generally steep and precipitous, and from the sea it appears as if the inhabitants would be in constant danger of rolling down into the sea. The island has now very few trees; though it was anciently famed for its excellent wines, corn, and figs, and was adorned with myrtles and arbuti, and had a considerable population.

On this island John received his *Revelations*, which, however, were not published till his return to Ephesus. The chief town is in the centre of the island, 5000 feet above the level of the sea, and contains 200 houses and a Catholic convent. The present name of the island is *Patmol*, or *Pamosa*.

PATRIARCH.—The head or prince

of a family, applied chiefly to those who lived before the time of Moses. hence we speak of "the patriarchal age." Acts ii. 29; vii. 9; Heb. vii. 4.

PATRIMONY. The estate by a father to his child, Deut. 18. 8.

PATROBAS, Pat'-ro-bas, *paternal*.—A disciple of the Apostles; Rom. xvi. 14, 15.

PATTERN, an example, 1 Tim. 1. 16; Tit. 2. 7; Ezek. 43. 10; Heb. 8. 5, & 9. 23.

PAU, Pay'-ew, *that cries aloud, appears*.—A city of Edom; Gen. xxxvi. 39.

PAUL, Paul, *a worker*.—His former name, Saul, means a *destroyer*.—He was a Hebrew of the Hebrews, a descendant of the patriarch Abraham, of the tribe of Benjamin, and a native of Tarsus, then the chief city of Cilicia. By birth he was a citizen of Rome, a distinguished honour and privilege, which had probably been conferred on some of his ancestors for services rendered to the commonwealth during the wars; Phil. iii. 5; 2 Cor. xi. 22; Acts xvi. 37, 38; xxii. 25, 29; xxiii. 27. His father was a Pharisee, and he himself was educated in the most rigid principles of that sect; Acts xxiii. 6; xxvi. 5. His sister's son and some others of his relations were Christians, and had embraced the gospel before his conversion; Acts xxiii. 16—22; Rom. xvi. 7, 11, 21.

At Jerusalem he studied under Gamaliel, a celebrated teacher of that day, and made great proficiency in the law, traditions, &c. He became a very learned and famous Pharisee. His allusions to the philosophers of that day, and his quotations from the Greek poets, Menander, Epimenides, and Aratus, prove that he was conversant with Greek literature; Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. He was a person of great natural ability, of quick apprehension, strong passions, and firm resolution, and he was thus qualified for signal service as a teacher. He was also conscientious in his life, and strictly faithful to the doctrines committed to his trust, and to the

churches under his care, as confirmed by Acts xx. 17; xxiii. 1; xxvi. 4, 5; Phil. iii. 6; 1 Tim. i. 13; 2 Tim. i. 3.

His parents completed his education by having him taught the art of *tent-making*; for among the Jews of the highest birth young men were taught some mechanical employment. It was a favourite maxim with them; "He who does not teach his son to work teaches him to steal." Some render the term, "a maker of mats and mattresses," "maker of tent-cloth," a "worker in leather." Luther translates it "carpet-maker." Probably "tent-maker" is the right translation.

Paul was very hostile, and bitter against Christianity. This was openly manifest when Stephen was martyred; Acts vii. 58. He actively joined in the persecution of the Christians in Jerusalem, and throughout Judea; Acts viii. 3; xxi. 4; xxvi. 10, 11. He obtained letters of commission from the Sanhedrim for the purpose of persecution. While on his journey to Damascus for this purpose, he was miraculously converted, A. D. 35. See Acts xix. 22, 26. In some of his epistles he strikingly refers to his conversion; 1 Cor. xv. 9; 1 Tim. i. 12, 13. Not long after his baptism, and the descent of the Spirit upon him, he went into Arabia; Gal. i. 17. Three years after his conversion, he returned to Damascus; Gal. i. 18, and boldly preached the gospel to the Jews, who bitterly opposed him. He escaped their fury privately by night, and went up to Jerusalem; Acts xix. 23—25; Gal. i. 17, 18; 2 Cor. xi. 32, 33. Persecuted therefore he left for Tarsus; Acts ix. 28—30, A. D. 39. While Paul was in Cilicia he had those divine visions and revelations of which he speaks; 2 Cor. xii. On which occasion "there was given him a thorn in the flesh." The history of his itinerancy, his persecution, his success, and his trials, are recorded in the *Acts of the Apostles*.

This heroic apostle suffered martyrdom during the general persecution of the Christians by Nero. The ancients vary in their accounts of the

precise time of his death, though all agree as to the manner of his martyrdom. Being a Roman citizen, he was beheaded at a place called the *Salvian waters*, about three miles from the city, and his body was interred in the *Ostium way*, where Constantine the Great erected a church, which was afterwards enlarged by Theodosius, and highly ornamented by the empress Placidia. This glorious light of the church did not confine his ministry to preaching the gospel; he wrote fourteen epistles, in which the doctrines of our religion are explained and inculcated with peculiar sublimity and force of language.

PAUL.—"*Paul said to Agrippa, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.*" To understand the force of this passage, we must recollect the Roman method of fettering and confining criminals. One end of a chain that was of a commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left of a soldier. Fettered in this manner, St. Paul delivered his apology before Festus, Agrippa, and Bernice; and it was this circumstance which occasioned one of the most pathetic and affecting strokes of true oratory that was ever displayed either in the Grecian or Roman senate. What a prodigious effect must this striking address and conclusion, and the sight of the irons held up to enforce it, have had upon the minds of the audience!

PAVEMENT.—A floor; 2 Chron. vii. 3.—Of stones; 2 Kings xvi. 17.—Of sapphire; Ex. xxiv. 10.—Of marble; Esth. i. 6.

PAVEMENT, John xix. 13. This was an area or room of the judgment hall; the floor was made of small square stones of various colours. It was common in palaces, and houses of wealth and splendour.

PAVILION signifies a tent made of cloth, stretched out on poles; Jer. xliii. 10. "And he shall spread his royal pavilion over them." When

David expressed his desire to dwell in the house of the Lord all the days of his life, he added, "for in the time of trouble he shall hide me in his pavilion," *Ps. xxvii. 5.* Thick heavy clouds deeply charged, and with lowering aspects, spread about the Almighty as a tent; *Ps. xviii. 11.* "His pavilion round about him were dark waters and thick clouds of the skies." The representation is truly grand and poetic. *Deut. iv. 11; Ps. xcvi. 2.*

PAVILION.—"For in the time of trouble, he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock;" *Ps. xxvii. 5.* The pavilion alludes to the royal tent, which was well guarded, and the most secure place in the camp; therefore the believer is *safe with the King.*

PAVILION, 1 *Kings* 20. 12, 16; *Ps. 18. 11, & 27. 5, & 31. 20; Jer. 42. 10.*

PAY.—To make satisfaction; *Exod. xxi. 19.*—A just price; *Num. xx. 19; Ps. xxxvii. 21; Matt. xviii. 28.*

PEACE.—That delightful sensation which arises from the assurance of safety, enjoyment, and security against want and misery. As by sin mankind are at enmity with God, or in a state of war with heaven; so to be delivered from its guilt is called "peace with God;" *Rom. v. 1; Isa. xxvii. 5;* and from this peace arises that of conscience, *Heb. x. 22.* This peace is the gift of God through Jesus Christ, *2 Thess. iii. 16.* It is a blessing of great importance, *Ps. cxix. 165.* It is denominated perfect, *Isa. xlvii. 3;* inexpressible, *Phil. iv. 7;* eternal, *Isa. lvi. 2; 2 Pet. iii. 14.* Peace is an apostolical salutation and benediction, including all true peace, *Rom. i. 7; Phil. iv. 7; 2 Thess. iii. 16; 2 Cor. xiii. 11.*

PEACE.—"Peace I leave with you—not as the world giveth," &c.; *John xiv. 27.* Here is a beautiful allusion to those empty insignificant forms which men mechanically repeat at meeting or taking leave of each other. Our Lord being about to part from his disciples, intimates as much as this: Since I must shortly be torn

from you, I now bid you adieu, sincerely wishing you every happiness,—not as the world giveth, give I unto you,—not in the unmeaning, ceremonial manner in which the world repeats this salutation, Peace, &c.; for my wishes for your peace and happiness are sincere, and my blessing will secure your felicity.

PEACE.—"Follow peace with all men," *Heb. xii. 14.* A hunting allusion, 'Follow peace, as the hound does the hare.'

PEACE, *Lev. 23. 6; Num. 6. 26.*

Job 22. 21. acquaint thyself with God, be at p.

Ps. 34. 14. seek p. and pursue it

37. 37. the end of that man is p.

35. 8. will speak p. to his people

10. mercy and truth, righteousness

and p. kissed

119. 165. great p. have they that love

thy law

120. 6. him that hateth p.

7. I am for p. they fear war

122. 6. pray for p. of Jerusalem

125. 5. p. shall be upon Israel, 128. 6.

Prov. 16. 7. enemies be at p. with him

Is. 9. 6. everlasting Father, Prince of p.

28. 8. keep them in perfect p.

27. 5. may make p. with me, make p.

45. 7. I make p. and create evil

43. 18. thy p. been as a river

22. no p. to the wicked, 57. 21.

57. 19. I create the fruit of thy lips p. p.

59. 8. way of p. they know not, *Rom.*

8. 17.

60. 17. make thy officers p. and

60. 12. extend p. to her like a river

Jer. 6. 14. saying p. p. when is no p. 8.

11; *2 Kings* 9. 18, 23; *Ezek.* 15. 10.

8. 15. looked for p. but no good, 14. 19.

29. 7. seek p. of the city in p. ye shall

have p.

11. thoughts I think are thoughts of p.

Mic. 5. 5. this man shall be p.

Zech. 8. 19. love the truth and p.

Matt. 10. 34. I come not to send p.

Mark 9. 50. p. one with another

Luke 1. 79. guide feet to way of p.

2. 14. on earth p. and good will

29. now lettest thy servant depart in;

19. 42. things that belong to p.

John 14. 27. p. I leave, my p. I give unto

you

16. 33. in me ye might have p.

Rom. 6. 1. have p. with God through

Lord Jesus Christ

8. 6. to be spiritually-minded is life

and p.

14. 17. kingdom of God, righteousness,

p. and joy in Holy Ghost

15. 13. fill you with p. and joy

1 *Cor. 7. 15.* God called us to p.

2 *Cor. 13. 11.* live in p. and God of p. he

with you

Gal. 5. 22. fruit of Saviour is love and p.

PEARL is a word

used in the Bible

in many places

and in many senses

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

and in many places

persons notoriously profane; or to utter reproaches to obstinate scoffers; Matt. vi. 6. "Lest they trample them under their feet, and turn again, and say yea;" that is, lest the swine trample on the pearls, and the dogs turn and rend you. It was customary with the ancient writers of Greece and Rome, and with the eastern sages, to denote certain classes of men by terms of similar dispositions. Our Saviour adopted the same natural, concise, and energetic method. By dogs which the Jews much detested, he meant men of odious character, and violent temper; and by swine, the usual emblem of moral filth, the abandoned and profligate. His exhortation meant that, as the priests gave not any of the sacrifice to dogs, so his disciples should not throw away their instruction on those who would blaspheme, nor their religious wisdom, more precious than rubies, on the impure, who would only deride them.

PEARL of great price, Matt. 13. 46.

Matt. 7. 6. cast not p. before swine

1 T. 1. 2. 9. or p. or costly array

Rev. 21. 21. twelve gates were twelve p.

PECULIAR treasure, Ex. 19. 5; Ps. 135. 4.

Ecc. 2. 8. p. treasure of kings of the

provinces

Deut. 14. 2. p. people, 26. 18; Tit. 2. 14;

1 Pd. 2. 9.

PEDAHEL, Ped'-a-hel, the redemption of God.—Son of Ammihud, of the tribe of Naphtali; Num. xxxiv. 28.

PEDAHZUR, Ped-ah'-zur, serious, strong.—The father of Gamaliel, head of the tribe of Manasseh; Num. i. 10.

PEDIAIAH, Ped-a-i'-ah, redemption of the Lord.—The grandmother of Jehoiakim, king of Judah; 2 Kings xxiii. 36.—Also father of Zerubbabel and Shimei; 1 Chron. iii. 18.

PEELED.—"A nation scattered and peeled," Isa. xviii. 2. Either relating to the practice of the Egyptian priests, who made their bodies smooth, by shaving off their hair, or rather to the country's being made smooth, perfectly plain and level, by the overflowing Nile.

PEKAH, Pe'-kah, opening of the Lord.—The son of Remaliah, commander of the forces of Pekahiah,

The pearl is put, (1.) For the precious truths of the gospel, or godly admonition; Matt. vii. 6. (2.) The Lord Jesus, or his church; Matt. xiii. 45. (3.) The glorious state of the saints in heaven; Rev. xxi. 21.

PEARLS.—Neither cast pearls before swine. To "cast pearls before swine," is to preach the gospel to persecutors; to apply the promises and privileges of the saints to men really wicked; or to dispense sacraments to

king of Israel: he conspired against his master, and succeeded him as king; 2 Kings xv. 25.

PEKAHIAH, Pek-a-hy'-ah, *it is the Lord that opens*.—Son and successor of Menahem, king of Israel: he reigned but two years; 2 Kings xv. 22, 23.

PEKOD, Pe'-kod, *noble, a ruler*.—A city, Jer. i. 21.

PELAIAH, Pel-a-i'-ah, *the miracle of the Lord*.—A Levite who signed the covenant, Neh. x. 10.

PELALIAH, Pel-a-ly'-ah, *a thinking on the Lord*.—The son of Amzi, a priest; Neh. xi. 12.

PELATIAH, Pel-a-ty'-ah, *let the Lord deliver*.—A captain who subdued the Amalekites, 1 Chron. iv. 42.—The son of Benaiah, a prince who lived in the time of Zedekiah, king of Judah; Ezek. xi. 1, &c.

PELEG, Pe'-leg, *division*.—Son of Eber. He was born one hundred years after the flood, and was so named because in his days the earth was divided into nations, in consequence of the confusion of tongues at the tower of Babel; Gen. x. 25; xi. 16.

PELET, Pe'-let, *deliverance*.—The son of Aznaveth, one of David's valiant men; 1 Chron. xii. 3.

PELETH, Pe'-leth, *decay*.—The father of On, Num. xvi. 1.

PELETHITES, Pe'-le-thites, *judges, destroyers*.—These and the Cherethites were valiant soldiers, the personal guards of David; 2 Sam. viii. 18.

PELICAN; Ps. cii. 6; Lev. xi. 18; Deut. xiv. 17.—An aquatic bird, somewhat larger than the common goose. Its colour is nearly white, the neck yellowish, and the back dark brown. It has a long crooked beak, and the forepart of the head towards the throat naked. Pelicans have a bag at their throat, nearly as capacious as a peck measure, into which they gather fishes, &c., for themselves and their young, of whom they are extremely careful. Its feeding its young from the bag on its breast has perhaps been the origin of its giving them its own blood; and thus caused it to be the emblem of paternal, as the stork is of filial affec-

tion. This bird is very retired in its habits, sitting for whole days alone among rocks and solitudes. Its voice is plaintive and disagreeable. Hence David compares himself in his distress to the pelican; Ps. cii. 6.

PELON, Pe'-lon, *hid, concealed*.—A city of Judea, 1 Chron. xi. 27.

PEN.—An instrument for writing. Anciently, when tablets of wax, &c., were used, the pen was generally made of reed. John, in his third Epistle, verse 13, says, "I have many things to write unto thee, but not with pen (*calamus*,) and ink." The English word pen, comes from the Latin *penna*, a feather; but the use of quills is a modern invention; the first authentic testimony of their being so used is in Isidorus, who died A. D. 636. In Job xix. 24, mention is made of an "iron pen;" i. e., an instrument with a steel point, with which letters were cut, or engraved, on the leaves of the palm-tree, and afterwards some black colouring matter was rubbed in, in order to make the letters apparent. This, Dr. A. Clarke thinks, was the oldest mode of writing, and it continues among the Cingalese to the present day. "Write it with a man's pen;" Isa. viii. 1.

PEN of iron, Job 19. 24; Jer. 17. 1.

Ps. 45. 1. my tongue is the pen of a ready writer

PENIEL, or **PENUEL**, Pe-ny'-el, Pe-nu'-el, *face or vision of God*.—A city beyond Jordan, near the ford or brook Jabbok. It took its name from the circumstance recorded Gen. xxxii. 24.

PENINNAH, Pen'-in-nah, or Pen'-in'-ah, *precious stone*.—The second wife of Elkanah, 1 Sam. i. 2.

PENNY.—A Roman coin, called *denarius*, worth about from sevenpence half-penny to eightpence half-penny in our money; Matt. xx. 2, 9, 13; Mark xii. 15; Luke xx. 24. This appears to have been the ordinary price of a day's labour at that time; for the fruits of the earth were very abundant, little clothing was required, so that labour was very cheap.

PENTATEUCH, Pen'-ta-tuke.—The five books of Moses, viz., Genesis,

Exodus, Leviticus, Numbers, and Deuteronomy; from two Greek words, *pené*, five, and *teuchos*, a volume.

PENTECOST.—A stated festival of the Jews, called also the *feast of weeks*, because kept seven weeks, or the fiftieth day after the passover, to commemorate their deliverance from Egyptian slavery. Pentecost signifies 'fifty,' Acts ii. 1; xx. 16. The number of Jews assembled at Jerusalem on this joyous occasion was very great; Acts ii. 9—11. This festival had a typical reference to the miraculous effusion of the Holy Spirit upon the apostles, and the first-fruits of the Christian church, on the day of Pentecost, the fiftieth day after the resurrection of Jesus Christ.

PENURY, Prov. 14. 23; Luke 21. 4.

PEOPLE signifies the whole body of persons that make up a nation, being governed by a certain magistrate, and regulated by the same laws; Gen. xli. 40; 1 Sam. xv. 30; godly progenitors and forefathers departed this life, Gen. xxv. 8; Deut. xxxii. 50; the vulgar or inferior sort of persons in a city or nation, Mark xii. 37; Luke xxiii. 14; Jacob's children and posterity, Gen. i. 20; the Gentiles, Ps. cxvii. 1; both Jews and Gentiles, Luke ii. 10; the army or soldiers of the Romans, Dan. ix. 26. It is also applied to unreasonable creatures, Prov. xxx. 25. God's people are formed for himself, Isa. xliii. 21; his peculiar people, 1 Pet. ii. 9; his treasure, Exod. xix. 5; a people near unto him, Ps. cxlviii. 14. The law of God is in their hearts, Isa. li. 7; they are saved of the Lord, Deut. xxxiii. 29; they are also called the Lord's portion, Deut. xxxii. 9.

PEOPLE.—"Thy people shall be willing in the day of thy power," Ps. cx. 3. The marginal reading is "More than the womb of the morning;" thou shalt have the "dew of thy youth." The morning is, then, here, by a figure, made the parent of the dew, and as this Psalm is considered a prophecy of the Messiah's kingdom, it refers to the ultimate number of those who

should give themselves to Christ a voluntary offerings, (for so the word "willing" means,) in the day of his power, a countless multitude, like the dew-drops of the morning. There is a difficulty in the expression, "the dew of thy youth;" but it is thought to refer to the great number of converts in the early days of the church.

PEOPLE, Gen. 27. 29; Ex. 4. 7.

Ps. 144. 15. happy is *p.* whose God is *h.*

Isa. 1. 4. *p.* laden with iniquity

10. 6. against *p.* of my wrath

37. 11. it is a *p.* of no understanding

34. 5. upon *p.* of my curse

Hos. 4. 9. like *p.* like priest

Ps. 73. 10. his *p.* return hither

100. 8. we are his *p.* and sheep of his pasture

Matt. 1. 21. Jesus shall save his *p.* from their sins

Rom. 11. 2. G. hath not cast away his *p.*

Ps. 50. 7. hear. O my *p.* and I will

81. 11. my *p.* would not hearken, & *h.*

Isa. 19. 25. blessed be Egypt, my *p.* and

26. 20. come my *p.* enter into thy chambers

61. 8. surely they are my *p.*

Jer. 23. 22. ye shall be my *p.* and I will

be your God, 31. 33, & 24. 7, & 31.

38; Ezek. 11. 20, & 36. 23, & 37. 27;

Zech. 2. 11, & 8. 8, & 13. 9; 2 Cor. 6. 16

Hos. 1. 9. ye are not my *p.* 10, & 2. 23.

Heb. 11. 25. *p.* of God, 1 Pet. 2. 20.

PEOR, Pe'-or, *gaping, opening*.—A mountain on the east of Jordan, near Nebo and Pisgah, and in the country of Moab, See Num. xxv. 3; Deut. ix. 3; Josh. xxii. 17.

PERŒA, Pe-re'-ah.—Includes the southern part of the country beyond Jordan, lying south of Iturea, and east of Judæa and Samaria. It was formerly possessed by the tribes of Reuben and Gad. It was in the strong fortrees of this place that John the Baptist was put to death; Matt. xiv. 3—12.

PERAZIM, Per-a-zim, *irruption*.—A mountain where the Philistines were defeated; Isa. xxviii. 21.

PERCEIVE.—To discover, or find out; 2 Sam. xiv. 1; Jer. xxviii. 37.

—Spiritually to discern and understand, so as to make improvement; Deut. xxix. 4.—To know; 2 Kings iv. 9; Acts viii. 23; x. 34.

PERDITION signifies utter ruin; Rev. xvii. 8, 11. Judas was the son of perdition; John xvii. 12, because of

his wilful malice, his abuse of the grace and instructions of Christ: and was condemned through his own avarice, perfidy, insensibility, and his despair. His crime appears to have been an attempt to destroy not only the Saviour of the world, but also the whole human race; and all this he was capable of through the love of money! Antichrist is likewise called by this name; 2 Thess. ii. 3, because he brings destruction upon others, and is himself devoted to perdition; Phil. i. 28; 1 Tim. vi. 9; 2 Pet. iii. 7; Heb. x. 36.

PERESH, Pe'-resh, *a horseman, casting out to be slain*.—The son of Machir; 1 Chron. vii. 16.

PERES, Pe'-rez, *divided, Persian*.—One of Solomon's captains; 1 Chr. xxvii. 3. It was one of the words written on the palace-wall of Belshazzar: Dan. v. 28.

PEREZ-UZZAH, Pe'-rez-uz'-zah, *the division of Uzzah, or the strength of Uzzah*.—The place where Uzzah was struck dead for touching the ark; 2 Sam. vi. 8.

PERFECT.—Complete, without blemish or defect. It is applied 1. to God, who is absolutely perfect; Matt. v. 48.—2. To that man who has risen to the measure of his stature in Christ; Col. i. 28.—3. To some who are innocent in comparison of others; Job viii. 20.—4. To one who is sincere in heart, and unblamable in life; Gen. vi. 9.—5. To those who imitate God in doing good to the unworthy; Matt. v. 48.—6. To such as have a good degree of understanding; 1 Cor. ii. 6.—7. To inanimate things, as weights, measures; &c. Deut. xxv. 15.

PERFECT 'through sufferings'; Heb. ii. 10. This expression is applied to the victor in the Olympic games, and signifies to be made a recipient of the highest rewards.

PERFECT, Deut. 25. 15; Ps. 18. 32.

Gen. 6. 9. Noah was a just man and p.

17. 1. walk before me and be thou p.

Deut. 18. 13. shalt be p. with the Lord thy God

32 4. his work p. just and right

2 Sam. 22. 31. his way is p. Ps. 18. 30.

Job 1. 1. man p. and upright, 8. & 2. 3.

Ps. 19. 7. law of Lord is p. converting

37. 37. mark the p. man

Ezek. 16. 14. p. through my comeliness

Matt. 5. 48. be p. as your Father in heaven is p.

19. 21. if wilt be p. go sell all

1 Cor. 2. 6. wisdom among them that are p.

2 Cor. 12. 9. my strength is made p. in

13. 11. be p. be of good comfort

Eph. 4. 13. to a p. man stature of

Phil. 3. 12. not as though already p.

15. as many as be p. minded

Col. 1. 28. present every man p. in Christ Jesus

4. 12. stand p. and complete

2 Tim. 3. 17. man of God may be p.

Heb. 2. 10. Captain of salvation p. thro' sufferings

7. 19. law made nothing p.

12. 28. spirits of just made p.

13. 21. make p. in every good

Jam. 1. 4. be p. and entire

1 Pet. 5. 10. make you p. stablish

1 John 4. 18. p. love casteth out fear

Rev. 3. 12. not found thy works p.

2 Cor. 7. 1. p. holiness in fear

Eph. 4. 12. for the p. of saints

Ps. 119. 96. seen an end of all p.

Luke 8. 14. bring no fruit to p.

2 Cor. 63. 9. we wish even your p.

Heb. 6. 1. let us go on unto p.

Col. 3. 14. bond of p.

PERFOM, Gen. 26. 8; Ruth 3. 18.

Job 5. 12. hands cannot p. their

Ps. 119. 106. I have sworn and I will p.

112. inclined my heart to p.

Is. 9. 7. zeal of the Lord of hosts shall p. this

44. 28. shall p. all my pleasure

Mic. 7. 20. he will p. the truth to Jacob

Rom. 4. 21. promised, able to p.

7. 18. how to p. that which is good I find not

Phil. 1. 6. he will p. it unto the day of God

1 Kings 8. 20. Lord hath p. word

Neh. 9. 8. hast p. thy words, for

Is. 10. 12. when the Lord hath p. his whole work

Jer. 61. 29. every purpose of the Lord shall be p.

Ps. 57. 2. God that p. all things

Is. 44. 26. p. counsel of his messengers

PERFUME.—An agreeable odour. In the east perfumes were used to testify great respect; Dan. ii. 46. The Hebrews had two sacred perfumes, one an *incense*, and the other an *oil*; Exod. xxx. 23—38. They were addicted to the perfuming of dead bodies, clothes, beds, &c.; Prov. vii. 17.

The use of perfumes at Eastern marriages is common. Not only are the garments scented till they "smell of myrrh, aloes, and cassia; Psa. xlv

8, but it is customary for virgins to meet and lead the procession with silver-gilded pots of perfumes; and sometimes even the air around is rendered fragrant by burning aromatics in the windows of all the streets, through which the procession is to pass. See Song iii. 6.

PERGA, Per'-ga, *very earthy*.—A city of Pamphylia, on the river Caystrus, near to which, on an eminence, stood a temple of Diana. Here Paul and Barnabas preached; Acts xiii. 14; xiv. 25. A. D. 800, there was a Christian church there. Now it is a place of but little importance. There was another Perga in Epirus.

PERGAMOS, Per'-ga-mos, *height, elevation*.—The ancient capital of Mysia, and the residence of the Attalia kings, stands on a rich and spacious plain, near the banks of Caicus, about 64 miles to the north of Smyrna. It is now called Bergama. It was famous for its extent and grandeur; for a temple to Esculapius; and for its library of 200,000 volumes collected by the different kings who had reigned there, and which was afterwards removed to Egypt by Cleopatra with the consent of Antony.

Parchment was invented and first made use of at Pergamos. This city was also celebrated for the fertility of its surrounding soil; here Galenus, the physician, and Apollodorus, the mythologist were born. Here are still many remains and appearances of antique buildings, such as vast pillars of marble subverted—in one place the appearance of a palace is evident from the columns of polished marble, which, like buttresses, support the wall for at least fifty paces in length—the ruins of several churches, one of which was dedicated to the apostle John; and beyond the site of the city are vast ruins of arched work—the remains of a theatre, all without inscriptions.

The Christian church here soon degenerated, and tolerated fornication; but appears to have been reformed by John's letter; Rev. ii. For 800 years afterward it was a considerable church. A Greek and Armenian church exist

here at the present day. Of the population, now estimated at 30,000 persons, there are 300 Armenian Christians, 1,500 Greeks, and a synagogue of 100 Jews. The remainder are Turks. The streets are wide and clean, for an eastern city. The modern city lies partly on the slope of the hill, but principally in the plain; around the city are olives and vineyards, cypresses and poplars; and beyond them, the plain is richly wooded as far as the mountains.

PERIDA, Pe-ry'-da, *separation, division*.—A person mentioned Neh. vii. 57.

PERILOUS times, 2 Tim. 3. 1.

PERISH. To die, or to lose life: Jonah i. 6.—To be rooted out; 2 Kings ix. 8.—To starve; Luke xv. 17.—To be condemned and doomed to perdition; 2 Cor. ii. 15; 2 Pet. ii. 12.—To be taken away; Micah vii. 2.—To be annihilated; 1 Cor. xv. 18.—All good perishes in us without Christ; Matt. viii. 25.

PERISH, Gen. 41. 36; Lev. 26. 38.

Num. 17. 12. we die, we p. we p.

Eth. 4. 16. I will go in, and if I p. I p.

Ps. 2. 12. ye p. from way if once

119. 92. have p. in my affliction

Prov. 29. 18. where no vision is people p.

Matt. 8. 26. Lord save us, we p. Luke

8. 24.

John 3. 15. believeth should not p.

10. 28. I give eternal life, they will

never p.

1 Cor. 8. 11. through thy knowledge

weak p.

2 Pet. 3. 9. not willing that any p.

PERIZZITES, Per'-iz-zites, *dispersed*.—A tribe of the ancient Canaanites; Gen. xiii. 7; Josh. xvii. 15.

PERMIT if Lord, 1 Cor. 16. 7; Heb. 6. 1.

1 Cor. 7. 6. by permission not of com-

mandment

PERNICIOUS ways, 2 Pet. 2. 2.

PERPETUAL. Everlasting, Ps. 9. 6.—

To the end of time, Gen. 9. 12; Heb.

8. 6.—during the continuance of the

legal dispensation, Ex. 29. 9; Jer.

50. 5; 61. 39, 57.

PERPLEXED, 2 Cor. 4. 8; 1a. 22. 5.

PERSECUTION. Pain, suffering, deprivation, &c., inflicted upon a person, on account of religious principles, or modes of worship; Acts viii. 1; xi. 19; xiii. 50; Rom. viii. 35; Gal.

v. 11; vi. 12; 2 Thess. i. 4. It is the lot of all Christians. The Redeemer foretold it; Mark x. 30; 2 Tim. iii. 12. When a time of persecution is spoken of, it means when men are dragged before tribunals, banished, imprisoned, fined and killed, for their religion. There were ten general and dreadful persecutions previous to A. D. 313. Since the Roman Catholic Church has gained power, she has always been prone to persecution. The Inquisition was established for this very purpose, and continues to this day. All Europe has been deluged with Protestant blood, and hundreds of thousands of men, women, and children, have been butchered with the most exquisite cruelty. Persecution is directly contrary to the gospel. See 1 Cor. iv. 12; Matt. v. 43—45. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence except once; and that was to drive bad men out of the temple, and not to drive them in." "It is to be greatly lamented that some, who have professed the excellent sentiments of the reformation, have persecuted others who have held erroneous sentiments, in order to make them embrace the truth; but instead of having that effect, it has embittered their minds, and filled them with inveterate prejudices against the purest principles."—

—"True religion
Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood,
Nor bears destruction on her chariot wheels,
But stoops to polish, succour, and redress,
And builds her grandeur on the public good."

PERSECUTE, Ps. 7. 1, & 31. 15.
Job 19. 22. why do ye p. me as God, 23.
Ps. 10. 2. wicked doth p. poor
35. 6. let angel of Lord p. them
71. 11. p. and take him for none
83. 15. p. them with tempest
Lam. 3. 66. p. and destroy them in anger
Matt. 5. 11. blessed when men p.
44. pray for them that p. you
10. 23. when they p. you in this city
Rom. 12. 14. bless them who p. you,
curse not

Ps. 109. 16. p. the poor and needy
119. 161. p. me without cause
143. 3. enemy hath p. my soul
John 15. 20. if they p. me they will p. you
Acts 9. 4. why p. thou me
22. 4. I p. this way to the death
26. 11. I p. them to strange cities, 16.
1 Cor. 4. 12. being p. we suffer it
15. 9. because I p. church of God
2 Cor. 4. 9. p. but not forsaken
Gal. 1. 13. beyond measure I p. church
of God
4. 29. p. him born after the Spirit
1 Thess. 2. 15. hath p. us and please
1 Tim. 1. 13. who was a blasphemor, a p.
2 Tim. 3. 12. live godly, suffer p.

PERSECUTORS 'overtook her in her straits,' Lam. i. 3. Alludes to the practice of hunters of wild beasts, who drive them into some strait and narrow passage, that they may more effectually take them.

PERSEVERANCE, continuance, Eph. vi. 18. "Praying always—with all perseverance;" being always intent on your object, and never losing sight of your danger, or of your interest.

PERSIA, Per-she-a, *that cuts, nail, horseman, dividing a horse-hoof*.—An ancient kingdom of Asia, bounded on the north by Media and the Caspian Sea, Russian Tartary, and the mountains of Caucasus; on the west by Susiana, or by the Euphrates and the Tigris rivers, on the east by Carminia, Cabool, Beloochestan; and on the south by the Persian gulf; Esth. i. 3. The Hebrew word for Persia, is Phars; Ezek. xxvii. 10, which is still recognized in Fars, one of its modern provinces; but Elam is the most ancient name by which it is known to the Hebrews. In the book of Daniel it is called *Peres*. Persia is about 1,225 miles long from east to west, and 100 in breadth from north to south. The chief river is the Tigris.

The central parts of Persia, form an elevated plain containing extensive deserts which are rather saline than sandy. The most distant is that of Karakum on the north of Khorassan which is sandy. That which lies between Khorassan and Irak Ajemi, called the Great Salt Desert, is 360 miles long and 190 broad, and appears to join that which forms the southern part of Kirman; these along with the

deserts of Kiab and Mekran, occupy three tenths of the country. The northern provinces in which rises the chain of the Ararat, and the western parts of the country are mountainous.

My father's empire, said the younger Cyrus to Xenophon, is so large, that people perish with cold at the one extremity, while they are suffocated with heat at the other. This is the case at the present day.

The chief productions of the country consist of wheat, which is excellent, but rice is a more universal aliment, and regarded by the Persians as the most delicious of food. Barley and millet are also sown; on the mountainous ridges are found the cypress, the cedar and several other kinds of pines. The fig, the pomegranate, the mulberry, almond, peach, and apricot are indigenous. The vine and the orange grow in great luxuriance. To the south both cotton and sugar are articles of common cultivation. The jasmine, and the blue and scarlet anemone, are found in the thickets, and the tulip and ranunculus in the pastures. Besides these, tobacco, flax, hemp, manna, gum, Rhubarb, and other fruits of the temperate zone.

The present population of Persia consists of two classes, the fixed and the nomadic tribes, comprising the Arabs, the Mongols, and the Usbeks, amounting to 11,240,000. A peculiar Mohammedan sect, the Sabians, worship the cross, have a sort of baptism, and call themselves disciples of St. John. The Ishmaelites also form a distinct sect. The Parsees are Guebers of the philosophical sect of Sophis; and both Jews and Christians are tolerated in Persia." The various countries now forming Persia were intimately connected with the history of the Jewish nation; it was Artaxerxes Longimanus, who raised Esther to the throne, and who suspended the building of the Temple. It is probable that the Elamites, who were present on the day of Pentecost were instrumental in carrying the Gospel to the country generally. (Ezra. Neh. Esth. Acts ii. 9.)

PERSIS, Per'-sis, *breaking, dividing*.—A Roman lady, saluted by Paul in his Epistle to the Romans, chap. xvi. 12.

PERSON Lev. 19. 15.

Mat. 1. 8. will he accept thy p.

Matt. 22. 16. regardest not p. of men

Acts 10. 34. God is no respecter of persons, Deut. 10. 17; Gal. 2. 6; Eph.

6. 9; Col. 3. 25; 1 Pet. 1. 17.

Heb. 1. 3. express image of his p.

12. 16. fornicator or profane p. as Rom.

2 Pet. 3. 11. what manner of p. ought ye

Jude 16. having men's p. in admiration

PERSUADE we men, 2 Cor. 5. 11.

Gal. 1. 10. do I p. men or God

Acts 13. 43. p. them to continue

21. 14. when he would not be p.

26. 28. almost thou p. me to be a

Christian

Rom. 8. 38. I am p. neither death

Heb. 6. 9. I am p. better things

11. 13. having seen were p. of

Gal. 5. 8. this p. cometh not of

PERTAIN, Lev. 7. 29; 1 Cor. 6. 2, 4;

Rom. 9. 4; Heb. 2. 17, & 3. 1, & 9;

3 Pet. 1. 3.

PERTAINING, Acts 1. 3.

PERUDA, Per-yew'-da, *separation, division*.—One who came up from captivity; Ezra ii. 55.

PERVERSE, Num. 22. 32; Deut. 32. 5;

Job 6. 30; Prov. 4. 24, & 12. 8, & 17.

20; Is. 19. 14; Matt. 17. 17; Acts

26. 80; Phil. 2. 15; 1 Tim. 6. 5.

PERVERT. To render corrupt, or to

lead astray, Is. 47. 10; Luke 23. 2.

Perverf judgment, Deut. 24. 17, &

16. 19; 1 Sam. 8. 3; Job 8. 2, & 34.

12; Prov. 17. 23, & 31. 5; Mic. 2. 2.

Job 33. 27. and p. that was right

Prov. 19. 3. foolishness of man p. his

Jer. 3. 21. they have p. their way

Luke 23. 2. found this fellow p. the

Acts 13. 10. not cease to p. ways

Gal. 1. 7. some would p. gospel of Christ

PESTILENCE, epidemic or contagious

disorders, the plague, &c., 2 Sam.

24. 15; Ps. 78. 50, & 91. 8; Jer. 14.

19—21; Ezek. 5. 12; Amos 4. 10;

Hab. 3. 5; Matt. 24. 7.

Acts 24. 5. found him p. fellow

PETER, Pe'-ter, *a stone*.—One of the twelve apostles of Christ, a native of Bethsaida, and son of Jonas, and brother of Andrew, who was also an apostle. His first name was Simon, but when the Saviour called him to the apostleship, he changed it to Cephas; John i. 42, 43. He was of a prompt, resolute temper, and sometimes impetuous; but his attachment to the Saviour, was very ardent and

sincere, and he ever manifested zeal for the prosperity of his kingdom in the world. His ardour and forwardness are apparent on many occasions. (*See his history as narrated in the gospels, and Acts of the Apostles.*)

Some of the primitive writers assert that Peter was crucified, as our Lord predicted; John xxi. 18, 19, but where we cannot tell, as there is no clear account given. The Catholics say at Rome. But the question, Was Peter ever at Rome? requires to be settled. The Scriptures say nothing about it. His Epistles were addressed to converted Jews in the province near the Southern shore of the Black Sea; 1 Pet. i. 1. The second was especially intended to guard against the false teachers, and scoffers.

PETER, Epistle of.—He wrote two epistles, which constitute a valuable part of the inspired writings. His style expresses the noble fervour of his spirit, the full knowledge he had of Christianity, and his strong assurance of the truth of it. He writes with that noble neglect of some of the formal niceties of grammar, that you can scarcely perceive the pauses of his discourse, or the distinction of his periods. A noble majesty and freedom distinguish the apostle Peter; a devout person cannot read him without solemn attention and concern. The conflagration of this world, and the future judgment of angels and men, in the second epistle, are described in such awful terms, attended with such awful circumstances, that in the description we see the planetary heavens and the earth wrapped in devouring flames; we hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin.

PETHAHIAH, Peth-a-hy'-ah, *opening the gate of the Lord*.—A person mentioned 1 Chron. xxiv. 16.

PETHOR, Pe'-thor, *a table*.—A city of Mesopotamia, the birth-place of Balaam; Deut. xxiii. 4; Num. xxii. 5.

PETHUEL, Pe-thew'-el, *mouth, or persuasion of God*.—The father of the prophet Joel; Joel i. 1.

PETITION, 1 Sam. 1. 17; Esth. 5. 8.

PETITIONS, Ps. 20. 5; 1 John 5. 15.

PEULTHAI, Pe-ul-tha-i, *my works*. The eighth son of Obed-edom; 1 Chr. xxvi. 5.

PHALEC, Fay'-lek, *division*.—An ancestor of Christ. See his genealogy; Luke iii. 35.

PHALTI, Fal'-ty, *deliverance, fight*. The son of Laish, who married Michal; 1 Sam. xxv. 44; 2 Sam. iii. 15.

PHANUEL, Fa-new'-el, *face, or vision of God*.—The father of the prophetess Anna; Luke ii. 36.

PHARAOH, Fay'ro, *a disperser, spoiler, king*.—A name common to the Egyptian kings, as czar is to the emperors of Russia; Gen. xii. 15. Josephus says that all the kings from Menes, builder of Memphis, down to the time of Solomon, for more than 3300 years had this name. Pharaoh is an Egyptian word, and is derived from *Phra*, which signifies the sun, to which the Egyptian kings likened themselves. Hence we often see them represented with a disc, or figure of the sun upon their heads. Several kings so named in Scripture.—1. He who took Sarah from Abraham; Gen. xii. 15.—2. He who reigned when Joseph was prime-minister.—3. He that persecuted the Israelites; Ex. i. 8, and was drowned in the Red Sea. Moses speaks of him as "a new king who knew not Joseph;" Ex. i. 8.—4. He that gave protection to Hadad, son of the king of Edom; 1 Kings xi. 15—22.—5. He who married the daughter of Solomon; 1 Kings iii. 1.—6. Pharaoh Shishak; 2 Chron. xii. 2—9.—7. Pharaoh Necho; Jer. xvi. 2; 2 Kings xxiii. 29—35.—8. Pharaoh Hophra, who entered into an alliance with Zedekiah; Jer. xiv. 30.

PHARAOH'S HEART BEING HARDENED. "I will harden Pharaoh's heart," Ex. vii. 3. "I will suffer the heart of Pharaoh to be hardened." *Boothroyd*.—"Harden Pharaoh's heart," Ex. vii. 13, that is, "The heart of Pharaoh was hardened."—*Hales*. God cannot secretly influence a man's will, or suggest any wicked stubborn resolution to his

mind, and then punish him for it. There are other ways by which the heart may be hardened, viz., by those very respites, miracles, and mercies intended to soften it, for if they do not soften it they will harden it. The heart may be hardened by his withdrawing that grace it has long resisted; men may be given up to a reprobate mind; as they *would not* see when they possessed the faculty of sight, the use of that faculty may be taken from them, and they may be abandoned to blindness. But all this is judicial, and supposes previous voluntary wickedness, which it is designed to punish. The dealings of Jehovah with Pharaoh had a tendency to soften rather than to harden his heart; especially as it was not until after he had seen the miracles, and after the plagues had ceased, that he hardened himself and would not suffer the Israelites to depart. The threatened plagues were suspended on a condition with which he refused to comply, and then only were they inflicted. It is, moreover, well known that the Hebrew verbs in the Hiphil conjugation signify to *permit*, or to *suffer* to be done, as well as to *cause* to be done; hence nothing more is meant, than to leave a man to the bent and tendency of his own disposition. Thus Pharaoh was left, and he is said to have made his own heart stubborn against God. He *sinned yet more and hardened his heart*. The proper rendering therefore of Exod. iv. 21, is—*I will permit his heart to be so hardened that he will not let the people go*. So in Ex. ix. 12, it ought to have been translated, *Yet the Lord suffered the heart of Pharaoh to be so hardened that he hearkened not to them*. The incredulity, perverseness, and obstinacy of Pharaoh, before whom Moses wrought his miracles, are astonishing; and thus it is represented in Scripture. How affecting the awful announcement to him in Exodus ix. 15, 16. The language strongly implies that his depravity exceeded that of the generality of men, or even kings. It has, however, as rendered in our ver-

sion, perplexed the minds of some; and the following rendering seems more satisfactory: "For now, had I stretched out my hand, and smitten thee and thy people with pestilence, thou wouldst have been cut off from the earth. But truly on this very account have I caused thee to subsist, or preserved thee, that I might cause thee to see my power, and that my name might be declared through all the earth." It is not of the creation, but of the preservation of Pharaoh that God speaks. This monarch's life was prolonged, that by the Divine administration, which his conduct and the circumstances of Israel required, Jehovah, for his instruction, displays his power over all idols, and that the surrounding nations might acknowledge Him the supreme God and Saviour. Now, this was evidently a work more of benevolence and mercy, than of judgment and wrath; see Rom. ix. 17—19.

PHAREZ, Fay'-rez, *division*.—Son of Judah; Gen. xxxviii. 29.

PHARISEES, Far'-re-sees, a *division, set apart*.—The most popular sect among the Jews, who appeared about 140 years B. C. They were remarkable for their rigid way of living, and affected great mortification and abstraction from the world, frequently fasted and made long prayers at the corners of the streets.

They studied the law, were very exact in the outward observance of it, and pretended to more holiness than others, adding voluntary sacrifices to those that were commanded, and making a great show of exactly performing all their vows. By such conduct they gained the good opinion of the populace, and were esteemed persons of great learning and sanctity of manners. After all, they were inwardly consummate hypocrites. They believed in a future state of rewards, &c., and therefore held the Sadducees in the highest abhorrence. Their notion of a resurrection, however, was nothing more than the Pythagorean transmigration.

PHAROSH, Fay'-rosh.—One who

returned from the Babylonish captivity; Ezra viii. 3.

PHARPAR, Far'-par, *that produces fruit*.—One of the rivers of Damascus, or rather a branch of the Barady or Chrysorrhoas, which waters the city of Damascus and the adjacent country; 2 Kings v. 12.

PHASEAH, Fay'-se-ah.—A person. See Neh. vii. 51.

PHEBE, Fe'-be, *shining, pure*.—A deaconess of the church at Cenchrea, near Corinth. Thought to have been the bearer of Paul's letter to the church at Rome; the opinion is founded on Rom. xvi. 1. 2.

PHENICE, Fe-ny'-se, *red, purple*.—It does not mean Phenicia, but a seaport town on the western shore of the island of Crete; Acts xxvii. 12.

PHENICIA, Fe-niah'-e-a.—Applied to the whole coast of Syria, on the Mediterranean, from Antioch to Egypt, but it properly denoted only the regions on the continent, belonging to Tyre and Sidon. Some suppose that the names of Phenicia, Syria, and Palestine, are, by the ancients used indiscriminately for one and the same country. Within its boundaries are found the ancient commercial cities of Sidon, Tyre, and Aradus.

The heat and moisture which render the whole tract dangerous to European constitutions, maintain a rich vegetation—oranges, lemons, and pomegranates, form groves at the bottom of the mountains, which project in various directions presenting landscapes highly picturesque. Though neglected, it is a country full of charms and graces. Phenicia was the birth-place of commerce, if not also of letters and the arts. A Phœnician introduced into Greece the knowledge and the use of letters. Phœnician workmen built the Temple of Solomon; Phœnician sailors navigated his ships; Phœnician pilots directed them; and before other nations left their own shores, the Phœnicians had planted colonies on the shores of the Mediterranean at Carthage, Hippo, Marseilles, and Utica; and their manufactures acquired such a superiority over those of other nations, that among

the ancients, whatever was elegant, great or pleasing, either in apparel or domestic utensils, received the epithet of *Sidonian*. These early advantages were owing to their enterprising character, and to their central situation, which enabled them to draw into their narrow territories all the commerce between the East and the West.

When the Israelites invaded Palestine, gold and silver abounded in that country; magnificence and luxury reigned in private apartments; the sovereigns of the little districts into which it was divided were clothed in purple; the people wore golden earrings; and even the camels were adorned with studs, chains, and plates of gold.

Notwithstanding their prosperity and wealth, the Phœnicians were addicted to idolatry.

PHICOL, Fy'-col, *perfection of the mouth*.—General of the army of Abimelech, king of Gerar; Gen. xxi. 22.

PHILADELPHIA, Fil-a-del'-fe-a, *the love of a brother*.—A city of Asia Minor, in the kingdom of Lydia, founded by Attalus Philadelphus, king of Pergamos, about 28 miles east of Sardis, and 72 from Smyrna. The only remains of the former city, are those of a lofty wall strengthened by round towers, which once encompassed it; and the ruins of an aqueduct, which having conveyed water of a petrifying quality, whereby vegetable substances were encrusted, the decay of these substances has left their stony moulds, which gave rise to the vulgar opinion that the wall had been built of human bones.

This city is of large extent, spreading upon the declivities of three or four hills—the streets are inconvenient for foot-passengers, from their filthy state—the houses are very mean, and the palace of the Greek bishop is constructed of clay, and little better than a cottage; there are several coffee-houses and baths, which are very much frequented. The city when viewed from a distance is extremely beautiful, and entitles it to the appellation of the "fair city." On looking

from the hill, upon which the acropolis stood, the view is most magnificent; highly cultivated gardens and vineyards lie at the back and sides of the town, and before it one of the most extensive and fertile plains in Asia.

The Turkish population has been estimated at 3000 houses; there are also about 300 Greek families, most of whom speak only the Turkish language, and live in friendly intercourse with the former. The Christians have twenty-five places of worship, with a resident bishop and inferior clergy. There are several mosques, with minarets, which add considerably to the appearance of the place. Coarse cotton goods are manufactured here, and the inhabitants are very skilful in dyeing, to which the nature of the water is said to contribute. Considerable trade is carried on; and the town being situated on one of the principal roads to Smyrna, whither a caravan goes and returns regularly, it is much frequented by the Armenian merchants. A Christian church was very early planted in this city, to which John was instructed to write a consolatory epistle; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary; Rev. iii. 7—13.

PHILEMON, *Fy-le'-mon*, *that is affectionate*.—A rich, pious, and influential citizen of Colosse, in Phrygia, converted to the Christian faith. Paul addressed a letter to him respecting his slave Onesimus, who was converted by his ministry. This Epistle seems to have been written by Paul during his detention at Rome, A. D. 62 or 63, and was sent, together with the Epistle to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Pauline*, has brought many unanswerable proofs of the authenticity of Scripture from the *undesigned coincidences* between this Epistle and the Acts of the Apostles written by Luke.

PHILETUS, *Fy-le'-tus*, *beloved*.—A

heretic in the early church. He denied the resurrection, 2 Tim. ii. 17.

PHILIP, *Fil'-ip*, *a warrior, a lover of horses*.—The son of Herod the Great, and Cleopatra. From him the city of Cæsarea Philippi received its name; Matt. xvi. 13, &c.

(2.) **PHILIP**, another son of Herod, by his wife Mariamne. He was sometimes called Herod, and was the husband of Herodias. He was disinherited by his father, and lived a private life; Matt. xiv. 3, &c.

(3.) **PHILIP**, one of the twelve apostles; a native of Bethsaida in Galilee. Some ancient historians say that he was the individual who requested of Jesus, that he might "first go and bury his father; Matt. viii. 21, 22.

(4.) **PHILIP**, one of the seven deacons of the church at Jerusalem; Acts vi. 5. He was very successful in preaching the gospel in Samaria; Acts viii. He was divinely directed to go towards the south of Palestine, and on his way to Gaza, he met with the Ethiopian eunuch, who was returning from Jerusalem into his own country, and Philip was instrumental in bringing him to the knowledge of the truth. Having professed the faith, Philip at his request baptized him; and as soon as they were come out of the water, the Spirit of the Lord took away Philip, who was next found at Azotus, from whence he proceeded, preaching the gospel in all the cities and villages that he was called to pass through in his way to Cæsarea, where he appears to have ultimately settled and spent the residue of his life, probably as one of the elders of the Christian church in that city. We find from Acts xxi. 4, 5, that he was the father of four daughters, and that he had a house in which he entertained Paul and his companions.

PHILIPPI, *Fy-lip'-py*, *lovers of horses*.—One of the principal cities of Macedonia, lying on the banks of the river Strymon, about 70 miles north-east from Thessalonica. It took its name from Philip, king of Macedonia, by whom it was repaired and beauti-

fied; Acts xvi. 12. It was rendered famous by the defeat of Brutus and Cassius in its neighbourhood. Here Paul preached, about A. D. 52; and Lydia, and many others, were converted; Acts xvi. 12. This church supported Paul, while he laboured as a missionary at Thessalonica; Phil. iv. 15, 16, and also when at Corinth; 2 Cor. xi. 9; and remitted him money for his support, while he lived at Rome in "his own hired house;" Phil. ii. 25, and iv. 10—13.

PHILIPPIANS, EPISTLE OF.—This valuable Epistle was written by Paul. It must have been very gratifying to the Apostle to find that his Philippian converts were not unmindful of him, when in imprisonment at Rome, as they sent Epaphroditus, one of their pastors, to him with presents, lest he might want necessities during his confinement. This Epistle was sent to them on his return, A. D. 63, containing acknowledgments of their kindness, solemn warnings, cautions, and admonitions, lest they should follow the enemies of the Cross of Christ, and become lost to him, to themselves, and to salvation. The Epistle is written in an elegant style.

PHILISTIA, Fy-lis'-te-a.—The country of the Philistines, a part of the south-west of Palestine. It was about 40 miles long, and 15 miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines and the Caphtorim descended from Casluhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor; Jer. xlvii. 4.

PHILISTIM, Fy-lis'-tim.—Philistia so called, Gen. x. 14.

PHILISTINES, Fy-lis'-tines, *those that dwell in villages.*—A people of Palestine, who came from the isle of Caphtor, frequently named in Scripture, and very early settled in a small strip of territory along the seashore in the south-west of Canaan, having expelled the Avites, who had before possessed it; Josh. xv. 45—47; xiii. 2, 3; 2 Chron. xxi. 16, &c.

PHILOLOGUS, Fy-lol'-o-gus, *a lover of learning.*—A person to whom Paul sent his salutations, Rom. xvi. 15.

PHILOSOPHY means *the love of wisdom*; but the Heathen philosophers ascribed every thing to human reason, and wished to be thought superior in all things. They were, therefore, offended at the humbling doctrine of the cross. The apostle Paul warned the Colossians against philosophy and vain deceit; Col. ii. 8. His design was to condemn that vain affectation of wisdom, of which the heathens were notoriously fond, and which stood in opposition to the simplicity of the gospel.

Philosophy also denotes a science, or collection of sciences, of which all things, both of body and spirit, are the objects. The term thus admits of various definitions. That part of philosophy which treats of God, &c., is called **THEOLOGY**; that which treats of nature, **PHYSICS**, or **NATURAL PHILOSOPHY**; and that which treats of men, **LOGIC**, and **Moral and Intellectual Philosophy**.

Philosophers are more indebted to revelation than reason for what they know of God and divine things. "It is difficult, if not utterly impossible, to prove that any discoveries of divine truth, or truths respecting the nature of God, have ever been made to unassisted reason; thus in the writings of Ovid we may perceive that he has borrowed from Moses, and Virgil does from Isaiah; also with respect to the ancient philosophers, as Tertullian says, 'which of the sophists was there which did not drink of the prophet's fountain, so that what they had some way or other from our Scripture, that we receive again by tradition.' Justin Martyr calls Plato the Hebrew philosopher; and another says, that he lived among the Jews, and drew many things from the Hebrew fountains, especially his pious conceptions of God and his worship. Hermippus, in his life of Pythagoras, says that he transferred many things from the Jewish institutions into his own philosophy, and styles him the imitator of

the Jewish dogmas; and many things in the writings of the poets and philosophers are so very much like the account of the creation in our Bible, that it is very plain that they had read some of the books of Moses.

PHINEHAS, Fin'-e-has, a *bold countenance*.—Son of Eleazar, and grandson of Aaron. He was the third high-priest of the Jews, and discharged his office from A. M. 2571 to 2590. He manifested great zeal in vindicating the glory of God, in the affair of Zimri and Cozbi; Num. xxv. 7, &c.—Also the son of Eli, the high-priest, and brother to Hophni; 1 Sam. i. 3.

PHLEGON, Fle'-gon, *zealous, burning*.—A person saluted by Paul; Rom. xvi. 14.

PHRYGIA, Frij'-e-a, *dry, barren*.—The largest kingdom of Asia Minor, situated in its centre. The chief cities are Laodicea and Hierapolis. Luke speaks of some of the inhabitants of this province as being at Jerusalem on the day of Pentecost, when he joins it with Pamphylia immediately below it. In another place he evidently refers to Phrygia Minor; Col. ii. 1; Acts ii. 10; xvi. 6. The Phrygians were of an obstinate and stupid temper; impudent, effeminate, voluptuous, and servile, kept at their duty best by stripes, made wise by sufferings only—superstitious to excess, worshippers of Cybele, and said to be the inventors of augury; other kinds of divination—the pipe of reeds; besides all kind of needle work. Acts ii. 10; xvi. 6.

PHURAH, Few'-rah, *that bears fruit*.—The servant of Gideon, Judges vii. 10, 11.

PHUT, Fut.—The third son of Ham, Gen. x. 6. His descendants peopled a district in Lower Egypt.

PHUVAH, Few'-vah, *a pair of bellows*.—The son of Issachar, Gen. xlv. 13.

PHYGELLUS, Fy-jel'-lus, *a fugitive*.—A Christian of Asia, who forsook Paul in his necessity; 2 Tim. i. 15.

PHYLACTERIES, Fy-lak'-te-ri-z, *things to be particularly observed*.—Strips

or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37—40. See also Matt. xxiii. 5. Moses had commanded the Israelites to have these phylacteries that they might remember the law, especially the important parts of it. The Pharisees made these *large*, to be seen of men, which vain ostentation Christ condemned. See *Frontlets*.

PHYSICIAN.—A healer; Mark v. 26; Gen. i. 2. "They that be whole need not a physician," &c.; Matt. ix. 12. (1.) Jesus Christ represents himself here as the sovereign Physician of souls. (2.) That all stand in need of his healing power. (3.) That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. (4.) That it is the most inveterate and dangerous disease the soul can be afflicted with, to imagine itself whole, when the sting of death, which is sin, has pierced it through, in every part.

PI-BESETH, Pi-be'-seth, *dispute from the mouth*.—A city in Egypt, Ezek. xxx. 17.

PIECE of an Ear, Amos iii. 12.—It seems odd to mention this as what a shepherd rescues from a lion; but Russel, in his History of Aleppo, says, that about the city they have one species of goat whose ears are often a foot long, and broad in proportion.

PIECE of bread, Prov. 6. 26, & 28. 12;

Is. 3. 15; Ezek. 13. 19.

Ps. 1. 22. tear you in p.

Mic. 3. 3. chop them in p.

Matt. 9. 16. no man puts p. of new cloth to old garment

Luke 14. 18. bought a p. of ground

PIERCE, Num. 24. 8; 2 Kings 13. 7.

Ps. 22. 16. they p. my hands and

Zech. 12. 10. look on him whom they p.

Luke 2. 35. sword shall p. through

1 Tim. 6. 10. p. them through with many sorrows

Rev. 1. 7. they also which p. him

Heb. 4. 12. p. to dividing asunder

PIERCED his side, and forthwith came out blood and water; John xix. 34—36. It appears from this, that

the pericardium, or
-t, and that the
erced; as the
former, and
Hence we
ce that
the
ad

ne
down
ne time
ecies were

Py-ha-hy'-roth,
—The pass through
Jews marched to the
of the Red Sea, Exod.

PILATE, Py'-lat, *who is armed*
a dart. — Pontius Pilate was
probably a Roman, and was sent to
govern Judea in the room of Gratus,
A. D. 26 or 27. He held the office for
about eleven or twelve years, Luke
xiii. 1, &c. By his covetous and
cruel government, he caused himself
to be hated both by the Jews and
Samaritans. At length complaints
against him reached the court of
Cæsar; and he was recalled to Rome,
tried, and banished to Gaul. After-
wards, from poverty and shame, he
committed suicide. His deposition
took place three years after the death
of Christ, under the Emperor Caligula.

PILDASH, Pil'-dash. — A son of
Nahor; Gen. xxii. 22.

PILEHA, Pil'-e-hah. — A chief-
priest; Neh. x. 24.

PILGRIMAGE Sojourning or wander-
ing, Gen. 47. 9, not attained to years
of p.

Ex. 6. 4. give them land of p.

Ps. 119. 54. songs in house of my p.

PILGRIMS, Heb. 11. 13. were strangers
and p.

1 Pet. 2. 11. as p. abstain from

PILLAR. — A column raised to sup-
port a building, and for ornament.
An obelisk, or monument of some im-
portant event worthy to be remember-
ed, or thought of in future. — Also,
the chief support of a family, city or

state; Judges xvi. 25, 26, 29; Gen.
xxv. 20; 2 Sam. xviii. 18.

"**PILLAR** and ground of the
truth;" 1 Tim. iii. 15. The Apostle
refers to the church—the church of the
living God.—The learned Dr. Mack-
night says, "The church of the living
God, as the pillar and support of the
truth, is here contrasted with the house
or temple of the lifeless image of
Diana at Ephesus, which was the pil-
lar and support of falsehood, idolatry,
and vice. In the opinion of some,
the church of the living God is termed
the pillar and support of the truth in
allusion to the two pillars which Solo-
mon placed in the porch of the temple,
and to which it is said the prophets
affixed their prophecies in writing
that they might be read by the people
who came into the temple to worship.
Others think the allusion is to the
pillars in the heathen temples, on
which tables were hung up, contain-
ing laws and other matters of import-
ance, which were designed to be pub-
lished. But to settle this is of no
importance, because, to whichever of
the customs the Apostle alluded, his
meaning is the same—that the church of
the living God, which is the pillar and
support of the truth, is not the church
of Rome, nor any particular church,
but the Catholic Christian Church,
consisting of all the churches of Christ
throughout the world." — Peter,
James, and John, are said to be pil-
lars; Gal. ii. 9, that is, supporters and
defenders of Divine truth.

PILLARS OF SMOKE 'perform-
ed,' &c. Song iii. 6. An allusion to
the processions at eastern marriages,
in which were burned rich perfumes
carried by virgins in silver-gilt pots.

PILLAR OF SALT; Gen. xix.
26. Or as some understand it, an
everlasting monument. Standing still
too long, soon that dreadful shower
of brimstone and fire overtook her,
wrapped her body in a sheet of nitro-
sulphureous matter, which congealed
into a crust as hard as stone, and
made her appear like a pillar of salt,
her body being as it were candied in
it. — Patrick.

See *Lot*, p. 566. The word rendered *pillar*, is used to denote an *erect attitude*, a *standing still*, a *fixture*. The cause of this woman's destruction, and her being turned into a pillar of salt, is stated Deut. xxix. 23. By the "brimstone" may be understood the *sulphuric* and fatal vapours which always attend volcanic eruptions. Lot's wife has not been the only person who has suffered by proximity to volcanic effluvia; witness the history of the death of the elder Pliny, at Vesuvius, related in the younger Pliny's letters. Some suppose that Lot's wife was enveloped in *asphaltum*, called by Moses "salt of burning." It is a bitumen, and probably was classed by the Hebrews among salts. Herodotus speaks of salt burning in a lamp. Asphaltum is very inflammable, and justly bears the epithet of *burning* or *fiery*. Asphaltum is found on the Dead Sea, or Sea of Sodom, whose waters cover the site of the destroyed cities. Lot's wife then, lingering behind, was surprised by a shower of bitumen or sulphur, falling upon her; amid which she stood erect, motionless, and deprived of life, a mass of bitumen gathering around her, and which becoming hard and permanent as it cooled, was well known as the *monument* and fixed station of the unhappy woman.

PILLAR in the temple of my God; Rev. iii. 12. This passage alludes to the two pillars, Jachin and Boaz, in the porch of Solomon's temple; 1 Kings vii. 21. Those pillars were, however, removed and carried away by the Chaldeans; in opposition to which, those in the spiritual temple are to abide in their honourable place for ever. The *pillars* of a sumptuous temple are both the strength and ornament of it; "so shall all, who steadily suffer in my name, be of my future church, so triumphant and glorious. And, as it has been the custom to engrave upon the pillars of lofty buildings the names and achievements of illustrious persons, so shall these, my servants, be characterized with the noblest and happiest of all titles, such

as the servants of the living and true God, members of his heavenly kingdom.

PILLARS.—"He cast two pillars of brass, of eighteen cubits high apiece;" 1 King vii. 15.—In 2 Chr. iii. 15, these two pillars are said to be 35 cubits high. One is calculated by the *common* cubit, which was but one half of the sanctuary cubit; so that 18 of the one would make 36 of the other; from which, if we deduct one cubit for the plinth or base, there would remain 35.—Perhaps the best mode of reconciling is that proposed by Abarbanel;—that the writer of the Kings speaks of the length of the pillars singly, while the writer of the Chronicles speaks of the length of them together. In this case, as in the former, a cubic must be allowed for the base.

PILLAR of salt, Gen. 19. 26.

Ex. 13. 21. by day in p. of cloud, by night in p. of fire, Num. 12. 5, & 14. 14; Deut. 31. 15; Neh. 9. 13; Ps. 90. 7.

Is. 19. 19. a p. at border thereof
Jer. 1. 18. I will make thee iron p.
1 Tim. 3. 15. p. and ground of truth
Rev. 3. 12. him that overcometh I will make a p.

Job 9. 6. p. thereof to tremble
26. 11. p. of heaven tremble
Ps. 75. 3. I bear up the p. of it
Prov. 9. 1. hewn her seven p.
Songs 3. 6. p. of smoke
5. 15. p. of marble
3. 10. made p. thereof silver
Rev. 10. 1. p. of fire

PILLOW.—A cushion to lie under one's head when in bed; Mark iv. 38. The word also refers to the carpets with which the houses of the rich were furnished. Along the sides of the wall or floor, narrow beds or mattresses were often placed upon these carpets; and for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the "stretching themselves upon couches, and by the sewing of pillows to armholes;" Amos vi. 4. "Woe to the women that sew pillows to all armholes;" Ezekiel xiii. 18. It denotes the effeminacy and folly of the people

in being seduced by false prophetesses.

PILOT.—One who steers a ship; Ezek. xxvii. 8.

PILTAI, Pil'-ta-i.—A descendant of Levi; Neh. xii. 17.

PINE.—A tree, whose fruit is large, of a turbinated figure, and composed of a beautiful arrangement of scales. The Jews took of the branches thereof to make booths; Neh. viii. 15. It is an emblem of prosperity; Isa. xli. 19; lx. 13.

PINE.—To waste or wear away with grief and anxiety; to grieve; to languish for, or long after; Lam. iv. 9; Lev. xxvi. 39; Ezek. xxxiii. 10.

PINNACLE.—A turret or high summit. The "pinnacle of the temple;" Matt. iv. 5, seems to have been the battlement of the roof of Solomon's porch; which stood on ground made by carrying up a wall of several hundred feet from the valley below, and thus enlarging the space for the temple on the top. It was a dizzy height, (Josephus says, 750 feet) and commanded a very extensive prospect.

PINON, Py'-non, *a gem*.—A duke; Gen. xxxvi. 41.

PIPE.—A musical wind instrument; 1 Sam. x. 5. "We have piped unto you;" Matt. xi. 17. In Judea it was usual at feasts to have lively music and dancing; Luke xv. 25, and at funerals melancholy music and lamentations. Both of these required a response, either by dancing or lamenting. If not, the complaint arose, "We have piped unto you, and ye have not danced," &c. This became a proverb. The mourning airs in this proverb fitly represent the severity of the Baptist's manners, and the disagreeableness of the doctrine of repentance, which he preached: on the other hand, the cheerful airs beautifully represent our Lord's sweet disposition, affable conversation, and engaging method of giving instruction; so that every thing was tried that could possibly have influence to bring the Jews to repent and believe the gospel; Luke vii. 32.

PIRAM, Py'-ram, *a wild ass of*

them.—The king of Jarmuth; Josh. x. 3, 24—27.

PIRATHON, Pir'-a-thon, *his dissipation*.—A city of the tribe of Ephraim; Judges xii. 15.

PISGAH, Piz'-gah, *a hill, eminence, fortress*.—The highest point of the chain of mountains, called Abarim, and of Mount Nebo. To this eminence Moses ascended before his death, and viewed the promised land; Deut. xxxii. 49; xxxiv. 1, &c. And perhaps from the same mountain the tempter showed Christ the kingdoms of this world, and the glory of them; Matt. iv. 8. Two towns appear to have taken their names from this mountain; Josh. xiii. 20; Jer. xlviii. 1; Num. xiii. 14; Deut. iii. 27; xxxiv. 1.

PISIDIA, Py-sid'-e-a, *pitch, pitchy*.—A province of Asia Minor, southwest of Lycania, west of Mount Taurus, and north of Pamphylia. Its present name is *Natolia*.

PISON, Py'-son, *changing, doubling*.—One of the four great rivers that watered the garden of Eden, supposed to be the present Phasis, a divided stream of the Tigris and Euphrates, which runs along the side of Havilah, in Arabia; Gen. ii. 11.

PISPAH, Pis'-pah, *a mouth, diminished*.—One of the posterity of Asher; 1 Chron. vii. 38.

PIT.—Pits were made to take wild beasts; they were overlaid with branches, and the animals fell into the snare. The word pit sometimes means an empty cistern, or reservoir. Into such a pit Joseph was cast; Gen. xxxvii. 20. Also Jeremiah, ch. xxxviii. 6. Allusions are often made to these; Ps. vii. 15; ix. 15; xxxv. 7; lvii. 6.

PIT 'horrible pit;' Ps. xl. 2. An image probably taken from the horrible dungeons of the Asiatic tyrants; Jer. xxxviii. 6—12.

PIT, Gen. 14. 10, & 37. 20.

Ex. 21. 33. if man dig a p. 34.

Num. 16. 30. go down quick into p. 33.

Job 33. 24. deliver my soul from going to the p.

Ps. 9. 15. sunk into p. they digged

28. 1. go down to p. 30. 3, & 38. 4, &

143. 7; Prov. 1. 12; Is. 38. 13.

Ps. 40. 2. me out of horrible p.
55. 23. p. of destruction
119. 86. proud digged p. for me
Prov. 22. 14. mouth of strange woman is a deep p.
23. 27. is a narrow p.
28. 10. shall fall into his own p. *Ecc.* 10. 8.
Is. 38. 17. delivered it from p. of corruption
51. 1. hole of p. whence were digged
Jer. 14. 3. came to p. and found no water
Zech. 9. 11. prisoners out of p. no
Rev. 9. 1. key of the bottomless p. 20. 1.

PITCHER.—A vessel to contain liquor; *Gen.* xxiv. 14. The blood-vessels which convey the vital juice to the several parts of the body, and keep it in a perpetual circulation from the right ventricle of the heart to the left, are called a pitcher, which is broken at the fountain when death renders it unserviceable for conveying the blood; *Eccles.* xii. 6.

PITHOM, Py'-thom, their mouth-ful.—A city built by the Israelites for Pharaoh; *Ex.* i. 11.

PITIFUL, Jam. 5. 11; *1 Pet.* 3. 8.

PITY.—Compassion to the poor and distressed. It is divinely enjoined upon us. It is a fruit of the Spirit, and the evidence of a renewed heart; *Rom.* xii. 10, 15; *Col.* iii. 12; *Gal.* vi. 2. This compassion eminently belongs to the Divine Being; *Ps.* cxlv. 8; *ciii.* 13, 14. What a display of it in the gift of Christ, and his awful sufferings for the lost race of Adam.

PITY, Deut. 7. 16, & 18. 8, & 19. 13.

Job 6. 14. to him that is afflicted p. should be showed

19. 21. have p. on me, have p. O friends

Ps. 103. 13. as father p. children so the

Lord p. them that fear him

Prov. 19. 17. have p. on the poor lend-

eth to the Lord

Is. 63. 9. in p. he redeemed them

Ezek. 36. 21. I had p. for my holy name

Math. 18. 33. as I had p. on thee

PLACE.—An office, or employment; *Gen.* xl. 13.—A seat; *1 Sam.* ix. 22.—A city; *Gen.* xviii. 26.—State or condition; *Job* xviii. 21.—Room or stead; *Gen.* i. 19.—A text of Scripture; *Acts* viii. 32.—Advantage, occasion, or opportunity; *Eph.* iv. 27.—The house of the Lord; *Isa.* lx. 13.

PLACE, 'his own place.' An ex-

pression by which the ancient writers denote going to the eternal destiny. The world of woe was Judas's own place; it was adapted to him, he had prepared himself for it, and it was proper that he who had betrayed his Lord, should remain there; *Acts* i. 25

PLACE, Ez. 8. 5; *Deut.* 12. 5, 14.

Ps. 28. 8. p. where thy honour dwelleth

52. 7. thou art my hiding-p. 119. 114

90. 1. hast been my dwelling p.

Prov. 15. 3. eyes of Lord are in every p.

Ecc. 3. 20. all go to one p. d. d.

Is. 66. 1. where is the p. of my rest, 18. 4

Hos. 5. 15. I will return to my p.

John 8. 57. word has no p. in you

11. 48. take away our p. and nation

Rom. 12. 19. avenge not; give p. unto

wrath

1 Cor. 4. 11. have no certain dwelling p.

11. 20. come together in one p.

Eph. 4. 27. neither give p. to devil

2 Pet. 1. 19. light that shines in dark p.

Rev. 12. 6. hath a p. prepared her of G.

Job 7. 10. neither shall his p. know him,

20. 9.

Ps. 37. 10. diligently consider p.

Is. 26. 21. Lord comes out of his p. *Mk.*

1. 8.

Acts i. 25. Judas fell, might go to his

own p.

Ps. 16. 6. the lines have fallen in pleasant p.

Is. 40. 4. rough p. shall be made plain

Eph. 1. 8. in heavenly p. 20. & 1. 6, &

3. 10.

Hab. 3. 19. high p. *Prov.* 8. 2, & 9. 14;

Hos. 10. 8; *Amos* 4. 13; *Eph.* 6. 13.

PLAGUE, in Scripture, is used for all diseases and inflictions of temporal sufferings by the immediate hand of God, as in the case of the judgments on Egypt. When applied as synonymous with pestilence, it obviously means a violent and unusually fatal and prevailing disease, whose cause eludes the investigations of man, of which the Psalmist emphatically says, it "walketh in darkness." Of its terrific and destructive power, many examples are recorded.

PLAGUE.—In *1 Cor.* x. 8.—St. Paul tells us, that the number of persons who were cut off in the plague was *twenty-three thousand*; but in *Num.* xxv. 9. Moses makes them not less than *twenty-four thousand*, because in this number he includes the thousand who were found guilty of idolatry, and were in consequence slain with the sword; whereas the apostle

speaks only of those who died of the pestilence.

PLAGUE, 1 *Kings* 8. 37, 38; *Ps.* 89. 23.
PLAGUES, *Hos.* 13. 14; *Rev.* 16. 9, & 18.
4, 8, & 21. 7, & 22. 18.

PLAIN signifies a level country; *Num.* xxii. 1; *xxvi.* 3; *xxxiii.* 49; an honest man; *Gen.* xxv. 27. "The way of the righteous is made plain;" *Prov.* xv. 19. The providence of God makes it so; *Isa.* xl. 4. "We use great plainness of speech," 2 *Cor.* iii. 12. i. e. keeping back nothing; disguising nothing; concealing nothing; we wish that all may hear; and we speak so, that all may understand.

PLAIN, *Ps.* 27. 11. lead me in a p. path
Prov. 8. 9. word all p. to them that understand

18. 19. the ways of the righteous are made p.
Zech. 4. 7. Zerubbabel became p.
John 16. 29. now speaketh thou p.
2 *Cor.* 3. 12. we use great p. of speech

PLAINS. — Canaan had several Plains. The coast of the Mediterranean from Mount Carmel to the River of Egypt, a distance of 100 miles, was one delightful tract of nearly level country. The southern part to Joppa, was called by way of eminence "the plain;" and that northward of Joppa, the plain of *Sharon*, stretched to the foot of Carmel. This district was noted for the fertility of its soil, and the beauty of its herbage and flowers. Hence any flourishing estate is compared to "the excellency of Sharon;" *Isa.* xxxv. 2. A change from a state of prosperity to one of most abject wretchedness, is expressed by saying that "Sharon is like a wilderness;" *Isa.* xxxiii. 9. And when the royal poet wishes to denote the beauty and elegance of the bridegroom, he represents him as "the rose of Sharon." *Song* ii. 1.

PLAISTER, *Lev.* 14. 42; *Is.* 38. 21.
PLAIT, *Matt.* 27. 29; 1 *Pet.* 3. 3.

PLANETS. — Such stars as revolve round the sun as their centre; 2 *Kings* xxiii. 5.

PLANT. — To sow seeds, or set plants, to produce flowers or herbs, or trees; *Gen.* ix. 20. — To settle a

people in any place; *Ps.* xlv. 2. — To be connected with the church of Christ; "planted in the house of the Lord." Believers are called "trees of righteousness, the planting of the Lord;" *Isa.* lxi. 3. The ordinances of the church cause them to grow in grace, and in conformity to Christ, and meetness for heaven. Their verdure, beautiful and fragrant, is magnificent in the summer of prosperity, and in the winter of adversity; *Ps.* i. 1—3.

PLANTED. "Yea, they shall not be planted; yea, they shall not be sown;" *Isa.* xl. 24. After the seed has been sown, it is customary in China to let it stay no longer in its place than is sufficient for the sprout to acquire a length of about six inches, when the plants are taken up in tufts, and planted at convenient distances from each other. *Idolators* who persisted in their evil courses should neither be planted nor sown. They should not secure even an initial state of prosperity. And it is threatened that if any one, upon the failure of the ordinary mode of propagation by seed, should resort to the expedient of planting a slip or an offset from another spot, even that shall refuse to strike its root into the soil. "Yea, their stock shall not take root in the earth."

PLANT *Gen.* 2. 5; *Job.* 14. 9.
Ps. 128. 3. children like olive p. 144. 12.
Is. 53. 2. grow up as a tender p.
Jer. 2. 21. turned to degenerate p.
18. 9. concerning a kingdom to build and p. it
24. 6. p. them and not pluck up, 42. 10.
Ezek. 34. 29. raise a p. of renown
Ps. 1. 3. like a tree p. by a river
92. 12. that be p. in the house of the Lord
94. 9. he that p. ear shall he not
Is. 40. 24. yea they shall not be p.
Jer. 2. 21. I p. thee a noble vine
17. 8. as tree p. by water spreads
Matt. 15. 12. p. my heavenly Father hath not p.
21. 33. p. a vineyard and let it
Rom. 6. 5. p. together in likeness of
1 *Cor.* 3. 6. I p. Apollos watered
9. 7. p. a vineyard and eats not
Is. 60. 21. the branch of my p.
61. 3. the p. of the Lord

PLATTER. — A large vessel for the boiling of meat, or for bringing it to the table; *Matt.* xxiii. 5; *Luke* xi. 39.

PLAY, *Ex.* 32. 6; *2 Sam.* 2. 14, & 10. 12;
Ezek. 33. 32; *1 Cor.* 10. 7.

PLEAD. To plead with God is a part of holy prayer; *Jer.* xii. 1. "I plead with thee;" *Job* xxiii. 4. In this work arguments are numerous; but the chief are, (1) A pleading with God from the greatness of our wants, our dangers, or our sorrows; whether they relate to the soul or the body, to this life or that which is to come, to ourselves, or those for whom we pray. (2) We are to argue from the several perfections of the nature of God. (3) From the several relations in which God stands to men, particularly to his "peculiar people." (4) From the rich promises of the covenant of grace. (5) From the name and honour of God in the world. (6) From the name and mediation of our Lord Jesus Christ; *Job* xvi. 21; *John* xvi. 23, 24.

PLEAD for Baal, *Judg.* 6. 31.

Job 13. 19. who is he that will p. with me, 9. 19.

16. 21. O that one might p. for a man

23. 6. he p. against me with great power

Is. 1. 17. p. for the widow

43. 26. let us p. together

68. 10. by fire and sword Lord p. with flesh

Jer. 2. 9. I will p. with you and children p. 35.

29. wherefore will ye p. with me

12. 1. righteous art thou, Lord when I p.

25. 31. Lord p. with all flesh, *Ezek.* 38. 22.

Hos. 2. 2. p. with your mother p.

Joel 3. 2. I will p. with them for my

PLEASE, *2 Sam.* 7. 29; *Job* 6. 8.

Ps. 69. 31. this shall p. the Lord better

Prov. 16. 7. when man's ways p. the L.

Is. 55. 11. accomplish that I p.

56. 4. choose things that p. me

Rom. 8. 8. are in flesh cannot p. God

15. 1. strong ought not to p.

2. every one p. his neighbour

1 Cor. 7. 32. how to p. the Lord

33. how he may p. his wife

- 10. 33. as I p. men in all things

Gal. 1. 10. if seek to p. men not servant of Christ

1 Thess. 4. 1. how to walk to p. God

Heb. 11. 6. without faith impossible to p. God

Ps. 51. 19. be p. with sacrifices

115. 8. L. do whatsoever he p. 135. 6.

Ecc. 7. 20. whoso p. God shall escape from her

8. 8. he doeth whatsoever p. him

Is. 42. 21. Lord is well p. for his righteousness' sake

Is. 53. 10. It p. the Lord to bruise him

Mic. 6. 7. will the Lord be p.

Matt. 8. 17. beloved Son in whom well p. 17. 5.

Rom. 15. 3. Christ p. not himself

Col. 1. 19. p. the Father that in him all fulness

Heb. 13. 16. with such sacrifice God is well p.

Phil. 4. 18. sacrifice well p. to God

Col. 1. 10. worthy of the Lord unto all p.

3. 20. obey parents is w. p. to the Lord

1 Thess. 2. 4. not as p. men, *Eph.* 4. 6;

Heb. 13. 21. in you that well p.

1 John 3. 22. do things that are p. in his sight

PLEASANT, *Gen.* 2. 9, & 3. 6; *Mic.* 2. 2

2 Sam. 1. 23. Saul and Jonathan: we we p. *Ps.* 16. 6. the lines have fallen to me as p. places

183. 1. how p. for brethren to dwell together

147. 1. for it is p. and praise is comely, 135. 3.

Prov. 2. 10. knowledge is p. to

5. 19. let her be as loving kind and p. rose

9. 17. bread eaten in secret is p.

Ecc. 11. 7. p. for eyes to behold

Songs 1. 16. behold, thou art fair, yea p.

4. 13. p. fruits, 16, & 7. 13.

7. 6. p. art thou for delights

Is. 5. 7. men of Judah his p. plant

Jer. 31. 20. is Ephraim my dear son, is he a p. child

Dan. 8. 9. p. land, *Jer.* 3. 19; *Ezek.* 7. 14.

Prov. 3. 17. ways are ways of p.

PLEASURE, *Gen.* 18. 12. shall I have a

1 Chr. 29. 17. p. in uprightness

Ps. 5. 4. not a God that hath p. in wickedness

35. 27. hath p. in prosperity of his servants

51. 18. in thy good p. to Zion

102. 14. servants take p. in her

103. 21. ministers that do his p.

111. 2. sought out of, have p.

147. 11. Lord takes p. in them that fear him, 149. 4.

Prov. 21. 17. loveth p. be poor

Ecc. 5. 4. he hath no p. in fools

12. 1. shall say I have no p. in them

Is. 44. 23. shall perform all my p.

58. 10. p. of the Lord shall prosper in his hand

58. 13. not finding thy own p.

Ezek. 18. 23. have no p. in death, 33. 11.

Matt. 1. 10. I have no p. in you

Luke 12. 32. fear not, it is Father's good p. to give the Kingdom

2 Cor. 12. 10. take p. in infirmities

Eph. 1. 6. according to the good p. of his will

Phil. 2. 13. to will and to do good p.

2 Thess. 1. 11. fulfil all good p. of his goodness

Heb. 10. 38. my soul shall have no p. in him

12. 10. chastened us after their own p. *Rev.* 4. 11. for thy p. are created

Ps. 16. 11. at thy right hand are *p.* for evermore

36. 8. drink of the river of thy *p.*

2 Tim. 3. 4. lover of *p.* more than of *G.*

Tyt. 2. 3. serving divers lusts and *p.*

Heb. 11. 25. to enjoy *p.* of sin

PLEDGE.—That which is given in security for the fulfilment of a contract, or promise; *Gen.* xxxviii. 17. Bread for the family was ground every day, and therefore the millstones were not to be taken in pledge, that the family might not lack bread. "No man shall take the nether or the upper millstone to pledge;" *Deut.* xxiv. 6; *Ex.* xxii. 26.

PLEIADES, Ple'-ya-des, or Ply'-a-deez.—That cluster of little stars, vulgarly called *the seven stars*; *Job* ix. 9. A constellation in the sign *Taurus*; it exhibits generally six stars, sometimes seven; but ten times that number may be seen through a good telescope. —Madler, a celebrated Russian astronomer, says, "I regard the Pleiades as the central group to the whole astral system and the fixed stars, even to its outer limits, marked by the Milky Way; and I regard Alcyone as the star of all others composing the group which is favoured by most of the probabilities as being the true central sun of the universe."

There is something great implied in the expression, "*sweet influences of Pleiades*;" *Job* xxxviii. 31. The astronomer recently discovered that Alcyone, which is distant from the earth $3\frac{1}{2}$ million times the distance of the sun, is most probably a central sun. How vast, how powerful it must be. Is that the residence of the Deity? Is that the place to which he ascended?—"far above all heavens"—"far above all principality and power, and might and dominion," &c. "that he might fill all things," by his omnific governing presence; *Eph.* i. 21—23; *iv.* 8—10. Is that "*my Father's house*," where the ever blessed Trinity dwells, &c. Is that the final and everlasting abode of the righteous? Reflect—is it plausible? Heaven is *place*! Is that the specific, glorious locality?

All the planets constituting our

solar system; the earth and its satellite or moon; Jupiter, Mars, Saturn, Venus, and others, are revolving round the sun as their centre; that our sun, with all his planets, (including our earth) is but a little group comparatively, amid thousands of vaster and more magnificent groups revolving round one central sun, Alcyone; that sun the centre of the stellary heaven.

PLENTY. *Job* 37. 23; *Prov.* 3. 10.

Ps. 86. 5. in mercy, 103. 8.

130. 7. with him is *p.* redemption

Matt. 9. 37. the harvest is *p.* the labourers few

PLOUGH.—A very simple instrument used in agriculture in the East. It was furnished with a share and coulter, similar to those which are now in use; *1 Sam.* xiii. 20, 21; *Joel* iii. 10; *Micah* iv. 3. Figuratively, to plough signifies to labour in any calling; *1 Cor.* ix. 10; to contrive and practise; *Job* iv. 8; cruelly to torment, wound, and mangle; *Psa.* cxxix. 3. For our sakes he who knew no sin gave his back to the smiters, and permitted those ploughers to make long furrows upon it; *Isa.* i. 6.

PLOUGH. 'put his hand to the plough.' Symbolically meaning to undertake any business; *Luke* ix. 62.

PLOUGHING and breaking up the ground. The preparation of the heart by repentance; *Hos.* x. 12; *Jer.* iv. 3.

PLOUGH. *Deut.* 22. 10; *Prov.* 20. 4.

Judg. 14. 18. except ye *p.* with my helper ye had not

Job 4. 8. they that *p.* iniquity and sow wickedness

Ps. 129. 3. ploughers *p.* on my back

Prov. 21. 4. *p.* of wicked is sin

Is. 28. 24. doth ploughman *p.* all day

Jer. 28. 18. Zion shall be *p.* as a field, *Mic.* 3. 12.

Hos. 10. 13. have *p.* wickedness

Luke 9. 62. no man put hand to *p.*

1 Cor. 9. 10. *p.* should *p.* in hope

PLOUGHMAN, *Amos* 9. 13; *Is.* 61. 5.

PLOUGHSHARES, *Is.* 2. 4; *Joel* 3. 10;

Mic. 4. 3.

PLUCK out, *Ps.* 25. 15, & 52. 5, & 74. 11;

Amos 4. 11; *Zech.* 3. 2 *Matt.* 5. 29,

& 18. 9; *John* 10. 28, 29; *Gal.* 4. 15.

2 Chr. 7. 20. *p.* up, *Jer.* 12. 17, & 18. 7, &

31. 28, 40; *Dan.* 11. 4; *Joel* 12.

Ezra 9. 3. *p.* off, *Job* 20. 17; *Is.* 50. 6;

Ezek. 23. 34; *Mic.* 3. 2.

PLUMMET.—A plumb line; *2 Kings* xxi. 13. "I will stretch over

Jerusalem the line and the plummet," i. e. the measure and weight, the like judgment; Isa. xxviii. 17. "Judgment will I lay to the line, and righteousness to the plummet;" I will deal in exact rigour of justice with you, as byline and level: alluding to workmen who observe the greatest exactness. See Amos vii. 8.

POETS, 'certain also of your own poets,' Acts xvii. 28. The poet here alluded to is Aratus, a Greek poet of Cilicia, the native place of the Apostle Paul. He flourished about 277 years before Christ. His principal work was the *Phenomena* here quoted, and extensively known and esteemed among the learned in Greece.

POISON.—Lies, wicked principles, error, and delusion; Psa. lvi. 3, 4; cxi. 3; Rom. iii. 13. Also descriptive of the judgments of God against sin; Deut. xxxii. 24.

POISON, Deut. 32. 24, 28; Job 6. 4, & 20.
16; Ps. 58. 4, 140. 8; Rom. 8. 18;
Jam. 5. 8.

POLISHED; Psa. cxliv. 12; Isa. xlix. 2.

POLL, pronounced *pole*,—the head of a person, a register of heads or persons; Num. i. 2; 1 Chron. xxiii. 3, 24. As a verb, it means to lop, cut, or prune; 2 Sam. xiv. 26; Ezek. xlv. 20.

POLLUTE, Num. 18. 32; Ezek. 7. 21;
Mic. 2. 10; Zeph. 3. 1; Mal. 1. 7, 12.

POLLUTIONS, Acts 15. 20; 2 Pet. 2. 20.

POLLUX, Pol'-luks, *a boxer*.—A fabulous divinity; Acts xxviii. 11.

POMEGRANATE, Pome-gran'-ate, *an apple of seeds*.—This tree is a native of Asia, and is very beautiful. The leaves are dark green; the flowers are an elegant crimson, resembling a rose. It is chiefly valued for its fruit, which is the size of a large apple. The fruit is reddish, and filled with numerous seeds, each surrounded with juicy and pleasant tasted pulp. A delicious wine was made of the juice; Song viii. 2. The beauty of the flower has furnished Solomon with several beautiful allusions; Song vi. 11; vii. 12.

It was highly valued by the Israel-

ites; for it was one of the three kinds of fruit brought by the spies from Eshcol to Moses and the congregation in the wilderness; Num. xiii. 23; n. 5. The Israelites esteemed it as one of the greatest luxuries which they enjoyed in Egypt, the want of which they felt so very severely in the sandy desert. The form of this fruit was as beautiful as to be honoured with a place at the bottom of the high-priest's robe; Ex. xxviii. 33, and on the network which covered the two pillars of the temple, Jachin and Boaz, there were 200 figures of pomegranates, 8 of which were seen on a side; 1 King vii. 18, 42; 2 Kings xxv. 17.

POMMELS, or bowls; 2 Chron. iv. 12, 13.

POMP, put for power, honour, magnificence; Ezek. vii. 24, great splendour, great parade, superb attendance; Acts xv. 23, noise or tumult; Isa. v. 14.

PONDER, to weigh well the part we should act in life; Prov. iv. 26, to treasure up in the memory, in order to compare things one with another; Luke ii. 19. "Mary pondered them in her heart."

PONDER path of feet. Prov. 4. 28.
Prov. 5. 21. he p. all his goings, 6
21. 2. Lord p. the hearts, 24. 12.
Luke 2. 19. p. them in her heart

PONTIUS PILATE, Pon'-she-us Py'-lat, *marine, belonging to the sea*. See PILATE.

PONTUS, Pon'-tus, *the sea*; 1 Pet. i. 1.—A province of Asia Minor, on the south side of the Euxine, north of Cappadocia, and extending from the river Halys on the west, to the country of Colchis, on the east. In this district is the river Thermodoon, beside which the Amazons are fabled to have dwelt. Many parts of Pontus are rugged, mountainous, and barren. But some localities near Gemesh-kana, where the traveller passes through a deep valley watered by a fine stream which is one continued garden of fruit-trees, for several miles of which, he passes beneath the shade of walnut, plum, apple, almond, pear, and quince trees.

POOL.—A collection of waters; Isa. xxii. 9; 2 Sam. iv. 12; 2 Kings xviii. 17; Isa. xxxv. 7; xli. 18; Nah. ii. 8; John v. 2, 7; Ps. lxxiv. 6.

POOLS of SOLOMON.—The three pools are situated in a valley near Bethlehem, on the road to Hebron. They are on different levels, so that the waters of one descend into the next below it, by which a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. They are very large. They are all lined with masonry, well plastered and cemented within. The length of the uppermost is 160 yards; the second is estimated at 200 yards in length, and the third is much longer. The width of the three is nearly the same, nearly 100 yards. They are about 30 feet deep.

About a furlong from the upper Pool are the subterranean springs from which the Pools are supplied. Descending through the mouth of a well, to the depth of 12 feet, there are two vaulted rooms connected by a door. At one side of the room the water flows out of the rock in a full and pure stream, and descends by an underground conduit to the pools. From the pools it is conveyed by an aqueduct to Jerusalem. These pools were constructed by Solomon; for they bear the marks of great antiquity. The valley was once adorned with gardens, groves, and palaces, and formed a most delightful retreat. Hence Solomon said, "I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees;" Eccl. ii. 4, 5. A short distance below the pools in the valleys, there are still some beautiful gardens, watered from the aqueduct.

POOR.—Indigent, needy, necessitous; Matt. xxvi. 11; Lev. xiv. 21; xix. 10.—Spiritually poor; Rev. iii. 17; "And thou knowest not that thou art poor;" that is, ignorant, with a mind void of principle—poor in faith, and hope, and love, and zeal, &c.

POOR.—"But he saveth the poor from the sword, from their mouth, and from the hand of the mighty;" Job v. 15. Better translated thus:—

He saveth from the sword of their mouth;
And with a strong hand the impoverished.

POOR in SPIRIT.—The humble, the contrite, like the Publican; Matt. v. 3; Isa. lxvi. 2; Luke xviii. 13.

POOR may eat, Ec. 23. 11.

Ec. 30. 15. p. shall not give less

Lev. 19. 15. shalt not respect the person of the p.

Deut. 15. 4. when no p.

11. p. shall never cease

1 Sam. 2. 7. Lord maketh p. and maketh rich

8. raiseth p. out of the dust, Ps. 113. 7.

Job 5. 16. p. hath hope and iniquity

86. 15. deliver p. in affliction

Ps. 10. 14. p. committeth himself unto thee

68. 10. prepared of thy goodness for the p.

69. 38. Lord hears the p. and despiseth not

72. 2. he shall judge thy p. 4. 13.

132. 15. I will satisfy her p. with bread

140. 12. the Lord will maintain the right of the p.

Prov. 13. 7. maketh himself p.

14. 20. the p. is hated of his neighbour

31. oppresseth the p. reproacheth his Maker

19. 4. p. is separated from his neighbour

7. all brethren of p. hate him

22. 2. rich and p. meet together

23. rob not p. because he is p.

30. 9. not poverty lest I be p. and

Is. 14. 32. p. of his people shall

29. 19. p. among men rejoice

41. 17. when p. and needy seek

58. 7. bring p. that are cast out to thy house

66. 2. that is p. and of a contrite spirit

Jer. 5. 4. surely these are p. foolish

Amos 2. 6. sold p. for a pair of shoes, 8. 6.

Zeph. 3. 12. leave an afflicted and p.

Zech. 11. 11. p. of flock waited

Matt. 5. 3. blessed are p. in spirit

11. 5. the p. have the gospel preached to them

26. 11. have the p. always with you, John 13. 8.

Luke 6. 20. blessed be ye p. for

14. 13. called p. maimed, halt

2 Cor. 6. 10. as p. yet making many rich

8. 9. was rich, for your sakes he became p.

9. 9. he hath given to the p. Ps. 112. 2.

Gal. 2. 10. we should remember p.

Jam. 2. 5. God hath chosen the p. of this world

Rev. 3. 17. knowest not that art p.

PORCIUS FESTUS, Por'-she-us Fes'-tus—The successor of Felix in the government of Judea; Acts xxiv. 27.

PORATHA, Por'-a-thah, *fruitful*.—A son of Haman, who suffered with his father; Esth. ix. 8.

PORTER.—An officer of the city, 2 Kings vii. 10; of the temple, 1 Chr. xxiii. 5; 2 Chr. viii. 14; xxxv. 15. These officers amounted to 4000. They had the care of the offerings and the treasure. They bore a military character; they were the soldiers of the Lord, and the guards of his house. They had the charge of every gate, to open and shut them, and were not permitted to depart from their service. They prevented the unworthy, unclean and lepers from entering. Their duties extended also to the night. They were superintended by a superior officer, who walked his round of inspecting the porters as often as he pleased. If he passed a sentinel standing, intent on duty, at his post, he saluted him with "Peace be unto you;" but if he found one asleep, he smote him, and was at liberty to set fire to his garment. Hence the allusion; Rev. xvi. 15. "Behold, I come as a thief, (unawares) blessed is he that watcheth, and keepeth his garments."

PORTION.—Spoken of land or goods, Gen. xxxi. 14; Luke xv. 12. "Give me the portion of goods;" it may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew that it was to minister to his debauches, that his profligate son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the east, for sons to demand and receive their portion of the inheritance during their father's lifetime. It is still customary among the Gentoos; and it existed among the ancient Romans and Syrophenicians.

PORTION, Deut. 21. 17, & 23. 21.
Deut. 32. 9. Lord's p. is his people
2 Kings 2. 9. let a double p. of thy spirit
be upon me

Job 20. 29. this is p. of wicked
24. 18. their p. is cursed in earth
20. 14. how little a p. is heard, &c. 11
31. 2. p. of God is from above
Pa. 16. 5. the Lord is the p. of their inheritance
17. 14. have their p. in this life
63. 10. shall be a p. for foxes
73. 26. God is my p. for ever, 119. 5.
142. 5. my p. in land of living
Eccl. 11. 2. give p. to seven and to eight
Is. 53. 12. I will divide him a p. with the great
61. 7. shall rejoice in their p.
Jer. 10. 16. p. of Jacob not like them.
51. 19.
Lam. 3. 24. the Lord is my p. saith my soul
Hab. 1. 16. by them their p. is fat
Zech. 2. 12. the Lord shall inherit Judah his p.
Matt. 24. 51. appoint him his p.
Neh. 8. 10. send p. Esth. 9. 19, 22.

POSSESSED with DEVILS—

This was more than ordinary disease, because the Scriptures distinguish between curing diseases, and casting out devils. Some think this possession was peculiar to Christ's days, to enable him to show his power over evil spirits; Matt. iv. 24.

POSSESS, Gen. 22. 17; Judg. 11. 24.
Job 7. 3. to p. months of vanity
13. 28. make me to p. iniquities of my youth
Luke 21. 19. in your patience p. ye your souls
1 Thess. 4. 4. how to p. his vessel
Ps. 139. 13. hast p. my reins
Prov. 8. 22. Lord p. me in the beginning
Is. 63. 18. people of thy holiness p. it but a little
Dan. 7. 22. saints p. kingdom, 18.
1 Cor. 7. 30. as though they p. not
2 Cor. 6. 10. having nothing yet p. all things
Eph. 1. 14. of the purchased p.
Gen. 14. 19. high God, p. of heaven and earth
POSSIBLE all things with God, Matt. 19. 26.
Matt. 24. 24. if p. deceive very elect
Mark 9. 23. all things p. to them that believe
14. 36. Father, all things p. to thee
Luke 18. 27. impossible with men, p. with God
Rom. 12. 18. if p. as much as in you lies
Heb. 10. 4. not p. blood of bulls

POST.—"Swifter than a post;"

Job ix. 25. Alludes to the dispatches sent on dromedaries, or by foot messengers. Lady M. W. Montague asserts that they far outrun the swiftest horses; and that some foot runners

will go 150 miles in less than 24 hours; with what energy, then, might Job say, "my days are swifter than a post." Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying dispatches.

POST.—"One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end;" Jer. li. 31. It seems a contradiction to say, "One post shall run to meet another, &c., to show the kingdom of Babylon is taken (not at one end, as our translation has it, but) at the extremity. Yet it was so; for Babylon was taken at each end at the same time; so that the messengers, who carried the news to the king, at his palace in the middle of the city, did run to meet each other, as coming from opposite quarters.

POTESTITY. The generation following, Gen. 45. 7; Ps. 49. 13; 100. 13.

POT. Ec. 16. 33; Ps. 68. 13, & 81. 6; Jer. 1. 18; Zech. 14. 21.

POTENTATE. A mighty sovereign and ruler. It is applied to Christ who is King of kings, and Lord of lords; 1 Tim. vi. 15.

POTIPHAR, Pot'-te-far, *bull of Africa, fat bull.*—A chief officer of Pharaoh, king of Egypt, and general of his troops. Joseph was sold by his brethren to the Midianitish merchants, and by them to Potiphar; Gen. xxxvii. 36; xxxix. 1.

POTIPHERA, Po-tif'-e-rah, *scattered abroad.*—A priest of On, in Egypt, Joseph's father-in-law; Gen. xli. 45.

POTS, 'before your pots can feel the thorns;' Pots in the east are heated with thorns; Ps. lviii. 9.

POTS, 'though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.' The first phrase has perplexed translators and commentators. Dr. Boothroyd simplifies the passage by translating it:—

'When ye lie down within your own boundaries
Ye shall be as the wings of a dove covered
with silver,
And whose pinions are streaked with gold.'

He says there is no authority for the translation, 'pots,' and that none of the old translators have rendered the text 'among the pots.' It is significant of Israel's splendid appearance after finishing his conquests; Ps. lxxviii. 13.

POTSHERDS.—Pieces of broken earthen vessels, to which men are compared; Job ii. 8; Ps. xxiii. 15; ii. 9; Prov. xxvi. 23; Isa. xlv. 9.

POTTAGE, 'red pottage;' Gen. xxv. 30. In the east, lentils are still used with flesh, rice, &c., which make the pottage of a dark red colour.

POTTER.—One who makes earthen vessels; a type of the sovereign power of God; Jer. xviii. 2; Rom. ix. 21;—the breaking of his vessels, an emblem of the destruction of Jerusalem; Jer. xix. 1, 11.

POTTER, Is. 29. 16, & 64. 8; Jer. 18. 6; Lam. 4. 2; Rom. 9. 21.

POTTER'S FIELD, purchased with the money Judas received for betraying his Master. Grotius conjectures, it had been worked out by the potter, and was good for nothing but a burial place; here they interred strangers, Romans, proselytes, and those who died from home at the feasts; Matt. xxvii. 7.

POURTRAY.—To paint or draw a picture; to set forth in lively colours; Ezek. iv. 1; viii. 10; xxiii. 14.

FOUND, Luke 19. 13; John 19. 39.

FOUR. Job 36. 27; Lev. 14. 18, & 41.

Ps. 62. 8. p. your hearts before him, Lam. 2. 19.

70. 6. p. thy wrath on heathen, 60. 24; Jer. 10. 25; Zeph. 3. 8.

Prov. 1. 23. I will p. out my spirit unto you

Is. 44. 3. p. water upon him that is thirsty

Joel 2. 28. p. my Spirit on all flesh

POURED, Job 10. 10. p. me out as milk 30. 16. my soul is p. out in me, Ps. 42. 4.

Ps. 45. 2. grace is p. into thy lips Songs 1. 3. thy name is as ointment p. forth

Is. 26. 16. p. out a prayer when

32. 15. till Spirit be p. on us

53. 12. p. his soul unto death

Jer. 7. 20. my fury shall be p. out, 42. 18, & 44. 6; Is. 42. 25; Ezek. 7. 8, & 14. 19, & 20. 8, 18, 21, & 30. 15.

Rev. 16. 1—17. p. vials of God's wrath

POURTH, Job 12. 21. p. contempt on princes, Ps. 107. 40.

16. 20. my eye p. out tears to God

POVERTY, Gen. 45. 11; Prov. 11. 24.

Prov. 6. 11. so shall thy p. come, 24. 34.

10. 15. destruction of poor is p.

20. 13. love not sleep, lest thou come to p.

23. 21. drunkard and glutton shall come to p.

20. 8. give me neither p. nor riches

2 Cor. 8. 2. their deep p. abounded

9. ye through his p. might be rich

Rev. 2. 9. I know thy p. but art

POWDER, dust; Ex. xxxii. 20. "It will grind him to powder;" Matt. xxi. 44. On whosoever the stone, i. e. Jesus Christ, falls in the way of judgment, he shall be ground so small, as to render him capable of being dispersed as chaff by the wind. Some think this alludes, not only to the dreadful crushing of the Jewish state by the Romans, but also to the general dispersion of the Jews through all the nations of the world, which continues to the present day.

POWDER and **DUST**, Deut. xxviii. 24. The threatening may refer to that calamity sometimes felt in the East, where the intense heat of the sun turns the earth into dust and sand, which being driven about by the wind, injures and pains the eyes, or buries in the deserts whole caravans.

POWDER, Ex. 32. 20; Deut. 28. 24; 2 Kings 23. 15; Songs 3. 6; Matt. 21. 44.

POWER. That attribute or perfection of God, whereby he can do whatsoever he purposeth to do, and prevents what he will not have done; Matt. vi. 13. absolute right and authority; Matt. ix. 6. "The Son of man hath power on earth to forgive sins;" that is, he that is the Son of man, being God, hath this power. Right and privilege; John i. 12. "All power is given unto me in heaven and in earth;" Matt. xxviii. 18. Supreme and absolute authority and ability are given me in heaven, so as to prevail with God to be very merciful to man. To send the Holy Ghost; Acts ii. 33. Over angels; Col. i. 16; Heb. i. 4. To give heaven to all that believe in me; Matt. xxv. 34. Power is also

given me on earth, to prevail with men to be reconciled to God, and so to gather a church out of all nations; Matt. xvi. 15, 16, and to rule, govern, and defend the same against all its enemies; Acts x. 36, 38, 42; Eph. i. 20, 21. "The body is raised in power;" 1 Cor. xv. 43. It will be able to attend the soul in the highest operations: to be continually exercised in the highest employments without weariness; to bear the weight of glory; to do whatsoever the soul would have it. It will be above the reach of inward infirmities, or outward dangers. See *Omnipotence*.

POWER, 'to them gave he power;' John i. 12; or the dignity and privilege of becoming the sons of God.

POWER with God as prince, Gen. 31. 2.

Gen. 49. 3. excellency of dignity and p.

Lev. 26. 19. break pride of your p.

Deut. 8. 18. gives thee p. to get

32. 36. when seeth their p. is gone

2 Sam. 22. 33. God is my strength and p.

1 Chr. 29. 11. thine the p. and glory

Ezra 8. 22 his p. and wrath against

Job 26. 2. hast thou helped him that is without p.

14. thunder of his p. who can understand

Ps. 62. 11. p. belongs to God, also mercy

90. 11. knoweth the p. of thy anger

Prov. 8. 27. when it is in the p. of thy hand

18. 21. death and life are in the p. of the tongue

Ecc. 8. 4. word of king there is p.

8. no man has p. over spirit to resist

Is. 40. 29. givest p. to faint and

Jer. 10. 12. made the earth by his p.

51. 15.

Hos. 12. 3. by his strength he had p. with God, 4.

Mic. 3. 8. I am full of p. by the Spirit of the Lord

Hab. 1. 11. Imputing his p. to God

8. 4. there was hiding of his p.

Zech. 4. 6. not by might or by p.

Matt. 9. 6. hath p. on earth to forgive sins

8. glorified God who had given p.

22. 23. not knowing scripture nor p. of God

28. 18. all p. is given to me in

Mark 9. 1. kingdom of God comes with p.

Luke 1. 35. p. of the highest comes upon

4. 32. his word was with p.

5. 17. p. of Lord present to heal

23. 63. this your hour and the p. of darkness

34. 29. till ye be endued with p.

John 1. 12. to them gave he p. to become sons of God

10. 18. p. to lay it down and p. to take

John 17. 2. given him p. over all
 19. 10. p. to crucify, p. to release, no
 p. 11.
 Acts 26. 18. turn them from p. of Satan
 to God
 Rom 1. 16. gospel is p. of God unto sal-
 vation
 20. eternal p. and Godhead, 4.
 9. 22. to make his p. known
 13. 1. higher p. there is no p. but of
 God, 2.
 1 Cor. 1. 24. Christ p. of God and wisdom
 of God, 18.
 2. 4. in demonstration of spirit and p.
 4. 19. know not speech but p.
 5. 4. gathered together with p. of Lord
 6. 12. not be brought under p.
 9. 4. have we not p. to eat and
 2 Cor. 4. 7. excellency of p. may be of G.
 8. 2. to their p. yea, beyond their p.
 13. 10. according to p. Lord gave
 Eph. 1. 19. the exceeding greatness of
 his p.
 2. 2. prince of p. of air works
 6. 12. against principalities and p. 1.
 21; Col. 1. 13, & 2. 10. 15; 1 Pet. 3. 22
 Phil. 3. 10. may know p. of his resur-
 rection
 Col. 1. 11. according to his glorious p.
 13. delivered from p. of darkness
 1 Thess. 1. 5. not in word but p.
 2 Thess. 1. 9. from glory of his p.
 11. pleasure works of faith with p.
 2 Tim. 1. 7. spirit of p. of love
 3. 5. form of godliness denying p.
 Heb. 1. 3. uphold all things by word of
 his p.
 2. 14. destroy him that had p. of death
 6. 5. word of God and p. of world
 1 Pet. 1. 5. kept by the p. of God through
 faith to salvation
 2 Pet. 1. 3. divine p. hath given
 Rev. 2. 26. I give p. over nations
 4. 11. worthy to receive p. 5. 13, & 7.
 12, & 19. 1; 1 Tim. 6. 16; Jude 25.
 11. 3. give p. to my two witnesses
 17. taken to thee thy great p.
 12. 10. kingdom of our God and p. of
 16. 9. that had p. over these plagues
 Ez. 15. 6. in p. Job 37. 23; Nah. 1. 3; 1
 Cor. 4. 20, & 15. 43; Eph. 6. 10.
 Ps. 63. 2. thy p. 110. 3, & 145. 11.
 POWERFUL, Ps. 29. 4; Heb. 4. 12.

PRÆTORIUM.—The house of the
 Prætor, i. e. of him who was over the
 army; for the term Prætor anciently
 signified every magistrate who had
 command over the army. Also a rank
 of soldiers, who composed the Prætor's
 (or governor's) body guard. Any
 large or magnificent house or palace.
 Also that part of the Prætor's palace,
 which was set apart for the adminis-
 tration of justice by the Prætor, or
 Governor.

PRAISE. — To commend. — To

praise men is to declare their good
 qualities, and actions.—To praise God
 is duly to acknowledge his great ex-
 cellences; Ps. cxxxviii. &c. Rev. xix.
 5.—Praise is the sweetest part of
 Divine worship; it is expressive of
 celestial employment, and is frequent-
 ly, in some degree, heaven upon earth.
 God, though he needs it not, delights
 in praise. Where he has given his
 grace, the heart is an instrument of
 music to him, and he loves to see them
 kept still in tune, though he does not
 always play his own praises upon
 them. None have so much matter for
 praise as the saints; they can see
 more into the beauties of creation and
 the dealings of providence than can
 others; but above all they alone see
 the beauties of redemption, so as to
 feel the great benefits and blessings of
 it; believers therefore have the most
 cause for praising God, and the most
 delight in the sacred employment;
 Ps. xxxiii. 1; 1. 23; lxxi. 8;
 cxxxviii. 1.

PRAISE, Judg. 5. 8; Ps. 7. 17.
Deut. 10. 21. he is thy p. and thy God
Neh. 9. 5. is exalted above all blessing
 and p.
Ps. 22. 25. my p. shall be of thee
 33. 1. p. is comely for upright, 147. 1.
 24. 1. his p. continually be in my
 50. 23. whose offers p. glorifies me
 66. 1. p. waiteth for thee in Zion
 109. 1. hold not thy peace God of my p.
Prov. 27. 21. so is a man to his p.
Is. 60. 18. call walls Salvation, and thy
 gates P.
 62. 7. Jerusalem a p. in earth
Jer. 13. 11. for a p. and a glory
 17. 14. thou art my p.
 26. bringing sacrifices of p.
Hab. 3. 8. earth was full of his p.
John 12. 43. loved p. of men more than
 p. of God
Rom. 2. 29. whose p. is not of man but
 of God
 2 Cor. 8. 18. whose p. is in the gospel
 throughout the churches
Eph. 1. 6. to p. of glory of his grace, 12.
Phil. 4. 8. if there be any p. think
Heb. 13. 15. offer to God sacrifice of p.
 continually
 1 Pet. 2. 14. for the p. of them that do
 well
PRAISES, Ez. 15. 11; Ps. 22. 3, & 78. 4,
 & 149. 6; *Is. 60. 6, & 63. 7; 1 Pet.*
 2. 9.
PRAISE (verb) Ps. 30. 9. shall dust p.
 thee, 12.
 42. 5. I shall p. him for help, 11, &
 43. 4.

Ps. 63. 3. my lips shall p. thee
88. 10. shall dead arise and p. 115. 17.
119. 164. seven times a-day do I p.
thee

145. 10. all thy works p. thee
Prov. 27. 2. let another p. thee
31. 31. her works p. in her gates
Is. 38. 18. the grave cannot p. living p.
thee, 19.

Dan. 2. 23. I thank and p. thee
Joel 2. 26. eat and be satisfied, and p.
the Lord

Ps. 9. 1. I will p. thee, 111. 1, & 138. 1,
& 35. 18, & 52. 9, & 56. 4, & 118. 21,
& 119. 7, & 139 14; Is. 12. 1.
2 Sam. 22. 4. worthy to be p.

1 Chr. 16. 25. greatly to be p. Ps. 48. 1,
& 96. 4, & 145. 3. & 72. 15.

PRAISING, 2 Chr. 6. 13; Ezra. 3. 11;
Ps. 84. 4; Luke 2. 13. 20; Acts 2. 46.
PRATING, Prov. 10. 8, 10; 5 John 10.

PRAY.—Commonly, to ask or entreat earnestly with submission—to appeal to the judgment and decision of another—to intercede in the behalf of others, and to petition that some evil may be averted; or some favour or good obtained.

To pray to God, is, 1. To acknowledge his all-sufficiency, and our dependency upon him for all things necessary for us. It is to feel our helplessness and insufficiency to save ourselves.—2. True prayer is ever associated with the influence of the Holy Spirit; Rom. viii. 26; Zech. xii. 10.—3. Faith in the Mediator, Jesus Christ, is most essential to acceptable prayer; Heb. xi. 6; John xvi. 23; James i. 6—8.—4. Prayer is to be offered for “things agreeable to the will of God;” 1 John v. 14, 15.—5. The person must approach God and humbly confess his sins, and from the heart call upon him fervently for the exercise of his mercy, and the bestowal of all needful grace.—6. Prayer should be characterized by great reverence, veneration, and adoration of the Divine Being—with sincerity of heart—and hearty thanksgivings and praise.

The true nature of prayer may be best ascertained from a view of the manner in which it is spoken of in Scripture. It is called inquiring of the Lord; Gen. xxxv. 22; supplication; Zech. xii. 10; entreaty; Exod. viii. 8; wrestling with God; Rom.

xv. 30; lifting up the soul; Ps. xxi. 1; pouring out the heart; Ps. lxi. 8; looking up to God; Ps. v. 3; taking hold of God; Isa. lxiv. 7; crying; 1 Sam. vii. 8; asking; John xv. 16; seeking and knocking; Matt. vii. 7, &c. &c. How plainly may we see, from these descriptions of prayer, the unacceptableness and inefficiency of cold, formal, heartless repetition before God.

God will hear and answer such praying. It is evident, 1. From his promises, “Before they call, I will answer, and whilst they are yet speaking, I will hear; Isa. lxv. 24; Psa. cii. 17; cxlv. 19; 1 John v. 14, 15; Matt. vii. 7—12; John xvi. 23, 24.—In prayer believers often obtain deliverance from all their troubles, according to promise; Ps. xxxiv. 4, 17; 1. 15; cxvii. 5; Luke xviii. 1—9; 2 Cor. xii. 7—10.

PRAYER.—‘By a river side, where prayer was wont to be made;’ Acts xvi. 13. These proseuche were places of prayer, sometimes similar to, and sometimes different to the synagogues; the latter were sometimes in cities, and were covered places; but, for the most part, they were out of the cities, on the banks of rivers, in a grove, or under a tree, where there would be a retired and convenient place for worship.

PRAYERS, ‘long prayers.’—The Pharisees’ prayers often lasted three hours. The rule was to meditate an hour, then pray an hour, and then meditate another hour, all of which were included in their long prayers, or devotions; Matt. xxiii. 14; Mark xii. 40.

PRAY for thee and thou live, Gen. 20. 7.
1 Sam. 7. 5. I will p. for you to the Lord, 12. 19, 33.

2 Sam. 7. 37. found in his heart to p. this p. unto thee

Job. 21. 15. what profit if we p. to 42. 8. Job shall p. for you, him

Ps. 5. 3. my God, to thee will I p.

55. 17. evening and morning, and noon, will I p.

122. 6. p. for peace of Jerusalem

Jer. 7. 16. p. not for this people, 11. 14, & 14. 11.

Zech. 8. 23. seek the Lord and p. before the Lord of hosts

Matt. 5. 44. p. for them that despitefully

Matt. 26. 41. watch and p. enter not
Mark 11. 24. what ye desire when p.
 13. 33. watch and p. know not
Luke 11. 1. teach us to p. as John
 18. 1. men ought always to p.
 21. 36. watch and p. always
John 16. 26. I will p. the Father for you,
 14. 16.
 17. 9. I p. for them, I p. not for the
 world
 20. neither p. I for these alone
Acts 8. 22. p. God if perhaps
 24. p. ye the Lord for me
 10. 9. Peter went on the house-top
 to p.
Rom. 8. 26. know not what p. for
1 Cor. 14. 16 I will p. with the spirit, 14.
2 Cor. 5. 20. we p. you in Christ's stead
Col. 1. 9. not cease to p. for you
1 Thess. 5. 17. p. without ceasing
 25. p. for us, *2 Thess.* 3. 1; *Heb.* 13. 18.
1 Tim. 2. 8. I will that men p.
Jam. 6. 13. is any afflicted, let p.
 18. p. for one another, *Eph.* 6. 18.
Luke 22. 32. I have p. for thee
 44. in agony p. more earnestly
Acts 9. 11. behold he p.
 10. 2. gave alms and p. to God
 20. 36. Paul p. with them all
Jam. 6. 17. he p. earnestly that it might
 not rain
PRAYER, 2 Sam. 7. 27. found in his
 heart to p. this p.
1 Kings 8. 28. have respect to p. of
 33. what p. and supplication
 45. hear their p.
2 Chr. 30. 27. their p. came up to God
Neh. 1. 6. mayest hear the p. of thy ser-
 vant
 4. 9. we made our p. to God
Job 15. 4. restrainest p. before God
Ps. 65. 2. thou that hearest p. to thee
 shall all come
 102. 17. he will regard p. of destitute,
 and not despise their p.
 109. 4. I give myself to p.
Prov. 15. 8. p. of the upright is his de-
 light
 29. he heareth p. of righteous
 28. 9. his p. shall be abomination, *Ps.*
 109. 7.
Is. 26. 16. poured out a p. when
 66. 7. joyful in house of p. for all people
Jer. 7. 16. lift up cry nor p. for
Lam. 3. 44. our p. should not pass
Dan. 9. 8. by p. and supplication
Matt. 17. 21. not out but by p. and fast-
Acts 3. 1. to temple at hour of p.
 6. 4. we will give ourselves continu-
 ally to p.
 12. 5. p. made without ceasing
 16. 18. where p. was wont to be made
1 Cor. 7. 5. give yourselves to fasting
 and p.
2 Cor. 1. 11. helping together by p. for us
Eph. 6. 18. p. always with all p.
Phil. 4. 6. in every thing by p. and sup-
 plication
1 Tim. 4. 5. sanctified by word and p.
Jam. 5. 16. p. of faith save sick
 16. fervent p. of righteous

1 Pet. 4. 7. watch unto p. *Col.* 4. 2.
Luke 6. 12. continued in p. *Acts* 1. 14;
Rom. 12. 12.
Job 16. 17. my p. *Ps.* 5. 3, & 6. 9, & 17.
 1, & 35. 13, & 66. 20, & 88. 2; *Lam.*
 8. 8; *Jonah* 2. 7.
 22. 27. thy p. *Is.* 37. 4; *Luke* 11. 3;
Acts 10. 31.

PRAYERS, Ps. 72. 20. p. of David ended
Is. 1. 15. make many p. I not hear
Matt. 23. 14. for pretence make long p.
Acts 10. 4. thy p. and alms are
1 Tim. 2. 1. first p. intercessions
1 Pet. 3. 7. that your p. be not hindered
 12. his ears are open to their p.
Rev. 5. 8. are the p. of saints, 8. 3.
PRAYING, Dan. 9. 20; *1 Cor.* 11. 4.
1 Thess. 3. 10. night and day p.
Jude 20. building up p. in Holy Ghost

PREACH.—To proclaim the gos-
 pel, or to announce the glad tidings
 of salvation to a sinful world. It is
 the Divine will that it should be so;
Mark xvi. 15, 16. And since he
 gave his last injunction, the truth
 has spread, and been maintained,
 by this means; believers have been
 comforted, edified, and built up upon
 their most holy faith; *1 Cor.* i. 21;
Rom. i. 15, 16. The ministry of the
 gospel must endure as long as the
 Christian dispensation continues. It
 is the great lever to raise man from
 the ruins of the fall.

PREACH at Jerusalem, *Neh.* 6. 7.
Is. 61. 1. anointed me to p. good tidings
Jonah 3. 2. p. the p. I bld thee
Matt. 4. 17. Jesus began to p. the king-
 dom of heaven
 10. 7. p. kingdom of heaven is at hand
 27. hear in the ear p. on house-tops
Mark 1. 4. p. baptism of repentance
Luke 4. 18. to p. deliverance to captives
 9. 60. go thou p. kingdom of God
Acts 10. 42. commanded us to p.
 15. 21. hath in every city them that
 p. him
Rom. 10. 8. word of faith we p.
 15. how shall they p. except sent
1 Cor. i. 23. we p. Christ crucified
 15. 11. so we p. and believed
2 Cor. 4. 5. we p. not ourselves but
 Christ Jesus our Lord
Phil. 1. 15. some p. Christ of envy
Col. 1. 28. whom we p. warning every
 man
2 Tim. 4. 2. p. the word, instant
Ps. 40. 9 I have p. righteousness
Mark 2. 2. he p. word unto them
 6. 12. he p. men should repent
 16. 20. p. every where word, 15.
Luke 4. 44. he p. in synagogue of Galilee
 24. 27. remission of sins be p. in his
 name
Acts 8. 5. Philip p. Christ unto them, 40.
 9. 30. Saul p. Christ in synagogues

Acts 18. 38. through this man is p. to
 1 *Cor.* 9. 27. I have p. to others
 15. 12. If Christ be p. that he rose
 2 *Cor.* 11. 4. p. another Jesus whom we
 have not p.
Gal. 1. 23. now p. the faith he once
 destroyed
Eph. 2. 17. p. peace to you afar off, and
 to them nigh
Col. 1. 23. which was p. to every creature
 1 *Tim.* 3. 16. God was manifest in flesh,
 p. to Gentiles, believed on
Heb. 4. 2. word p. did not profit
 1 *Pet.* 3. 19. p. to spirits in prison
PREACHER, Eccl. 1. 1. 2. 12. & 12. 8. 9.
Rom. 10. 14. how shall they hear with-
 out a p.
 1 *Tim.* 2. 7. I am ordained a p. 2 *Tim.*
 1. 11.
 2 *Pet.* 2. 5. saved Noah a p. of
Acts 10. 36. p. peace by Jesus Christ
 11. 19. p. word to none but Jews
 1 *Cor.* 1. 18. p. of cross to them is fool-
 ishness
 21. by foolishness of p. to save them
 2. 4. my p. was not with enticing
 15. 14. then is our p. vain

PRECEPT.—A rule given by a
 superior; a direction or command.
 The precepts of religion, says Saurin,
 are as essential as the doctrines; and
 religion will as certainly sink, if the
 morality be subverted, as much as if
 the theology be undermined.

PRECEPT, Neh. 9. 14; *Jer.* 35. 18.
Ps. 119. 4. command us to keep thy p.
 diligently
 15. I will meditate in thy p. 78.
 27. understand way of thy p.
 40. I have longed after thy p.
 45. for I seek thy p.
 87. I forsook not thy p. 93.
 56. I kept thy p. 63. 69, 134.
 94. I have sought thy p.
 104. through p. get understanding
 110. I erred not from thy p.
 123. I esteem thy p.
 141. I do not forget thy p.
 150. how I love thy p.
 173. I have chosen thy p.
Is. 23. 10. for p. must be upon p.
 29. 13. fear taught by p. of men

PRECIOUS.—Costly. of great
 value, dear to a person. Spoken of
 the blood or life of a person; *Ps.* lxxii.
 14.—The price of man's redemption;
Ps. xlix. 8; 1 *Pet.* i. 19.—Of Christ
 himself; 1 *Pet.* ii. 7.—Of the prom-
 ises; 2 *Pet.* i. 4.—Of faith; 2 *Pet.* i. 1.
PRECIOUS THINGS.—The
 original implies fruits, flowers, plants,
 delicacies; *Gen.* xxiv. 53.

PRECIOUS FRUITS "brought
 forth by the sun, and by the moon;"

Dent. xxxiii. 13, 14. These denote
 annual and monthly productions: the
 former, wheat, barley, grapes, &c.;
 the latter, figs, olives, &c., which
 produced many crops.

PRECIOUS THINGS "put forth
 by the moon," that is, produced by
 the moisture of the night; *Dent.*
 xxxiii. 14.

PRECIOUS things of heaven, &c., Dent.
 33. 13, 14, 15, 16.

1 *Sam.* 3. 1. word of Lord was p. in those
 days

26. 21. my soul p. in thine eyes
 2 *Kings* 1. 13. let my life be p. in
Ps. 49. 8. redemption of soul is p.
 72. 14. p. shall their blood be
 116. 15. p. in sight of the Lord death
 of saints

126. 6. weeping hearing p. seed
 139. 17. p. are thoughts to me
Eccl. 7. 1. a good name better than p.
 ointment

Is. 13. 12. man more p. than fine gold
 23. 16. foundation stone, a p. corner-
 stone

43. 4. thou wast p. in my sight
Jer. 15. 19. take forth p. from vile
Lam. 4. 2. the p. sons of Zion as earthen
 pitchers

Jam. 5. 7. husbandman wait for p. fruit
 1 *Pet.* 1. 7. trial more p. than gold
 19. redeemed with p. blood of Christ
 2. 4. stone chosen of God and a p.
 7. to them who believe he is p.
 2 *Pet.* 1. 1. obtained like p. faith
 4. great and p. promises

PREDESTINATE, a term used to
 point out God's fixed purpose, or pre-
 determination, to bestow on the Gen-
 tiles the blessing of the adoption of
 sons, by Jesus Christ; *Eph.* i. 5. which
 adoption had been before granted to
 the Jewish people; and without cir-
 cumcision, or any other Mosaic rite,
 to admit the Gentiles to all the priv-
 ileges of his church and people. The
 apostle remarks, that all this was fore-
 determined by God, as he had fore-
 determined the bounds and precincts
 of the land which he gave them accord-
 ing to the promise made to their fathers

PREDESTINATE, Rom. 8. 29. 30.

PREDESTINATED, Eph. 1. 5. 11.

PRE-EMINENCE.—Superiority,
 precedence, highest in honour, power,
 &c., as Christ is; *Col.* i. 18; *Eccl.* iii.
 19; 3 *John* 9.

PREFER, Ps. 137. 6; *John* 1. 15, 27, 30.

PREFERRING, Rom. 12. 10; 1 *Tim.*
 5. 21.

PREMEDITATE, Mark 13. 11.

PREPARE a place for you ; John xiv. 2. This figure alludes to travellers, when one of them precedes his companions to provide a place to lodge in.

PREPARE ye the way of the Lord ; Matt. iii. 3 ; Isa. xl. 3. Primarily referring to the return of the Jews from the Babylonian captivity, but principally to John the Baptist as the forerunner of Christ. Allusion is made to the preparations made by the eastern monarchs, by pioneers going before them to remove obstacles, level roads, raise causeways, &c., in wild countries, not convenient for travelling. Thus Semiramis in her march to Ecbatana came to the *Zarcean* mountain ; which extending many furlongs, and being full of *craggy precipices* and *deep hollows*, could not be passed without taking a great compass about. To leave an everlasting memorial of herself, the *precipices were digged down*, and the *hollows filled up*, and at a great expense, she made a shorter and more expeditious way, still called the *road of Semiramis*.

Carne says that when travelling through the hilly country of Judea, he and his friends found the greater difficulty in continuing their tour because the roads were so rugged even in the best places, deep rutted, and rendered almost impassable by the rain lately fallen, and which had in some places thrown down huge masses of rock.

PREPARED as a bride adorned for her husband ; Rev. xxi. 2. D'Arvieux says, "It is a sort of magnificence in the East frequently to dress and undress the bride, and to cause her to wear, on the marriage day, all the clothes made up for her nuptials. She is presented each time the dress is changed to the bridegroom. His dress is also frequently changed for the same reason." This circumstance gives energy to the above words.

PREPARE, Ex. 15. 2, & 16. 5.

1 Sam. 7. 3. p. your hearts to the Lord
1 Chr. 29. 18. p. their hearts to
2 Chr. 35. 6. p. your brethren
Job 11. 18. if thou p. thy heart

Ps. 10. 17. thou wilt p. their heart
61. 7. O p. mercy and truth
Prov. 24. 27. p. thy work without
Isa. 40. 3. p. ye the way of the Lord
Amos 4. 12. p. to meet thy God, O Israel
Mic. 3. 5. they p. war against him
Matt. 11. 10. shall p. thy way before thee
John 14. 2. I go to p. a place for you
PREPARED, 2 Chr. 19. 3. hast p. thy heart
27. 6. he p. his ways before the Lord
29. 30. God hath p. the people
30. 19. pardon every one that p. his heart to seek God
Ezra 7. 10. Ezra had p. his heart to seek the law of the Lord
Neh. 8. 10. for whom nothing is p.
Ps. 23. 5. thou p. a table before me
65. 9. thou p. them corn
68. 10. p. goodness for poor
147. 8. who p. rain for earth
Isa. 64. 4. what God hath p. for, 1 Cor. 2. 9.
Hos. 6. 3. his going forth is p. as morn.
Matt. 20. 23. given to for whom p.
22. 4. I have p. my dinner, my
25. 34. inherit kingdom p. for
Luke 1. 17. ready people p. for the Lord
12. 47. knew not his lord's will and p. not himself
Rom. 9. 23. vessels of mercy p.
2 Tim. 2. 21. p. to every good work
Heb. 10. 5. a body hast thou p. me
11. 7. p. ark to save house, 1 Pet. 3. 20.
16. called their God, for he hath p. for them a city
Rev. 12. 6. into wilderness a place p. of God
21. 2. new Jerusalem p. as a bride for
PREPARATION, Prov. 16. 1. p. of heart
Mark 15. 42. it is p., day before sabbath
Eph. 6. 15. shod with the p. of the gospel of peace

PRESBYTERY.—A body of seniors or elders ; 1 Tim. iv. 14.

PRESENCE. — Divine existence ; "Whither shall I go from thy presence, &c." Ps. cxxxix. 7.—Had I a mind to escape the inspection of God, whither should I go ? Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power ; so that my efforts will be equally vain, whether I ascend or descend, or fly abroad upon the wings of the morning light, which diffuses itself over the globe from east to west.—Sight ; 1 Sam. xviii. 11.—Person ; 2 Kings iii. 14.—Face ; 2 Kings xiii. 23.—Manifestation of God upon Mount Sinai ; Isa. lxiv. 1—3.

PRESENCE, Gen. 8. 8. hid themselves from p. of the Lord

Gen. 4. 16. Cain went out from the p. of the Lord, Job 1. 12, & 2. 7; Ps. 114. 7; Jer. 4. 28; Jonah 1. 2, 10; Zeph. 1. 7; *Isa. 2.*

Job 3. 15. am troubled at his p.

Ps. 16. 11. in p. is fulness of joy

81. 20. hide them in secret of thy p.

61. 11. cast me not away from p.

100. 2. came before his p. with singing

114. 7. tremble earth at p. of the Lord

159. 7. whither shall I flee from thy p.

140. 13. upright dwell in thy p.

Is. 63. 9. the angel of his p. saved them

Jer. 5. 22. ye not tremble at my p.

Luke 13. 26. eaten and drunken in thy p.

Acts 3. 19. times of refreshment from p.

of the Lord

1 Cor. 1. 29. no flesh glory in his p.

2 Cor. 10. 1. who in p. am base among

2 Thess. 1. 9. everlasting destruction

from p. of the Lord

Rev. 14. 10. p. of holy angels and the L.

PRESENT. A present in the East is expressive of inferiority, and a fore-runner of negotiation; Gen. xxxiii. 13, 18, 20; xliii. 11, 15, 26; 2 Kings viii. 8; Isa. xxxvi. 16.

PRESENT help in trouble, Ps. 46. 1.

Acts 10. 33. all here p. before God

Rom. 7. 18. to will is p. with me

21. evil is p. with me

8. 38. nor things p. nor to come, 1 Cor.

8. 32.

1 Cor. 5. 8. absent in body, but p. in

3 Cor. 5. 8. to be p. with the Lord

9. whether p. or absent we be

Gal. 1. 4. deliver us from p. world

2 Tim. 4. 10. having loved this p. world

2 Pet. 1. 12. be established in the p.

Rom. 12. 1. p. body a living sacrifice

2 Cor. 11. 2. p. you as a chaste virgin to

Col. 1. 22. to p. you holy and

23. p. every man perfect in Christ J.

Jude 24. p. you faultless before the Lord

PRESERVE. To reserve, save, or keep

alive, Gen. 45. 7; Ps. 12. 7; to keep

safe or defend, Ps. 16. 1.

Ps. 25. 21. integrity and truth p. me

82. 7. thou p. me from trouble

41. 2. I will p. and keep him

61. 7. prepare mercy to p. him

64. 1. p. my life from fear of enemies

79. 11. p. those appointed to die

88. 2. p. my soul for I am holy

121. 7. the Lord shall p. thee from evil

140. 1. p. me from violent men

Prov. 2. 11. discretion shall p. thee

Luke 17. 33. whosoever will lose his life

shall p. it

2 Tim. 4. 18. will p. me to his heavenly

kingdom

Josh. 24. 17. p. us in all the way

2 Sam. 8. 6. the Lord p. David whither-

soever he went

Job 10. 12. thy visitation has p. my spirit

Ps. 35. 6. Lord, thou p. man and beast

97. 10. he p. soul of his saints

118. 8. Lord p. simple

146. 9. the Lord p. the strangers

Ps. 145. 20. Lord p. all that love him

Prov. 2. 8. he p. way of his saints

1 Thess. 5. 23. soul and body be p. blame-

less

Jude 1. p. in Christ Jesus and called

Job 7. 20. O thou p. of men

PRESS. "Press toward the mark," &c.; Phil. iii. 14. I pursue along the line: this is a reference to the white line that marked the ground in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgressed, or went beyond the line, did not run lawfully, and were not crowned, even though they got first to the goal.

PRESS. To throng or crowd, thrush,

weigh down, Luke 8. 45; 19. 3.—

To urge, Gen. 19. 3; 40. 11; Judg.

16. 16.

Ps. 38. 2. thy hand p. me sore

Amos 2. 13. I am p. as a cart is p.

Luke 6. 38. good measure p. down and

16. 16. kingdom of God every man p.

into it

Acts 18. 5. Paul was p. in spirit

2 Cor. 1. 8. we were p. above

Phil. 3. 14. I p. towards mark for

PRESUMPTUOUS, Ps. 19. 13; 2 Pet. 2.

10; Num. 15. 30; Deut. 17. 13.

PRETENSE for a, Matt. 23. 14; Phil.

1. 18.

PREVAIL, Gen. 7. 20; Judg. 16. 5.

Gen. 32. 23. power with men and God

hast p.

Ex. 17. 11. Moses held up his hand,

Israel p.

1 Sam. 2. 9. by strength shall no man p.

Job 14. 20. thou p. for ever

Ps. 9. 19. O Lord, and let not man p.

65. 3. iniquities p. against me

Ecc. 4. 12. if one p. against him

Hos. 12. 4. power over angel and p.

Matt. 16. 18. gates of hell shall not p.

against it

Acts 19. 20. word of God grew mightily

and p.

PREVENT.—To hinder, as the word is now used. But this is never its signification in the Bible. It there always means to *anticipate*, to *pre-empt* or *go before*; this being the use of the word at the time that our translation of the Bible was made.

PREVENT, Job 3. 13; Ps. 59. 10, & 73. 3.

& 88. 13, & 119. 148; Amos 9. 10;

1 Thess. 4. 15.

PREVENTED, 2 Sam. 22. 6, 19; Job 20.

27, & 41. 11; Ps. 18. 5, 18, & 21. 3,

& 119. 147; Is. 21. 14; Matt. 17. 25.

PREY, Gen. 49. 9, 27; Esth. 9. 15, 16.

Ps. 124. 6. not given us as a p. to their

teeth

Ia. 49. 24. shall *p.* be taken from mighty, 25.
59. 15. he that departeth from evil, maketh himself a *p.*
Jer. 21. 9. life for a *p.* 23. 2, & 29. 18, & 45. 5.

PRICE.—Value, *Prov.* xxxi. 10. "Her price is above rubies;" no quantity of precious stones can be equal to her worth. Esteem, *1 Pet.* iii. 4; an opportunity or advantage *Prov.* xvii. 16. "Ye are bought with a price," *1 Cor.* vi. 20. As a slave who is purchased by his master for a sum of money is the sole property of his master; so ye, being bought with the price of the blood of Christ, are not your own; you are his property.

PRICE, *Lev.* 25. 16; *Deut.* 23. 18.
Job 23. 13. man knows not *p.* of it
Ps. 44. 12. not increase wealth by their *p.*
Prov. 17. 16. wherefore is a *p.* in hand of a fool to get wisdom
Ia. 55. 1. buy wine and milk without money and *p.*
Matt. 13. 46. pearl of great *p.*
Acts 6. 2. kept back part of *p.*
1 Cor. 6. 20. bought with a *p.* 7. 23.
1 Pet. 3. 4. in sight of God great *p.*

PRICKS.—"Kick against the pricks," or goads; *Acts* ix. 5; xxvi. 14. An allusion to the restive ox kicking against the sharp-pointed staff, used to drive cattle. Of course, if they kicked against them, they only wounded themselves more deeply.

PRICKS, *Num.* 33. 55. those that remain be *p.* in your eyes
Acts 9. 5. it is hard to kick against the *p.* 28. 14.

PRICKED, *Ps.* 73. 21; *Acts* 2. 37.

PRIDE.—Inordinate self-esteem, loftiness of mind, beauty, grandeur, &c., displayed and paraded; ostentation, self-conceit. The proud think themselves superior to others, it may be in their persons, in their beauty, mental powers, riches, or education. Pride is haughty and disdainful; it passes by the poor, and all who are considered inferior in station and circumstances; it is uncondescending, stiff, and dishonourable. But *spiritual pride* is the most hateful and degrading, and will hereafter meet with a terrible reward. How many Pharisees value themselves on account of

their gifts, forms, ceremonies, &c. Others are intoxicated with their talents, their performances, and are ever courting adulation. Is it masculine? No; it is childish. Is it dignifying? No; it is debasing:—"Pride goeth before destruction; and an haughty spirit before a fall."

PRIDE of heart, *2 Chr.* 32. 26; *Ps.* 10. 4.
Job 33. 17. may hide *p.* from man
Ps. 10. 2. wicked in his *p.* doth persecute
31. 20. hide from *p.* of man
73. 6. *p.* compasseth them about
Prov. 8. 13. *p.* and arrogance I hate
11. 2. when *p.* cometh shame
13. 10. by *p.* cometh contention
16. 18. *p.* before destruction
29. 23. man's *p.* bring him low
Ia. 23. 9. Lord purposed to stain *p.* of
Jer. 13. 17. weep in secret for your *p.*
Ezek. 7. 10. rod hath blossomed, *p.* hath budded
16. 49. thy iniquity of sister Sodom, *p.* fulness
Dan. 4. 37. walk in *p.* can abase
Hos. 5. 6. *p.* of Israel testify to face
Obad. 8. *p.* of thy heart deceiveth
Mark 7. 22. blasphemy, *p.* foolish
1 Tim. 3. 6. test, lifted up with *p.* he fall
1 John 2. 16. lust of eyes, *p.* of life

PRIESTHOOD, means, (1) The office of a priest; *Num.* xvi. 10. Under the Jewish law, the priest offered sacrifices, taught the people, and prayed for them. Aaron's was an "everlasting priesthood;" it secured to him and his seed the office of priest for many generations; *Exod.* xl. 15, *Num.* xxv. 13. But Christ's is an "unchangeable priesthood," as it can never pass from him to another; *Heb.* vii. 24. (2) A class of persons who perform religious offices, according to the will of God. The saints are an "holy" and a "royal priesthood;" a company of spiritual priests, washed in Jesus' blood, sanctified by his word and spirit, and enabled to offer up spiritual sacrifices of prayer and praise to God through Jesus Christ; *1 Pet.* ii. 5, 9; *Rev.* i. 6. Before the consecration of Aaron and his sons,—fathers, or elder brothers, acted as priests, as Noah, Abraham, Job, Melchisedek, &c., and occasionally every man for himself, as Abel, Cain; &c. See *High-priest*.

PRIESTHOOD, "everlasting

39. covet to p. forbid not
 Rev. 10. 11. must p. again before
PROPHESED, Num. 11. 25. they p. not
 cease
 Jer. 23. 21. I have not spoken to them,
 yet they p.
 Matt. 7. 22. have p. in thy name
 11. 18. law and prophets p. until John
 John 11. 61. p. that Jesus should die
 1 Pet. 1. 10. prophets p. of grace
 Jude 14. Enoch also p. of these
PROPHECYING, Ezra 6. 14; 1 Cor. 11.
 4, & 14. 6, 22; 1 Thess. 5. 20.

PROPHESEIETH 'with her head uncovered,' 1 Cor. xi. 5. The woman that joins in public worship is here meant, for to pray or preach publicly was prohibited to women; 1 Cor. xiv. 34, 35; 1 Tim. ii. 12. The Jewish law prohibited a woman from going bare-headed. The woman, therefore, neither went into the public streets, nor any open place unveiled.

PROPHET.—A prophet was an eminently distinguished person, raised up by God in an extraordinary manner for the performance of the most sacred functions; Heb. i. 1; 2 Pet. i. 21.

Originally prophets were called seers: they discovered things yet future, declared the will of God, and announced their divine messages, both to kings and people, with a confidence and freedom that could only be produced by the conviction that they were indeed authorized messengers of Jehovah. The gift of prophecy was not always annexed to the priesthood: there were prophets of all the tribes, and sometimes even among the Gentiles. The office of a prophet was not confined to the prediction of future events: it was their province to instruct the people, and they interpreted the law of God: hence the words prophet and prophecy are, in many passages of the scriptures, synonymous with interpreter or teacher, and interpretation or teaching. Reckoning from Moses to Malachi, we find a series of prophets, who flourished in a continued succession during a period of more than one thousand years; all confirming the authority of their predecessors; co-operating in the same designs; and uniting in one spirit to deliver the same doctrines, and to

predict the same blessings to mankind. About the time of Samuel, *Schools of Prophets* were formed, wherein young men were piously educated, to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Naioth, Jericho, and Jerusalem; which were inspected by Samuel, Elijah, Elisha, &c.; but it does not appear that these young men were afterwards inspired; 1 Sam. x. xi. xix; 2 Kings ii.

PROPHET, 1 Sam. 22. 5; 1 Kings 1. 32; 13. 11; 13. 34.

Gen. 20. 7. pray, for he is a p.
 Ex. 7. 1. Aaron thy brother shall be p.
 Deut. 18. 15. will raise up a p. 18.
 2 Kings 6. 13. if p. had bid thee
 Pa. 74. 9. there is no more any p.
 Ezek. 33. 33. know that a p. hath been
 Hos. 9. 7. the p. a fool, spiritual man is
 12. 13. by a p. was he preserved
 Amos 7. 14. I was no p. nor p. son
 Matt. 10. 41. receiveth p. in name of a p.
 11. 9. see a p. and more than a
 13. 57. a p. is not without honour,
 Luke 7. 28. is not a greater p.
 13. 33. cannot be a p. perish
 24. 19. was a p. mighty in deed
 John 7. 40. truth this is the p. i. 21.
 52. search, out of Galilee ariseth no p.
 Acts 3. 22. a p. shall the Lord raise, 23.
 74. 1. 13. even a p. of their own
 2 Pet. 2. 16. ass forbade sadness of the p.
 Num. 11. 29 all the Lord's people p.
 1 Sam. 10. 12. is Saul among p. 19. 24.
 Pa. 105. 15. do my p. no harm
 Jer. 5. 13. p. shall become wind
 23. 26. they are p. of deceit
 Lam. 2. 14. thy p. have seen vain things
 Hos. 6. 5. I hewed them by p.
 Mic. 3. 11. p. divine for money
 Zeph. 3. 4. her p. are treacherous persons
 Zech. 1. 5. the p. do they live for ever
 Matt. 5. 17. not destroy law or p.
 7. 12. this is the law and p.
 13. 17. many p. desired to see
 23. 40. hang all the law and the p.
 23. 34. I send you p. wise men
 Luke 1. 70. spake by mouth of holy p.
 Acts 3. 18.
 6. 23. so did their fathers to p.
 16. 29. they have Moses and the p. 31.
 24. 25. to believe all that p. have
 spoken, 24. 27.
 John 8. 52. Abraham is dead and the p.
 are dead
 Acts 3. 25. ye are children of p.
 10. 43 to him give all the p. witness
 13. 27. knew not voice of p.
 26. 27. believest thou the p. 22.
 Rom. 1. 2. promised by his p. in holy
 3. 21. witnessed by law and p.
 1 Cor. 12. 23. God set some in the church
 apostles, p. 29; Eph. 2. 30, & 4. 11.
 14. 32. spirits of p. are subject to the p.
 1 Thess. 2. 15. who killed their p.

Heb. 1. 1. God spake to fathers by p.
Jam. 5. 10. take p. for an example of
suffering

1 Pet. 1. 10. of which salvation the p.
Rev. 18. 20. rejoice over her holy apos-
tles and p.

22. 6. Lord God of holy p. hath sent
9 fellow-servant and of brethren p.

PROPITIATION. — That which
atones for and covers our guilt, as the
mercy seat covered the tables of the
law, *Rom.* iii. 25; *1 John* ii. 2; iv.
10. See *Atonement*.

PROPORTION of faith, *Rom.* 12. 6.

PROSELYTE.—A stranger, or one
from abroad, converted to the Jewish
religion; *Acts* ii. 10; vi. 5; xiii. 43.

PROSELYTE of the GATE, as
Naaman, Cornelius, and the Ethiopian
eunuch: one who dwelt in Israel and
worshipped the true God, but did not
submit to the Jewish rites, but only
to the precepts of Noah.

PROSELYTE of JUSTICE was
one who received circumcision, and
the whole law of Moses, and enjoyed
all the privileges of a native Hebrew.

PROSPER, *Gen.* 24. 40; *Neh.* 1. 11.

Gen. 39. 3. Lord made all to p. in his
hand, 23.

Deut. 29. 9. may p. in all, *Josh.* 1. 7.

2 Chr. 20. 20. believe his prophets so
shall ye p.

Job 12. 6. tabernacle of robbers p.

Ps. 1. 3. whatsoever he doeth shall p.

122. 6. they shall p. that love

Prov. 28. 13. covers sins not p.

Is. 53. 10. pleasure of the Lord shall p.

54. 17. no weapon that is formed
against thee shall p.

55. 11. it shall p. in the thing whereto

Jer. 12. 1. wherefore doth the way of
the wicked p.

23. 5. a king shall reign and p.

1 Cor. 16. 2. lay by him as God hath p.

3 John 2. be in health even as soul p.

PROSPERITY, *1 Kings* 10. 7. thy wisdom
and p. exceedeth

Job 36. 11. spend their days in p.

Ps. 30. 8. in my p. I said, I shall never
be moved

73. 8. when I saw p. of wicked

Ps. 118. 25. save now, O Lord, send p.

122. 7. p. be within thy palaces, 35. 27.

Prov. 1. 32. p. of fools destroy them

Ecc. 7. 14. in day of p. be joyful

Jer. 22. 21. I spake to thee in p.

PROSPEROUS, *Gen.* 24. 21. journey p.

Josh. 1. 8; *Ps.* 45. 4; *Rom.* 1. 10.

PROTEST. To declare solemnly, *Gen.*

43. 3; *1 Sam.* 8. 9; *Jer.* 11. 7; *Zech.*

3. 6; *1 Cor.* 15. 31.

FROUD, *Job* 9. 13, & 26. 12, & 38. 11, &
40. 11, 12; *Ps.* 12. 3.

Ps. 40. 4. respecting not p. nor

101. 5. a p. heart I not suffer

138. 6. p. he knoweth afar off

Prov. 6. 17. p. look and lying tongue

21. 4. high look and a p. heart, 28. 25.

Ecc. 7. 8. lowly better than p. in spirit

Mat. 3. 15. we call p. happy, 4. 1.

Luke 1. 51. scattered the p. in the ima-
gination

1 Tim. 6. 4. is p. knowing nothing

Jam. 4. 6. God resisteth p. *1 Pet.* 5. 5.

FROUDLY, *Ex.* 18. 11. wherein they
dealt p.

1 Sam. 2. 3. talk no more so p.

Neh. 9. 10. knewest that they dealt p. 16.

Ps. 17. 10. they speak p. 31. 18.

Is. 3. 5. child shall behave p.

PROVE 'your own selves,' *2 Cor.*
xiii. 5. This refers to assaying, or
trying metals, by the powerful action
of heat; and the idea here is, that
they should make the most thorough
trial of their religion, to see whether
it would stand the test.

PROVE them. To put to the test;—to

sift by some affliction, *Deut.* 8. 2;

—to make manifest, *Acts* 9. 22;—

to know by experience, *Rom.* 12. 2.

Ex. 20. 20. God is come to p. you

Deut. 13. 8. Lord p. you, 8. 2, 16.

35. 6. holy one whom thou didst p. at
Massah

1 Kings 10. 1. she came to p. him

Job 9. 20. my mouth p. me perverse

Ps. 17. 3. thou hast p. my heart

26. 2. examine me O Lord and p. me,

66. 10. thou O God hast p. us

95. 9. they p. me and saw my work,

Heb. 3. 9.

Mat. 3. 10. p. me now herewith

Rom. 12. 2. p. what is the will of God

2 Cor. 8. 8. to p. sincerity of your love

13. 5. p. your own selves

Gal. 6. 4. let every man p. his own work

1 Thess. 5. 21. p. all things hold

PROVING, *Acts* 9. 22; *Eph.* 5. 10.

PROVERBS.—This book, except-
ing the two concluding chapters, was
composed by Solomon; ch. i. 1; x. 1;
xxv. 1.) The thirtieth chapter was
penned by Agar, son of Jakeh, of
whom we no where else read; and
the last chapter contains the instruc-
tions given to Lemuel by his mother,
of both of whom we are equally
ignorant. From the first verse of
the twenty-fifth chapter it has been
inferred, that the Proverbs following
were collected out of the other writ-
ings of Solomon, and placed in the
order in which we now possess them.
The design of the inspired author of
these pointed and sententious maxims,

may be gathered from the first three verses; and so admirably adapted to the purposes of instruction have they appeared, that many heathen philosophers and legislators have drawn their brightest sentiments from this book. The Proverbs are frequently quoted in the New Testament: see Matt. xv. 4; Luke xiv. 10; Rom. xii. 16, 17, 20; 1 Thess. v. 14; 1 Pet. iv. 8; v. 5; Jas. iv. 6, &c.

PROVERB and a by-word, *Deut.* 28. 37; *1 Kings* 9. 7; *Jer.* 24. 9; *Ezek.* 14. 8. *Pa.* 69. 11. I became a p. to them. *Ecc.* 12. 9. he set in order many p. *1 Kings* 4. 32; *Prov.* 1. 1, & 10. 1. *Is.* 14. 4. take up p. against, *Luke* 4. 23. *John* 16. 25. spoken in p. 29. thou speakest no p. *2 Pet.* 2. 22. happened according to p.

PROVIDENCE.—A care for the future. The word is principally used in reference to that kind superintendence which our heavenly Father exercises over his creatures, supporting them in their being, caring for them, and governing them in all their actions. It is very singular that the Greek word signifies *forethought*, and the Latin word, *foresight*. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderfully disposing and controlling the affairs and actions of men; from the absolute necessity of it; from the various blessings enjoyed by his creatures; the awful judgments that have been inflicted; and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate providence* is what is exercised by the Lord himself, without the use of any instrument or second cause; *mediate providence* is what is exercised in the use of means; *ordinary providence* is what is exercised in the common course of means, and by the chain of second causes; *extraordinary* is what is out of the common

way, as miraculous operations: *common providence* is what belongs to the whole world; *special*, what relates to the church; *universal* relates to the general upholding and preserving all things; *particular* relates to individuals in every action and circumstance. *Pa.* xxxv. 6; *lxviii.* 4; *lxxvii.* 19; *xviii.* 2; *Job* xxxvii. 14—23; *Rom.* xi. 34—36; *Matt.* x. 30; *Luke* xii. 7.

PROVIDE, *Ex.* 18. 21; *Acts* 22. 24.

Gen. 22. 8. God will p. himself a lamb for a burnt offering

30. 30. when I p. for my own

Job 38. 41. who p. for the raven his food

Ps. 78. 30. can he p. flesh for his people

Prov. 6. 8. p. her meat in summer

Matt. 10. 9. p. neither silver nor gold

Luke 12. 33. p. bags not wax old

Rom. 12. 17. p. things honest in the

sight of all

2 Cor. 8. 21. p. honest things not only

1 Tim. 5. 8. if any p. not for his own

PROVINCE.—A country, or state:

1 Kings xx. 14; *Esth.* i. 1; *Acts* xxiii. 34.

PROVISION.—Food for the body and for the soul; *Pa.* cxxxii. 15; *Rom.* xiii. 14.

PROVOKE him not, *Ex.* 23. 21.

Num. 14. 11. how long will ye p.

Deut. 31. 20. p. me and break covenant

Job 12. 6. they that p. God are secure

Ps. 78. 40. how oft did they p. him

Is. 3. 8. to p. eyes of his glory

65. 8. a people that p. me to anger

Jer. 7. 19. do they p. themselves

44. 8. ye p. me to wrath with

Luke 11. 53. to p. him to speak

Rom. 10. 19. p. you to jealousy, 11.

11. 14.

1 Cor. 10. 32. do we p. Lord to jealousy

Eph. 6. 4. fathers p. not your children

Heb. 3. 16. some when they heard did p.

10. 24. p. to love and good works

Num. 16. 30. these have p. the Lord

14. 23. neither any which p. me

Deut. 9. 8. we p. the Lord to wrath, 22.

1 Sam. 1. 6. her adversary p. her

1 Kings 14. 22. p. him to jealousy

2 Kings 23. 26. Manasseh had p. him

1 Chr. 21. 1. Satan p. David to number

Ezra 5. 12. our fathers had p. the God

of heaven

Ps. 78. 56. and p. the most high God

108. 7. p. him at the sea

33. because they p. his Spirit he spake

43. p. him with their counsel

Ecc. 8. 14. when your fathers p. me to

1 Cor. 13. 6. not easily p. thinks no evil

2 Cor. 9. 2. your zeal hath p. very many

PROVOKING, *Deut.* 32. 19; *1 Kings* 14.

15, & 16. 7; *Pa.* 78. 17; *Gal.* 5. 26.

PRUDENCE signifies wisdom

applied to practice. Discreet and cautious words and conduct; Acts xiii. 7; Eph. i. 8. Prudence in domestic life is closely connected with frugality, and must be observed in every pursuit, action, and undertaking. Our frugality must be in proportion to our income, family, and situation in life. Generally, a little is enough for all the necessities and innocent delights in nature. Without prudence, the largest estate may soon be wasted.

PRUDENT, 1 Sam. 16. 18.

Prov. 12. 16. a p. man covers shame

23. p. man conceals knowledge

18. 16. every p. man deals with knowledge

14. 8. wisdom of the p. is to understand his way

• 15. p. man looks to his going

18. p. are crowned with knowledge

16. 5. that regards reproof is p.

16. 21. wise in heart is called p.

18. 15. the heart of the p. getteth knowledge

19. 14. a p. wife is from the Lord

22. 3. a p. man forsoeth the evil, 27. 12.

Is. 5. 21. woe unto wise and p. in their

62. 13. my servant shall deal p.

Jer. 49. 7. counsel perished from p.

Hos. 14. 9. p. and he shall know

Amos 5. 13. p. keep silence in evil

Matt. 11. 25. hide these things from wise and p.

1 Cor. 1. 19. nothing understanding of p.

2. Chr. 2. 12. p. understanding, wisdom, Prov. 8. 12; Eph. 1. 8.

PSALM.—A holy song. The Psalms are very sweet to a Christian, because they contain so much of the experience of a Christian. Most of them were composed by David. The 90th by Moses; the 80th, called the treasury of instruction, by Heman. Those under the name of Asaph, were probably directed to him as leader of the temple choir. Some Psalms are doctrinal, as Ps. i.; some historical, as the lxxviii., cv., cvi.; prophetic, as the cx.; prayer and complaints, as vi. xxxviii., &c.; praise and thanksgiving, as the cxlv., cl., &c. In some, most of these subjects are connected, as Ps. lxxxix.

As to the titles of the Psalms, the Hebrew words therein mentioned, are by some considered as names of instruments of music; or first words of some songs; or to denote the subject

of the Psalm. It is thought that *Maschil* means a poem, or set composition, and signifies that the Psalm is designed for instruction, Ps. xxxii.; that *Michtam* denotes the precious or golden nature of the Psalm; and perhaps all the Psalms so marked relate to Jesus Christ. *Neginoth* or *Neginath*, signifies stringed instruments; Ps. iv., lxi. *Nehiloth*, wind instruments; Ps. v. *Gittith*, an instrument invented at Gath; Ps. viii. *Alamoth*, the treble, or song to be sung by virgins. Ps. xlv. *Shiggaion* or *Shigionoth*, may denote that the Psalm is to be sung with diversified tunes, or has a very diversified subject; Ps. vii., Hab. iii. *Ajeleth Shahar*, Ps. xxii., meaning, "The Hind of the Morning." This is thought to have a mystical reference to Christ, to whom the Psalm points, and is to be understood as denoting him as the "Hind of the Morning," roused early from his sleep, and hunted through the live-long day by his cruel pursuers.

By others, "Ajeleth Shahar," and some other titles are made to refer to the time at which the Psalm was to be sung; and Mr. Boothroyd thus explains the above words, "at the dawn of day." In this way the "Hind of the Morning" would be the sun, and the Psalm a morning hymn.

PSALM, 1 Chr. 16. 7; Ps. 81. 2, & 98. 5;

Acts 13. 33; 1 Cor. 14. 26.

1 Chr. 16. 9. sing p. unto him

Ps. 95. 2. make a joyful noise unto him with p.

105. 2. sing p. talk of wonderful works

Eph. 5. 19. speak to yourselves in p. and hymns

Col. 3. 16. admonish one another in p. and hymns

Jam. 5. 13. is any merry, let him sing p.

PSALTERY.—A kind of harp or dulcimer, supposed to have been like the guitar. The body was wood, and Josephus says, it had twelve strings. The modern Psalter is a flat instrument, of a triangular form, and strung from side to side, with wire; 1 Sam. x. 5; Psa. xxxiii. 2; cxliv. 9; Dan. iii. 5, 7, 10, 15.

PTOLEMAIS, Tol-e-ma'-is.—A sea-port town of Canaan, on the shore of the Mediterranean, 32 miles south

of Tyre; Acts xxi. 7. It was anciently called Accho, Judges iv. 31. Its modern name is St. Jean d'Acra.

PTOLEMY, Tol'-e-me, *a furrow*.—A name borne by all the kings of Egypt, from Ptolemy, son of Lagus.

PUA or **PUAH**, *a mouth, a corner*.—Son of Issacher; Num. xxvi. 23.—Father of Tola; Judges x. 1.—A midwife; Ex. i. 15.

PUBLICAN, a collector of taxes. The Romans farmed out their revenue to men who paid into the treasury of the state a certain sum, and took the risk of collecting. These contracts were taken by the principal men, who let out small districts to individuals for specified sums, which they undertook to collect. Printing not being known, and the laws little understood, these inferior agents generally committed gross impositions, and extorted from the people all that they could. They were therefore greatly hated by the Jews; whose pride was mortified by having to pay tribute at all. Matthew, Zaccheus, and probably other publicans, became disciples of Christ; Luke xv. 2; Matt. xxi. 31.

PUBLICAN, Matt. 18. 17; Luke 18. 18.

Matt. 6. 46. do not even *the p.* the same, 47.

11. 19. friend of *p.* and sinners

21. 81. *p.* go into kingdom of God before you

83. *p.* and harlots believed him

Luke 3. 12. *p.* to be baptized

7. 23. the *p.* justified God

PUBLIC the name of the Lord, Deut. 32. 3.

2 Sam. 1. 20. *p.* it not in streets

Ps. 26. 7. *p.* it with voice of thanksgiving

Is. 52. 7. *p.* peace that *p.* salvation

Jer. 4. 15. a voice *p.* affliction

Mark 13. 10. gospel must be *p.*

Acts 13. 49. word of the Lord was *p.*

PUBLIUS, Pub'-le-us, *common*.—The governor of the island of Melita, or Malta, where Paul was shipwrecked; he showed the apostle great hospitality; Acts xxviii. 7, 8.

PUDENS, Pew'-dens, *shame-faced*.—A distinguished Christian; see 2 Tim. iv. 21.

PUFFED up, 1 Cor. 4. 6, 19, & 5. 2; 2 Cor.

8. 1, & 12. 4; Col. 2. 18.

PUL, Pul, *a bean*.—Is the first king of Assyria, and the founder of that

empire as proved by Sir Isaac Newton's Chronology of ancient kingdoms. He invaded the kingdom of Israel during the reign of Menahem, but departed without committing hostilities, on receiving a thousand talents of silver; 2 Kings xv. 19, 20. Pul returned to his own country after extending his fame, and probably his dominions, by the submission of several nations that lay in his way.

PUL. The name of a place, the Philæ of history, not far from Syene; Is. lxvi. 19. It was inhabited by a powerful people. It contains some interesting ruins. It is supposed that the Fellahs of Egypt are descended from Pul; Is. lxvi. 19.

PULPIT signifies a platform; Neh. viii. 4. "Ezra the scribe stood upon a pulpit of wood," to elevate him sufficiently for the people to see and hear him; for it is said, ver. 5, that he was above all the people.

PUNISH seven times, Lev. 25. 18, 24.

Ezra 9. 13. hast *p.* us less than iniquities deserve

Prov. 17. 26. to *p.* the just is not

Is. 10. 12. *p.* the fruit of king of Assyria

13. 11. I will *p.* world for evil

Jer. 9. 25. *p.* all circumcised with

Hos. 4. 14. I will not *p.* your daughters

12. 2. I will *p.* Jacob according to his

2 Thess. 1. 9. shall be *p.* with everlasting destruction

2 Pet. 2. 9. unto the day of judgment

to be *p.*

Gen. 4. 13. my *p.* is greater

Lev. 26. 41. accept of the *p.* of their iniquity, 43.

Job 31. 8. a strange *p.* to workers

Lam. 3. 39. a man for *p.* of sins

Amos 1. 8. not turn away *p.* thereof, 12.

Matt. 25. 46. go away into *p.*

2 Cor. 2. 6. to such is this *p.*

Heb. 10. 29. how much sorer *p.*

1 Pet. 2. 14. by him for *p.* of evil

PULSE, pease, beans, &c.; 2 Sam. xvii. 28.

PUR, Pur or Purim, *lot* or *lots*, signifies a solemn festival of the Jews, instituted in memory of the providential deliverance they experienced from the cruel machinations of Haman, who had procured an edict from Artaxerxes to extirpate them; Esth. iii. 7. This feast is celebrated on the fourteenth of the month Adar, which answers to our February, for two days.

PURCHASED, Ps. 74. 2; Acts 8. 20, & 20. 28; Eph. 1. 14; 1 Tim. 2. 13.

PURE.—Simple, unmixed, uncompounded, as wine without water, gold or silver without dross; Exod. xxv. 17, 31; Deut. xxxii. 14, absolutely free from spots, stain, or the least mixture of sin; Psa. xix. 8; 1 John iii. 3, one who is single-hearted and sincere, free from any reigning sin; Matt. v. 8, devout and religious; Prov. xxx. 12, clear and free; Acts xx. 26, lawful to be used; Rom. xiv. 20, believers whose hearts are purified by faith; Tit. i. 15, free from error, idolatry, and hypocrisy; James i. 27.

PURE.—"Blessed are the *pure* in heart, for they shall see God;" Matt. v. 8. This was spoken in opposition to the Pharisees, who affected outward piety, while their hearts were full of defilement. The pure in heart have the heart renewed by divine influence, and replenished with holy natures and affections, and they habitually follow after holiness. Such shall see God, in this world by his spiritual manifestations, and hereafter in all fulness and perfection, they shall see him as he is, in his heavenly temple.—In the East it was accounted the highest happiness to be admitted into that splendid circle which surrounded the person of their sovereign. The Hindoos often speak too of devout persons having been favoured with a sight of their guardian deity. Ward tells a story, in which a sage is represented as having been refused the sight of Juggernaut, as he stood charged with many immoral and sanguinary deeds. Hence the force of the expression, *see God*.

PURE, Ez. 27. 20, & 30. 23. 34.

2 Sam. 22. 27, with p. show thyself p.
Job 4. 17, shall a man be more p. than his Maker

25. 5. stars not p. in his sight
Ps. 13. 6. words of the Lord are p.

10. 8. commandment of the Lord is p.

24. 4. clean hands and p. heart

Prov. 15. 26. words of p. pleasant

20. 9. heart clean p. from sin

30. 5. every word of God is p.

12. generation p. in own eyes

Zeph. 3. 9. turn to people a p. language

Acts 20. 26. I am p. from the blood of all

Rom. 14. 20. all things indeed are p.

Phil. 4. 8. whatsoever things are p.

1 Tim. 3. 9. the mystery of faith in a p.

5. 22. of other men's sins keep p.

Tit. 1. 15. to p. all things are p.

Heb. 10. 22. washed with p. water

Jam. 1. 27. p. religion undefiled

3. 17. wisdom from above is p.

2 Pet. 3. 1. stir up your p. minds

1 John 3. 3. p. himself as he is p.

Is. 1. 25. p. purge away thy dross

PURENESS, Job 22. 30; 2 Cor. 6. 6

PURGE me with hyssop, alludes to Levitical purifying, Ps. 51. 7.

Ps. 65. 3. transgressions thou shalt p.

79. 9. p. away our sins for thy name's

Prov. 16. 6. by mercy and truth iniquity is p.

Is. 6. 7. iniquity is taken and sin p.

27. 9. the iniquity of Jacob be p.

Ezek. 24. 13. because I p. and thou not

p. shalt not be p. from, 1 Sam. 3. 14.

Mal. 3. 3. he shall purify and p. as gold

Mal. 3. 12. thoroughly p. his floor

John 15. 2. he p. it to bring forth

1 Cor. 6. 7. p. out the old leaven

2 Tim. 2. 21. if man p. himself

Heb. 1. 3. by himself p. our sins

9. 14. p. your conscience from dead

2 Pet. 1. 9. forget he was p. from

PURIFICATIONS were legal;

Num. xix. 9, 17, ceremonial; 2 Chr.

xxx. 19; Neh. xii. 45; Luke ii. 22;

Acts xxi. 26, civil; Esth. ii. 3, 12.

PURIFY sons of Levi, Mal. 3. 3.

Ps. 12. 6. silver p. seven times

Dan. 12. 10. many shall be p.

Acts 15. 9. p. their hearts by faith

Tit. 2. 14. p. to himself a peculiar people

Heb. 9. 13. sanctifieth to the p. of flesh

Jam. 4. 8. p. your hearts ye double-

1 Pet. 1. 22. have p. your souls in

1 John 3. 3. p. himself as he is p.

Mal. 3. 3. sit as a p. of silver

PURITY, 1 Tim. 4. 12, & 5. 2.

Hab. 1. 13. p. eyes than to behold evil

PURPLE, 'a seller of purple,' Acts

xvi. 14. The fine purple dye was pro-

duced from the shell-fish named

'murex,' or 'purpura.' Purple and

scarlet dresses were exclusively appro-

priated to royalty, the most exalted

rank, and idols. The traffic in it,

probably, was profitable. "To this

day," says the *Scottish Mission*, "the

best scarlet dye, (a term often inter-

changed for purple,) in all Asia, is

produced at Thyatira."

PURPOSE.—A determination of

mind, concerning something which we

mean to do; Eccl. iii. 1, a fixed de-

sign; Jer. li. 29; Rom. ix. 11; Eph.

i. 11.

PURPOSE, Jer. 6. 20, & 49. 30.

Job 33. 17. withdraw man from p.

Prov. 20. 18. p. is established by counsel
Ecc. 8. 1. time to every p. 8. 5.
Is. 14. 26. this is p. 14. 27.
Jer. 51. 29. p. of the Lord shall stand
Acts 11. 23. with p. of heart cleave to the Lord
Rom. 8. 23. the called according to his p.
Eph. 1. 11. according to p. of him
 1. 9. mystery be p. in himself
 3. 11. eternal p. he p. in Christ Jesus
2 Tim. 1. 9. according to his own p. and
1 John 3. 8. for this p. Son of God was manifested

PURSE—The purse used by the Jews was very different from ours. They carried their money in their girdles as the Easterns now do, and these are here meant by the term *purse*. Eastern travellers have not only outward girdles, but girdles which they tie next to their skin, from which they extract such money as they may want from time to time, and avoid the notice of robbers, which abound in those parts.

PURSUE, *Gen.* 35. 5; *Deut.* 28. 22
Ex. 15. 9. enemy said I will p.
Job 18. 25. wilt thou p. dry stubble
Ps. 34. 14. seek peace and p. it
Prov. 11. 19. he that p. evil p. it
 28. 1. wicked flee when none p.
PUR, *Gen.* 2. 8, & 3. 15, 22.
Job 4. 18. p. no trust in servants
Ps. 4. 7. p. gladness in my heart
 8. 7. p. all things under his feet
Songs 5. 8. p. off coat how p. it on
 42. 1. I will p. my spirit on him
 53. 10. to bruise him p. him to grief
 63. 11. p. his holy Spirit in him
Jer. 31. 33. p. law in their inward parts
 32. 40. p. my fear in their hearts
Isa. 11. 19. I will p. a new spirit within
 36. 27. will p. my Spirit within you, 26.
Luke 1. 52. p. down mighty from
Eph. 4. 22. p. off old man, *Col.* 3. 9.
2 Pet. 1. 14. I must p. off this my tab.
Rom. 13. 12. p. on armour of light
 14. p. on Lord Jesus Christ
Eph. 4. 25. p. on the new man, *Col.* 3. 13.
 6. 11. p. on the whole armour of God
Job 16. 16. p. no trust in his saints
Lam. 3. 29. he p. mouth in dust
Eph. 4. 25. p. away lying, speak
Col. 2. 11. in p. off body of sins
1 Thess. 5. 8. p. on breast-plate of faith and love
2 Tim. 1. 6. by p. on of hands

PUTEOLI, *Pew'-to'-ly*.—A city in Campania in Italy, about 8 miles from Naples. It was called Puteoli, from the great number of wells in the neighbourhood: it is now known as Puzoli or Puzzuolo. This once celebrated town of Italy is delightfully

situated on a point projecting into the sea, nearly in the centre of the fine bay of Puzzuolo. Its situation is a sea-port is remarkably fine, its prominences form a natural port, admirably covered by the surrounding coast, and so divided into creeks and havens as to afford perfect security to vessels.

In the square of the town stands a beautiful marble pedestal, covered with bas-reliefs, representing in allegorical figures, the fourteen towns of Asia Minor, destroyed by an earthquake, and rebuilt by Tiberius. The cathedral stands on the ruins of a temple, and is built chiefly of ancient materials. The celebrated labyrinth, with its numerous apartments, yet exists—behind the town are the remains of an amphitheatre—the temple of Jupiter Serapis is still conspicuous, from its massive pillars, and the fragments of capitals, cornices, and friezes: but the most striking monument of antiquity is the remains of the mole that formed the ancient port. Several of its piers yet stand unshaken, but under the water; they supported 25 arches. The apostle Paul abode seven days at Puteoli; by the favour of the centurion, on his first journey to Rome; *Acts* xxviii. 13.

PUTIEL, *Pew'-te-el*, the fatness of God.—The father-in-law of Eleazar, the son of Aaron; *Ex.* vi. 25.

PUT off the old man. An allusion to the persons of the drama, who changed their dress with their character; *Eph.* iv. 22; *Col.* iii. 9, 10.

PUT ye on 'the Lord Jesus Christ', *Rom.* xiii. 14. Be completely clothed with all the virtues and graces which characterized the Saviour our great pattern.

Q

QUAILS.—A species of bird, resembling the red partridge, of the size of a turtle-dove. It is delicate food. It breeds on the shores of the Red Sea; *Ex.* xvi. 13; *Num.* xi. 31, 32; *Ps.* cv. 40. God gave quails to the Israelites in the wilderness on two occasions. First, in the desert of Sin, a few days after they had passed the

Red Sea; and again at the encampment of Kibroth-Hattaavah, they are found in great quantities on the coasts of the Red Sea and Mediter-



anean. God caused a wind to arise which drove them within and about the camp of the Israelites, and it is in this that the miracle consisted, namely, that they were brought so seasonably to this place, and in such immense quantities, as to sustain more than a million of human beings for more than a month. "God rained flesh upon them as dust, and feathered fowls like as the sand of the sea," *Psa. lxxviii. 27.*

QUAKE, applied to the earth; 1 Sam. xiv. 15; Joel ii. 10; Matt. xxvii. 51; Mount Sinai; Ex. xix. 18. Agitation of the mind and body; Ezek. xii. 18; Dan. x. 7; Heb. xii. 21.

QUARTERNION.—A file of four soldiers, the usual number of a night-watch. Peter was placed under the guard of four quarternions, that is, sixteen soldiers, in order that each might guard him three hours at a time.

QUARTUS, *Quar-tus, the fourth*.—A disciple mentioned, and probably one of the seventy whom Christ sent to preach the gospel; Rom. xvi. 21.

QUARREL, *Lev. 26. 25; Col. 3. 13.*

QUEEN.—The wife or consort of a king; Neh. ii. 6. But the term is often employed in scripture figuratively for the church of God, which is espoused to Christ, the king of his people; *Psa. xlv. 9*, and for the false church, or antichristian apostacy; *Rev. xviii. 7*, also to the moon, which the Pagans worshipped as "the queen of heaven," *Jer. xlv. 17, 25.*

QUEEN, 1 Kings 10. 1, & 15. 18; *Psa. 45. 9; Songs 6. 8; Jer. 44. 17, 25; Rev. 18. 7.*

Matt. 12. 42. q. of south rise in judgment
Is. 49. 23. q. thy nursing mothers

QUENCH. A figurative expression, borrowed from the practice of extinguishing fire, by throwing water upon it. The Apostle applies it to the influences of the Holy Spirit, when he says, "Quench not the Spirit;" 2 Sam. 14. 7; 1 Thess. 5. 19.

2 Sam. 21. 17. q. not light of Israel

Songs 8. 7. waters cannot q. love

Is. 42. 8. smoking flax he will not q.

Mark 9. 43. fire never q. 44. 46, 48.

Eph. 6. 16. q. fiery darts of the wicked

1 Thess. 5. 19. q. not the Spirit

QUESTION. An inquiry; or, a proposition in order to obtain an answer to it, *Mark 12. 34; 1 Cor. 10. 25.*

QUESTIONS, 1 Kings 10. 1; *Luke 2. 46; 1 Tim. 1. 4, & 6. 4; 2 Tim. 2. 23.*

QUICK, QUICKEN. To give life to the dead, *Rom. 4. 17*.—To raise up and cheer such as languish, *Psa. 119. 25*.—To raise the spiritually dead to spiritual life, *Num. 16. 30; Psa. 65. 15; Eph. 2. 1, 5; Rom. 8. 11.*

Psa. 124. 3. swallowed us up q.

Is. 11. 3. of q. understanding

Acts 10. 42. Judge of q. and dead

2 Tim. 4. 1. shall judge q. and dead

80. 18. q. us and we will call on thy

119. 25. q. thou me according to thy

37. q. me in thy way

50. for thy word hath q. me

John 5. 21. Father q. them, Son q. whom

6. 63. it is the Spirit that q.

Rom. 8. 11. q. your mortal bodies

1 Cor. 15. 45. last Adam made a q. spirit

Eph. 2. 1. you hath he q. who were

1 Pet. 3. 18. but q. by the Spirit

QUICKENED. "Thou fool, that which thou sowest is *not quickened*, except it die; 1 Cor. xv. 36. While the grain preserves its entireness, the embryo, or principle of future life, remains stationary; but, if through the stimulus of warmth and moisture, the albumen which surrounds the embryo, or the seed lobes or cotyledons, which are appended to it, begin to undergo a process of decomposition, or to die, (for death is dissolution) the embryo in its turn begins to show signs of life, to be *quickened*, and from this point continues to expand, till by the virtues of the soil, and the general influences of the sky, it has developed a grain precisely like that from which it sprang. We must suffer disintegration that we may unfold ourselves in a new stage of existence. The out-

ward man, like the parts that accompany the embryo, must perish, but the elements thereof shall be gathered up again, after the analogy of the vegetable process, for these parts help to nourish the embryo, and consequently are not lost. If true and faithful believers in Christ, we shall therefore be raised in all the perfections of our nature; as the body will be preserved as well as the soul. Those powers which have been injured by sin, will be restored to a vigorous health, the freshness of perpetual youth shall pervade every part of our system. No infirmities to weigh us down, no vain desires to warp us aside, no bad passions to blot the sunshine of our peace. We shall possess a heavenly body, one full of immortality, like the place we are to inhabit.

QUICKLY, *Ex.* 32. 8; *Deut.* 11. 17.

Ecc. 4. 12. threefold cord not q. broken

Matt. 5. 25. agree with adversary q.

Rev. 8. 11. behold I come q. 22. 7, 8, 20.

QUICKSANDS; *Acts* xxvii. 17. "Lest they should fall into the quicksands." There were two famous syrtis, or quicksands, on the African coast, one called the Syrtis Major, lying near the coast of Cyrene; and the other, the Syrtis Minor, not far from Tripoli. Both these, like our Goodwin sands, were noted for numerous shipwrecks.

QUIET, QUIETNESS. Opposed to disorderly motion or conduct, to turbulency, to contention, *Judg.* 18. 7; *Job* 8. 13, 26.

Ps. 131. 2. q. myself as a child

Is. 7. 4. heed and be q. fear not

33. 20. see Jerusalem a q. habitation

1 *Thess.* 4. 11. study to be q. and

1 *Tim.* 2. 2. lead a q. peaceable life

1 *Pet.* 3. 4. of a meek and q. spirit

QUIETNESS, *1 Chr.* 22. 9; *Job* 20. 20.

Job 34. 29. when he giveth q. who

Prov. 17. 1. better is a dry morsel and q.

Ecc. 4. 6. better is handful with q.

Is. 30. 16. in q. and confidence shall be

32. 17. effect of righteousness q. and

QUIT like men, *1 Sam.* 4. 9; *1 Cor.* 16. 18.

QUIVER. A case for arrows, *Gen.* 27.

8; *Job* 39. 23. It signifies divine

protection, *Is.* 49. 2.

Ps. 127. 5. q. full of them, not ashamed

Is. 49. 2. in his q. hath he hid me

R

RAAMAH, *Ray'-a-mah*, greatness, thunder, bruising.—The fourth son of

Oush; *Gen.* x. 7. His descendants peopled Arabia Felix, from whence they brought to Tyre spices, precious stones, and gold; *Ezek.* xxvii. 22.

RAAMIAH, *Ra-am-a-y'-ah*, *thunder of the Lord*.—A returned captive; *Neh.* vii. 7.

RAAMES, *Ra-am'-sea*, *thunder*.—A treasure city built by the Hebrews, during their servitude in Egypt, for Pharaoh; *Gen.* xlvii. 11; *Ex.* i. 11; xii. 37. Grand Cairo is supposed to stand upon its site; *Ex.* i. 11.

RABBAH, *Rab'-bah*, *powerful, contentious*.—The capital of the Ammonites beyond Jordan, near the source of the Arnon, in the mountains of Gilead. It was known as Rabbath Ammon, the Philadelphia of history. Its ancient name is still preserved. It was a noted city in the time of Moses. Under David, Joab, his general, laid siege to Rabbath-Ammon, and there the brave Uriah lost his life; *2 Sam.* xi. 1, &c.; xxviii. 29. It became subject to the kings of Judah, and then to the kings of Israel. Terrible judgments were denounced against it; *Jer.* xlix. 1—3; *Ezek.* xxi. 20; xxv. 5. It has been for ages "a desolate heap," "a heap of ruins." Ezekiel predicted, "Rabbah shall become a stable for camels;" and this has been fulfilled, for Burckhardt found the Arabs stabling their camels amidst its ruins.

RABBATH, *Rab'-bath*, *powerful, contentious*.—The same as **RABBATH-AMMON**; *Deut.* iii. 11.

RABBATH-MOAB, *Rab'-bath-mo'-ab*.—The capital city of the Moabites.

RABBI, *Rab-by*, *my master*.—A title of dignity among the Hebrews, given to their doctors, masters, and teachers. The word is derived from the Chaldean *Rab*, an appellation distinguishing the chief officers of the Chaldean court; *Jeremiah* xxxix. 3. Among the Hebrews there were three titles of dignity; *Rabb*, *Rabbi*, and *Rabban*. *Rabb* signifies great; *rabbi*, greater; and *rabban*, greatest. These rabbis were regarded as infallible oracles in religious matters, and usurped not only the place of the law,

but of God himself. They decided all religious disputes, and received the greatest homage. Our Saviour exhorts the disciples not to be ambitious of gaining such distinctions and titles as the Scribes and Pharisees sought after, but to look to him as their only law-giver and teacher, whom they were to follow in all matters of faith and worship; Matt. xxiii. 7, 8; John xx. 16.

RABBONI.—A title of the highest respect, signifying, "*my great Master.*"

RABMAG, Rab'-mag, *one who overthrows a multitude*.—The name of a Babylonish prince; Jer. xxxix. 3.

RABSARIS, Rab'-sa-ris, *master, set over eunuchs*.—A prince of Babylon; 2 Kings xviii. 17.

RABSHAKEH, Rab'-sha-keh, *chamberlain, cupbearer of the prince*.—A term of dignity. He was an officer of Sennacherib: 2 Kings xviii. 17. He was proud, insolent, and profane.

RACA, Ray'-ka, a Syriac word of contempt and reproach signifying, *empty, vain, beggarly, foolish*.—Matt. v. 22. According to Dr. Lightfoot, it signifies a scoundrel; according to Drusus, a worthless scoundrel.

RACE. A running match; 1 Cor. ix. 24; Heb. xii. 1. The course or stadium for the races was marked out by public officers. A vast number of spectators were present, who cheered and animated the competitors. At the goal the prizes were elevated so as to be seen by those who ran, and the heralds endeavoured to inspire them with the hope of victory.

RACE, 'Know ye not, &c.;' 1 Cor. ix. 24. Know you not that in the Grecian stadium great numbers run with the utmost contention to secure the prize, but that only one person wins and receives? With the same ardour and perseverance do you run, that you may receive the garland of celestial glory. You must observe all the rules prescribed by Christ, otherwise you cannot hope to receive the prize—"so run that ye may lay hold on the prize." Here it is evident the Apostle places the Christian race in

contrast with the Grecian games; in them, only *one* received the prize, though all ran: in this, if *all* run, *all* will receive the prize. "Now every one who contendeth, or striveth for the mastery, is temperate in all things." Every one who enters the lists as a combatant, submits to a very rigid and severe regimen. They contend that they may receive a fading crown, but we one that does not fade: They run to obtain a fading chaplet; a chaplet only composed of the decayed leaves of a wild olive; but before us is suspended the unfading wreath of immortality. In the Olympic games, the crowns were of the *wild olive*; in the Pythian, they were of *laurel*: in the Ishmian of pines; and in the Nemean, of *smallage* or *parsley*, which in course of time perished. But the crown for which Christians contend, being a *crown of righteousness*; (2 Tim. iv. 8.) and a *crown of life*; (James i. 12; Rev. ii. 10.) never fades, that is, there shall never be any period put to the honours and advantages, of which this crown is the pledge.

RACHAB, Ray'-kab, *proud, strong, enlarged*.—The wife of Salmon, and mother of Boaz; Matt. i. 5.

RACHEL, Ray'-tshel, *a sheep*.—The daughter of Laban, sister of Leah, and wife of Jacob; Gen. xxix. 6. She was for many years childless, but was afterwards the mother of Joseph and of Benjamin, and died in childbed of the latter; Gen. xxxv. 16—19. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, the son of Rachel; Jer. xxxi. 15; Matt. ii. 18. This prophecy was fulfilled in their captivity beyond the Euphrates.

RACHEL. "*In Ramah was a voice heard, lamentations &c. Rachel weeping for her children, and would not be comforted, because they are not;*" Matt. ii. 18.—These words are figurative, and by a bold personification represent the beautiful mother of Israel as awakened, by the sufferings of her posterity in captivity, from the deep rest of the tomb, in which she had for ages been slumbering amid the fields

of Bethlehem, and bursting forth into all those expressions of passionate and inconsolable grief, which, on so mournful occasion, an oriental mother might be supposed to indulge.

RACHEL, 'came with her father's sheep.' It is still common for even the daughters of the greatest emirs to attend the eastern flocks; Gen. xxix. 9.

RADDAI, Rad'-da-i, *ruling*.—The fifth son of Jesse, and brother of David; 1 Chron. ii. 14.

RAGAU, Ray'-gau, a companion, his shepherd.—The name of one of Christ's ancestors; Luke iii. 35.

RAGE, a violent fury; 2 Kings v. 12. A man's jealousy is his rage; Prov. vi. 34.

RAGE, 2 Kings 5. 12; 2 Chr. 16. 10.

2 Chr. 28. 9. slain them in a r.

Ps. 2. 1. why do heathen r. and

46. 6. heathens r. the kingdoms were

Prov. 6. 34. jealousy is r. of a man

14. 16. fool r. and is confident

20. 1. wine is a mocker, strong drink r.

29. 9. whether he r. or laugh

Jude 13. r. waves of sea foaming

RAGE, Prov. 23. 21; Is. 64. 6.

RAGUEL, Ra-gew'-el, *shepherd or friend of God*.—The father-in-law of Moses; Num. x. 29.

RAHAB, Ray'-hab, *proud, strong, quarrelsome*.—The name of the person who entertained the spies. In Josh. ii. 1–21, and vi. 22–26, we have an interesting account of the part she acted. Some have represented her as a hostess, or innkeeper, which is one import of the original. But still she might have been a harlot; yet she was converted, she believed in God; hence the Apostles Paul and James commend her faith; Heb. xi. 33; James ii. 25.

RAHAB.—A country or city; some suppose Egypt is meant; Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9; xxx. 7.

RAILER, or drunkard, 1 Cor. 5. 11.

RAILING, 1 Tim. 6. 4; 1 Pet. 2. 9.

2 Pet. 2. 11. r. accusation, Jude 9.

RAIMENT was at first made of the skins of beasts; Gen. iii. 21; but the art of spinning and weaving was soon invented; Ex. xxviii. 42, and even embroidering; Ex. xxxv. 35, which became common in the days of the

judges. The common garment, in the days of Christ, was a sort of shirt or tunic, reaching to the ankles, generally with sleeves, but sometimes having only arm-holes. A girdle confined it at the waist. Over this various garments were worn, according to the quality of the person. The dress of females among the Jews always concealed their faces when they walked in public, and such is still the custom. The cut, under the head **VAIR**, illustrates the present Hindu dress. "I have seen," says one, "Jewesses in the streets of Rangoon and of Ava, wearing the same costume. All classes wore something in the form of a large shawl, called a cloak," or *upper garment*; Matt. xxi. 8. Some affected the possession of a great number of these garments; Jam. v. 2. Persons could carry various articles in the folds of their shawl; Luke vi. 38; and at night, in that climate, they rarely needed any other bed-clothes. See Ex. xxii. 26, 27. Around this outer garment the ancient Jews were accustomed to have a border or fringe sometimes marked with texts of Scripture. The Pharisees, through ostentation, made theirs remarkably large; Matt. xxiii. 5. When engaged in laborious work, this outer garment was laid aside, as by our Saviour, when he washed his disciples' feet; John xiii. 4; and Peter when he fished; John xxi. 7. When thus retaining nothing but thin under garments, they were said to be "naked;" John xxi. 7. This explains also, Matt. xxiv. 18. These upper garments would of course fit persons of any size equally well. To give raiment was therefore common; and especially when opulent or eminent men gave such entertainments. In such cases, not to accept and put on the proffered robe, was a great affront; Matt. xxii. 12.

RAIMENT, 'to Benjamin he gave five changes of raiment;' Gen. xlv. 22. It is a common custom with all the Asiatic sovereigns to give both garments and money, to ambassadors and persons of distinction, whom they particularly wish to honour,

RAIMENT of CAPTIVITY.—Beautiful garments, in which females dressed, who accompanied the men to battle, that so they might captivate the conquerors if taken; Deut. xxi. 13.

RAIMENT to put on, *Gen.* 28. 20.

Ex. 21. 10. her food and r. not diminished

Deut. 8. 4. r. waxed not old nor

24. 17. not take widow's r. to

Ezech. 8. 4. clothe with change of r.

Matt. 6. 25. body more than r. 23.

11. 8. man clothed in soft r.

17. his r. was white as light

1 *Tim.* 6. 8. having food and r.

Rev. 2. 5. clothed in food and r. 18, & 4. 4.

RAIN, 'latter and former rain,' Hosea vi. 3. The rains in Judea are very different from what they are among us. For months together they are unknown, falling plentifully twice a year. The latter rain, literally "the crop rain," fell profusely in Palestine, just before the season of harvest, to plump the grain before it was severed, and this was in March. The "former," or "the springing rain," fell in October, when the seed was newly sown, and caused the green blade to shoot up out of the ground; see Deut. xi. 14; Prov. xvi. 15; Jer. v. 24; Joel ii. 13. The grace of God in Christ is both the latter and the former rain; for by it the good work of our fruit-bearing is both begun and carried on, till the whole is perfected in glory.

In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend those rains, and overthrow insecure houses. Hence our Saviour's parable; *Matt.* vii. 25.

Spiritual blessings are represented under the similitude of the falling rain;—"My doctrine shall drop as the rain," &c.; Deut. xxxii. 2. "He shall come down like rain upon the mown grass," &c.; Ps. lxxii. 6,—or pastured grass, or land. The Chaldee reads, "He shall descend gently, like rain on the grass which has been eaten by the locust;" Isa. xxvii. 3; xlv. 3; lv. 10, 11. To understand these scriptures, we must remember the parched state of the earth in the East during the summer season, when the verdure is

destroyed by the scorching rays of the sun; a fit emblem of the state of the human mind, while estranged from God, and of a low state of piety in the soul of a professor of religion.

RAIN. "And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it;" *Matt.* vii. 27; *Luke* vi. 48. "Though rain in the winter is not very frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country. Such violent rains, in so hilly a country as Judea, must cause inundations very dangerous to buildings within their reach, by washing the soil from under them, and causing their fall. To such events our Lord referred.

RAIN in due season, *Lev.* 26. 4; *Deut.*

32. 2. my doctrine shall drop as r.

1 *Kings* 8. 34. no r. because they sinned

Job 5. 10. who giveth r. on earth

28. 26. he made a decree for r.

Ps. 68. 9. didst send a plentiful r.

72. 6. shall come down like r.

27. 15. continual dropping in r.

Ecc. 12. 2. clouds return after r.

Songs 2. 11. winter past, r. is over

Is. 4. 6. covert from storm and from r.

55. 10. r. cometh down from heaven

Jer. 5. 24. fear the Lord who giveth r.

Amos 4. 7. withholding r. from you

Zech. 10. 1. ask of the Lord r. in time of

14. 18. family of Egypt have no r. 17.

Matt. 5. 45. sendeth r. on the just and

on the unjust

Heb. 6. 7. earth drinketh in r.

Jam. 5. 18. prayed again, and heaven

gave r.

Ps. 11. 6. on the wicked shall r. snare

78. 27. r. down manna on them

Hos. 10. 12. r. righteousness on you

Amos 4. 7. to r. on one city, and

RAINBOW.—One of the most beautiful phenomena in nature. We never observe a rainbow but when the rain falls before us, and the sun is at our backs; for the rays of the sun are refracted in the drops of rain, by which refraction the different colours of the bow are produced, the very same with those of the prism.

There is a two-fold bow, distinguished by the order in which the colours stand; the one, the ordinary or primary bow; the other, the extraordinary, or secondary, enclosing the

primary. In the ordinary bow the red colour stands uppermost, and the violet undermost; in the extraordinary this order is inverted. The ordinary bow is formed by two refractions, the one when the ray enters the drop, the other at coming out, with one intermediate reflection. If the angle at the eye, formed by the issuing ray and a line parallel to the incident ray, contains 42 deg. 2 min., the red colour appears; but if only 40 deg. 17 min. the violet: and between these two angles, the other colours in their successive order. In the extraordinary bow there are two refractions, and two intermediate reflections. If the angle formed, as before, be 54 deg. 7 min. the violet appears; but if 50 deg. 57 min. the red; and under the intermediate angles the other colours in inverted succession.

God says, Gen. xix. 13. "*I do set my bow in the cloud, &c.*" Or rather, "*I have given*" or set; for this text does not intimate that the bow was now created for a sign to Noah and his posterity; but that what was formerly created, or rather was the necessary effect in certain cases of the creation of the sun and atmosphere, should now be considered by them as an unfailing token of their continual preservation from the deluge. "As long as that rainbow shall appear, so long will I have you to consider it as a sign and witness that I will no more destroy the earth by a flood."

RAISE, Deut. 18. 15, 18; 2 Sam. 12. 11. Ex. 9. 16. I r. thee up to show my power Ps. 113. 7. he r. up poor out of 145. 14. r. up those bowed down Hos. 6. 2. third day he will r. us Amos 9. 11. r. up tabernacle of David Matt. 11. 5. deaf hear, dead are r. Luke 1. 69. r. a horn of salvation John 6. 40. r. him up at last day Rom. 4. 25. r. for our justification 6. 4. as Christ was r. by glory of Father, 1 Cor. 6. 14. God r. up the Lord, and will also r. us 2 Cor. 4. 14. r. up the Lord Jesus, r. us up also by Jesus Eph. 2. 6. r. us together with him

RAKKATH, Rak'-kath, *emptiness, spitter*.—A fenced city of the tribe of Naphtali; Josh. xix. 35.

RAM, Ram, *high, casting away*.—

The son of Hebron; 1 Chron. ii. 1 Ram is put too for Aram; Job xiii. 2

RAM.—The male of the sheep kind, used by the Jews in sacrifice.

RAMAH, Ray'-mah, *elevated*.—A city of Benjamin, six miles north of Jerusalem; Josh. xviii. 25. Near this place was Rachel's tomb.—A city of Naphtali; Josh. xix. 29, 36; 2 Kings viii. 29.

RAMATHAIM, Ray-math'-ay-in, *elevated*.—A city between Joppa and Jerusalem; 1 Sam. i. 1.

RAMATHITE, Ray'-math-ite, *lofty, exalted, cast away*.—An inhabitant of Ramath; 1 Chron. xxvii. 27.

RAMATH-LEHI, Ray-math-le'-hy, *elevation of the jaw-bone*.—A city of the Philistines; Jud. xv. 17.

RAMATH-MIZPEH, Ray-math-miz'-peh, *the elevation of a sentinel*.—A city of Palestine; Josh. xiii. 26.

RAMESES, Ra-me'-ses, *he that destroys evil*.—A city of Lower Egypt east of the river Nile, supposed to be the capital of the land of Goshen. It was very fruitful, and capable of supporting a large population; Ex. xii. 37.

RAMIAH, Ray'-my'-ah, *exaltation of the Lord*.—A returned captive from Babylon; Ezra x. 25.

RAMOTH, Ray'-moth, *seeing death, high places*.—A city of Gad in the mountains of Gilead; 1 Kings iv. 13. It is frequently called Ramoth-Gilead. It was one of the six cities of refuge. Mr. Buckingham supposed the site of this city as a place now called Ramza, on the north side of the Jabbok; Deut. iv. 43; Josh. xx. 8.

RANSOM.—The price paid for the pardon of an offence, or the redemption of a slave or captive; Prov. vi. 35; Ex. xxi. 30. To prevent the plague and make ceremonial atonement for their souls, all male Hebrews of adult age paid half a shekel yearly, as a ransom; Ex. xxx. 12. The obedience and death of Christ are the proper ransom and price of our deliverance from sin and misery; Matt. xx. 28; Job xxxiii. 24. "To give his life a ransom for many," or, according to some, a ransom instead of many,—one ransom, or atonement, instead of

the many prescribed in the Jewish law. God's people are called the ransomed of the Lord; Isa. xxxv. 10.

RANSOM of life, Ex. 21. 30.
Ex. 30. 12. give man a r. for soul
Job 33. 24. I have found a r.
36. 18. a r. cannot deliver thee
Ps. 49. 7. give to God a r. for him
Prov. 6. 35. he will not regard any r.
13. 8. r. of man's life are riches
21. 18. wicked r. for righteous
Is. 43. 3. I gave Egypt for thy r.
Hos. 13. 14. r. them from grave
Matt. 20. 28. give his life a r. for many
1 Tim. 2. 6. give himself a r. for all
RANSONED, Isa. 35. 10, & 51. 10; Jer.
31. 11.
RASH, hasty, Eccl. 5. 2; Is. 32. 4; Acts
19. 36.

RAVEN.—A bird about the size of a pullet. Its colour is very black, and its voice harsh and doleful. It delights in solitude, and lives on carrion, &c. The raven which Noah sent forth did not return, probably because it found rest and food on the floating carcasses. It has always been considered a foul and hateful bird; especially by the Jews, whose law pronounced it unclean. How great is God's paternal regard to all his creatures, as we see from his care of this bird; Job xxxviii. 41. He not only feeds the ravens, but if killed, he cares for their unfledged young. "He giveth food to the young ravens which cry;" Psal. cxlvii. 9. If the Lord takes care of ravens, how safely may his people trust him; Luke xii. 24.

RAVISHED, Prov. 5. 19; Songs 4. 9.
REACH, Gen. 11. 4; John 20. 27.
Ps. 36. 5. faithfulness r. to heaven
Phil. 3. 13. r. forth to those things

READ, 'heard him read,' Acts viii. 30. The Easterns generally read aloud, when reading privately, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at intervals.

READ in audience of, Ex. 24. 7.
Deut. 17. 19. shall r. therein all the days
Neh. 13. 1. r. in books of Moses
Luke 4. 16. custom, stood up to r.
Acts 15. 21. r. in synagogue every sabbath day
2 Cor. 3. 2. known and r. of all
1 Thess. 5. 27. this epistle be r. Col. 4. 16.
Acts 8. 30. understand what thou r.
Rev. 1. 3. blessed is he that r.
READING, Neh. 8. 3; 1 Tim. 4. 13.

READY. Fully prepared, Matt. 22. 4.
—Prepared and fitted for death,
Matt. 24. 44.

Neh. 9. 17. r. to pardon
Ps. 45. 1. tongue is pen of a r. writer
86. 5. Lord good and r. to forgive
Eccl. 5. 1. be more r. to hear than
Matt. 24. 44. be ye r. also, Luke 12. 40.
Mark 14. 38. spirit is r. flesh weak
Acts 21. 13. r. not to be bound only, but
1 Tim. 6. 18. r. to distribute
2 Tim. 4. 6. am now r. to be offered
Tit. 3. 1. r. to every good work
1 Pet. 5. 2. willingly, of a r. mind
Rev. 3. 2. strengthen things that are r.
to die

READINESS, Acts 17. 11; 2 Cor. 10. 6.

REAIAH or **REAIA**, Rea-i'-ah, vision of the Lord.—The son of Shobal; 1 Chron. iv. 2.—The son of Micah; 1 Chron. v. 5.

REAP.—To receive the reward of our labour; Gal. vi. 7, 8, to expect increase; Matt. xxv. 46, to cut down corn; Jam. v. 4.

REAPERS.—The Angels; Matt. xiii. 39.

REAP, Lev. 19. 9. when ye r.
John 4. 38. he r. receiveth wages
1 Cor. 9. 11. great things if we r. your
Gal. 6. 9. in due season we shall r. if we
Rev. 14. 16. earth was r. 15.
Matt. 13. 39. r. are angels, 30.

REASON.—That power or faculty of the mind by which we compare one proposition with another, so as to judge of their agreement or difference; and by which also we deduce consequences from alleged premises; Dan. iv. 36; Prov. xxvi. 16. "In things," says Dr. Watts, "which are plainly and expressly asserted in scripture, and that in a sense which contradicts not other parts of scripture, or natural light, our reason must submit, and believe the thing, though it cannot find the modus or manner of its being; so in the doctrines of the Trinity and incarnation, which are above the reach of our reason in this present state. But we cannot, nor must we, be led to take the words of scripture in such a sense as expressly and evidently contradicts all sense and reason, as transubstantiation; for the two great lights of God, reason and revelation, never contradict each other, though one be superior to the other."

REASON, Prov. 26. 16; Dan. 4. 34.
Is. 41. 21. bring forth strong r.

1 Pet. 3. 15. a r. of hope in you
 Acts 24. 25. he r. of righteousness
 Rom. 12. 1. your r. service

REBA, Re'-bah, *the fourth, a square, that stoops*.—A prince of the Midianites; Num. xxxi. 8.

REBEKAH, Re-bek'-ah, *fat, fed, pacified*.—A daughter of Bethuel, wife of Isaac, and mother of Esau and Jacob; Gen. xxv. 21, 22. Rebekah died before her husband. She was buried in the same tomb with Abraham and Sarah, and there, afterwards, Isaac was interred; Gen. xxxv. 29; xlix. 31.

REBEL not against the Lord, Num. 14.

9; Josh. 22. 19.
 Neh. 9. 26. they r. against thee
 Job 24. 13. r. against the light
 Is. 1. 20. if ye refuse and r. ye
 63. 10. r. vexed his Holy Spirit
 1 Sam. 15. 23. r. a witchcraft
 Num. 20. 10. hear now, ye r.
 Ezek. 20. 38. I will purge out the r.
 Deut. 9. 7. been r. against the Lord, 24.
 Ps. 68. 18. received gifts for men, for r.
 Is. 80. 9. this is r. people children r.
 50. 5. I was not r. nor returned
 65. 2. spread out my hands to a r. people. 1. 23.
 Jer. 4. 17. she been r. against me
 5. 23. hath a r. heart
 Ezek. 2. 3, 5, 8, r. house, 3. 9, 26, & 12.
 2. 3, & 17. 12, & 24. 3.

REBUKE.—To reprove or check; Lev. xix. 17.—To restrain; Jude 9.—To command a person to hold their peace; Luke xix. 39.—To convince of sin, and bring to repentance; Isa. ii. 4.—To cure; iv. 39.—To chasten, afflict, or correct; Ps. vi. 1; xxxviii. 1.

REBUKE neighbour, Lev. 19. 17.

Ps. 6. 1. r. me not in anger nor
 39. 11. with r. dost correct
 Prov. 9. 8. r. a wise he will love
 13. 1. scorneth hearth not r.
 37. 5. open r. better than secret love
 28. 23. he that r. afterwards shall find
 Amos 5. 10. hate him that r. in
 Zech. 3. 2. Lord said to Satan, the Lord r. thee
 Matt. 16. 22. Peter began to r. him
 Luke 17. 3. if thy brother trespass against thee r. him
 Phil. 2. 15. sons of God without r.
 1 Tim. 5. 1. r. not an elder, but
 20. them that sin r. before all
 Tit. 1. 13. r. them sharply
 2. 15. r. with all authority
 Heb. 12. 5. not faint when r. of

RECEIPT OF CUSTOM.—The toll-house, where taxes were received,

situated at the foot of bridges, at the mouth of rivers, and by the sea-shore, &c. The rich publicans generally hired the revenues, and employed inferior publicans to gather them, who practised great cruelty and violence.

RECEIVE good. r. evil, Job 2. 10.

Ps. 6. 9. Lord will r. my prayer.
 49. 15. God will redeem, he shall r. me
 78. 24. afterward r. me to glory
 Hos. 14. 2. take away iniquity, r. me
 Matt. 10. 41. r. a prophet's reward
 18. 5. r. one such little child in
 21. 22. ask, believing, ye shall r.
 Mark 4. 18. word r. with gladness
 11. 24. believe that ye r. and ye shall r.
 Luke 16. 9. may r. you into everlasting habitations

John 3. 27. can r. nothing except
 5. 44. r. honour one of another
 16. 24. ask and ye shall r. that
 Acts 2. 38. r. gift of the Holy Ghost
 7. 59. Lord Jesus r. my spirit
 10. 43. that believeth shall r.
 20. 35. more blessed to give than to r.
 26. 18. may r. forgiveness and
 Rom. 14. 1. him weak in faith r.
 1 Cor. 3. 8. every man r. his own
 2 Cor. 5. 16. r. things done in his body
 6. 1. r. not grace of God in vain
 Gal. 3. 14 r. promise of Spirit
 4. 5. might r. adoption of sons
 Eph. 6. 8. same shall be r. of the Lord
 Jam. 1. 21. r. meekness ingrafted word
 1 Pet. 5. 4. ye shall r. a crown of glory
 1 John 3. 23. whatsoever we ask we r.
 2 John 8. but that we r. reward
 Ps. 68. 18. hast r. gifts for men
 Jer. 2. 30. r. not correction, Zeph. 3. 2.
 Matt. 10. 8. freely ye r. freely give
 Luke 6. 24. have r. consolation
 16. 25. hast r. thy good things and Lazarus evil

John 1. 11. own r. him not
 12. as many as r. him
 Acts 8. 17. they r. Holy Ghost
 17. 11. in that they r. the word
 30. 24. I r. of the Lord, 1 Cor. 11. 22.
 Rom. 6. 11. Christ by whom r. atonement
 8. 15. have r. spirit of adoption
 15. 7. r. ye one another, as Christ r. us
 1 Tim. 8. 16. r. into glory, Mark 16. 19.
 Heb. 11. 13. not having r. promises
 Matt. 7. 8. every one that asketh r.
 10. 40. he that r. you, r. me, r. him
 13. 20. hears word and r. it with joy
 John 3. 82. no man r. his testimony
 12. 48. rejects me r. not my words
 1 Cor. 2. 14. natural man r. not things
 Phil. 4. 15. giving and r. but ye
 Heb. 12. 28. we r. a kingdom
 1 Pet. 1. 9. r. end of your faith

RECHAB, Re'-kab, *square, chariot*.—One of the assassins of Ishboseth; 2 Sam. iv. 2.—The father of Jonadab, and founder of the order of the Rechabites, who were enjoined to drink

no wine, to build no houses, to sow no grain, to plant no vine-yards, to have no lands, and to live always in tents. When Nebuchadnezzar, besieged Jerusalem, these Rechabites came to Jerusalem for safety: by these people God intended to convince the Jews of their disobedience; and he ordered Jeremiah to bring them to the temple, and offer them wine to drink, as a trial of their obedience. They refused it, and assigned as a reason the prohibition of their father; Jer. xxxv. 1—11. The Jews were then upbraided with their disobedience to the divine commands, and threatened with vengeance, ver. 12—17. a blessing was promised to the Rechabites ver. 18, 19. Jer. xxxv.

RECHABITES. — Re'-kab-ites. — The posterity of Rechab, a simple and virtuous people; Jer. 35.

RECKONED, Ps. 40. 5; Is. 58. 13; Luke 22. 37; Rom. 4. 4, 9, 10, & 8. 18.

RECOMPENSE, Prov. 12. 14; Is. 85. 4. Deut. 32. 35. to me belongs r. Heb. 10. 30.

Job 15. 31. vanity shall be his r.

Is. 54. 8. year of r. for controversy

66. 6. render r. to enemies, 69. 18.

Hos. 9. 7. the days of r. are come

Luke 14. 12. a r. be made thee, 14.

Heb. 2. 2. disobedience received just r.

10. 35. confidence has great r.

Num. 5. 8. be r. to the Lord, even to

Prov. 11. 31. righteousness shall be r. in

20. 72. say not I will r. evil

Jer. 18. 20. evil be r. for good

25. 14. I will r. your iniquity, 16. 18.

Luke 14. 14. they cannot r. thee

Rom. 11. 35. it be r. to them again

12. 17. r. no man evil for evil.

RECONCILIATION. — 'In Scripture language, often denotes something done on behalf of the offender, or to obtain his peace with the offended. And so to be reconciled is to be accepted. In this sense it would be improper to say that the offended party is reconciled to the offender, because he needs no pardon from him, nor acceptance with him, having never wronged nor offended him.' Such is the obvious meaning of reconciliation in 1 Sam. xxix 4; Matt. v. 23, 24; 2 Cor. vii. 10, 11. These passages clearly show that it is the guilty person who is reconciled, according to the style of the scriptures; but then it is by pacifying, or making satisfaction,

to the party offended. In like manner, when God is said to reconcile the world to himself by Christ Jesus; 2 Cor. vi. 19, it imports, that when the world could do nothing to satisfy or pacify him for their sins, he substituted his own Son in their place as a sin offering, took satisfaction from him on their account, and thus reconciled, or made them acceptable to himself, and does not impute their trespasses unto them. This is also the sense of reconciliation; Rom. x. 11; Eph. ii. 16; Col. i. 20.

RECONCILE with blood, Lev. 6. 30.

Matt. 5. 24. be r. to thy brother

Rom. 5. 10. enemies we were r.

2 Cor. 5. 19. hath r. us to himself

19. God in Christ r. world

30. be ye r. to God

Eph. 2. 16. r. both to God in the body

Col. 1. 20. by him to r. all things to him-

self, 21.

Lev. 8. 15. to make r. 2 Chr. 29. 24; Esek

45. 15, 17; Dan. 9. 24; Heb. 2. 17.

2 Cor. 5. 18. to us ministry of r.

19. to us the word of r.

RECORD. Witness; Acts xx. 26. — A memorial; Ezra vi. 2. — Testimony; John i. 19; Phil. i. 8.

RECORD my name, Ec. 30. 24.

Deut. 30. 19. take heaven and earth to r. 31. 28.

Job 16. 19. my witness in heaven r. on

John 1. 32. bear r. 8. 13, 14, & 12. 17, &

19. 35; Rom. 10. 2.

2 Cor. 1. 23. I call God a r. Phil. 1. 8.

1 John 5. 7. three that bear r. in

11. this is the r. that God hath given

us eternal life, 13.

Rev. 1. 2. bare r. of word of God, and

RECOVER strength, Ps. 39. 13.

Jer. 8. 22. why is not health of—r.

Hos. 2. 9. I will r. my wool and flax

Luke 4. 18. r. of sight to blind

2 Tim. 2. 26. may r. themselves

RED, Ps. 75. 8; Is. 1. 18, & 27. 2, & 63.

2; Zech. 1. 8, & 6. 2; Rev. 6. 4, &

12. 3.

REDEEM. — To buy back what was sold, pledged, or forfeited; Luke i. 68.

REDEEMER. — One who ransoms by paying the price. Christ redeemed us by suffering in our stead the penalty of the Divine law; 1 Pet. i. 19. It was also the name given to the near kinsman in Israel, whose prescribed duty was to vindicate the cause of his relation, by avenging his death, recovering his inheritance, and marrying his widow, if he died without children.

The original word is sometimes translated 'avenger,' and 'revenger;' Num. xxxv. 12, 19, 21; Deut. xix. 6, 12. The redemption which was expected of him, he was required to accomplish by power or price. If a man was murdered, his redeemer was called to pursue to death the murderer, who, though he had undesignedly or accidentally done the melancholy deed, yet he might be killed by the pursuer, if he failed to reach one of the cities of refuge. Of redemption by ransom or price, we have some examples; Ruth ii. 20; iii. 9; Jer. xxxii. 7, 8. The redeemer ordained by Moses doubtless prefigured the Lord Jesus as the Redeemer of the world. The human race, wholly lost, sentenced to death, and excluded from the inheritance of spiritual and eternal life, no mere created being could redeem. By the dominion of sin over them, they were the captives of Satan, and justly doomed to eternal woe. They had no kinsman to vindicate their cause, to interpose for them by power or price. Who can comprehend the grace of the Lord Jesus, in veiling his divinity in a real human body, that he might sympathize, and labour, and suffer, to save his enemies! What a price did he pay to redeem them from the curse! "he gave himself a ransom for all." By his own blood he redeemed them from the curse and the grave; and by his power he conquered their murderer; and, by the power of his Spirit, he renews their souls, and will raise their bodies from the dead, and glorify them.

REDEEMED,—"not with silver and gold," 1 Pet. i. 18. The allusion is to the redemption of the people of Israel, and of the first-born by shekels; Exod. xxx. 12, 13; Num. iii. 46-48. Gold and silver do not mean pieces of gold and silver, but gold and silver coined; for only by such could redemption of any thing be obtained. "Your vain conversation," may refer to the traditions of the elders which our Lord inveighs against; Matt. xv. 3, &c.; and which the apostle Paul was brought up in, and zealous of, before his conversion; Gal. i. 14. "As

of a lamb." The Jews have a notion that the redemption of the Israelites out of Egypt, when a lamb without blemish was taken, and sacrificed and eaten, had a respect to the future redemption by the Messiah; and may not both kinds of redemption be referred to in this place? "Who verily was fore-ordained," alludes to the taking of the Passover lamb from the sheep, or from the goats, and keeping it separate, from the tenth to the fourteenth day of the month, before it was slain.

REDEEM with outstretched arm, *Ex. 6. 6.*

2 Sam. 7. 23. whom God went to r.
Job 5. 20. he shall r. thee from death
Ps. 34. 22. r. soul of his servants
42. 36. r. us for mercies' sake
49. 7. none can r. his brother
15. God will r. my soul from
103. 4. who r. thy life from destruction, 73. 14.

Hos. 13. 14. r. them from death
Tit. 2. 14. might r. us from all iniquity
Gen. 48. 16. angel which r. me

Ex. 15. 13. people which hast r.
2 Sam. 4. 9. hath r. my soul out

Ps. 136. 24. r. us from our enemies, 31. 5
Is. 1. 27. Zion shall be r. with judgment

51. 11. r. of the Lord shall return
52. 3. be r. without money, 9.

63. 9. in love and pity he r. them, 4
Luke 1. 68. visited and r. his people

24. 21. he should have r. Israel
Gal. 3. 13. Christ hath r. us from curse

1 Pet. 1. 18. not r. us with corruptible
Rev. 5. 9. hast r. us to God by

14. 4. were r. from among them
Eph. 5. 16. r. time, Col. 4. 5.

Job 19. 25. I know my R. liveth
Ps. 19. 14. my strength and my R.

78. 35. that high God was their R.
Prov. 23. 11. their R.'s mighty

Is. 63. 16. our Father and our R. 48. 17.
Jer. 50. 34. their R. is strong, Is. 49. 26.

REDEMPTION, *Lev. 25. 24; Num. 3. 48.*
Ps. 49. 8. r. of soul is precious

111. 9. he sent r. to his people
130. 7. with him is plentiful r.

Luke 2. 38. looked for r. in Jerusalem
21. 28. your r. draweth nigh

Rom. 8. 34. through r. in Christ Jesus
1 Cor. 1. 30. Christ Jesus made wisdom,

righteousness, sanctification, r.
Eph. 1. 7. in whom we have r. Col. 1. 14.

14. earnest till r. of purchased possession
4. 30. sealed unto the day of r.

Heb. 9. 12. having obtained eternal r.

RED SEA.—An arm of the Indian

ocean, which for 1400 miles washes

the whole extent of the south east

coast of Arabia, and the north east

coast of Africa. Its breadth varies

from 30 to 150 miles; Exod. xv. 4

As the Edomites had long the command of it, it was called the sea of Edom, or *Red Sea*, Edom signifying Red. The Red Sea was anciently one of the greatest channels of commerce, only rivalled in importance by the Mediterranean. By it the fleets of Solomon proceeded to the far-famed countries of Ophir and Tarshish—by its means the precious commodities of the eastern world were conveyed to Europe, and this communication formed the most splendid source of commercial wealth.

RED SEA.—"And the children of Israel went into the midst of the sea upon the dry ground and the waters were a wall unto them on their right hand, and on their left;" Ex. xiv. 22. Sir Gardner Wilkinson, who resided 12 years in Egypt, states that the Exodus occurred during the reign of Thothmes III, who was the *fourth* king of the 18th dynasty; This Pharaoh or king, was not buried with his ancestors; in fact, he could not have been, for he was drowned in the Red Sea, when pursuing the Israelites. How singular! we find a tomb in Egypt for every Pharaoh of his dynasty; but for this Pharaoh, or king, we find none. Why? Because, we repeat, he was buried in the Red Sea, and it would have been a blot on his monumental history, if they had recorded so sad an event.

We again find that this Pharaoh had two sons. We also find that the second son succeeded to the throne. He is represented in a drawing at Thebes as having come to the throne very young, and under the tutelage of his mother. There is also some reference to an elder son, the first-born; but of him very little is said. Why? Because the elder son was among the first-born who perished under the blast of the destroying angel. Had he lived, he would have been represented as swaying the sceptre.

But was it possible, the infidel asks, for 2,000,000 of Israelites to cross the Red Sea in that night? Were not they in the hands of God? Did he not provide for them? In the late

American war, General Burnside had not less than 60,000 men upon the south side of the Rappahannock at the time of his repulse; yet in a few hours of the night he removed all his army across two or three pontoon bridges, with all his artillery and ammunition, without losing a single man. If this great army and their war material could cross the Rappahannock, on a few shaking pontoon bridges, that needed then to be laid down and put in order, surely when the Omnipotent interposed, opened wide a gap in the sea, made its waters stand like a wall, the Israelites surely must have passed safely and rapidly over.

REED. A tall hollow-jointed plant, growing in fenny places, much used in hot countries for buildings, carriages, &c. It is also used for fishing-rods, weavers' reeds, &c. It was anciently used for writing, and answered to the word "pen"; 3 John 13. The use of quills for writing cannot be traced further back than to Isodorus, who died A. D. 636.—Also an instrument of music like a flute.—Also a measure of nine feet three inches; Ezek. xl. 3. An emblem of an irresolute unsteady mind, which believes and speaks one thing to-day, and another to-morrow. Christ asks the Jews if they had ever found any thing in John the Baptist like this; Matt. xi. 7. A weak believer; Matt. xii. 20. "A bruised reed shall he not break;" he shall not condemn such as labour under the burden of sin, but rather quiet their consciences; Matt. xi. 28, 29. Ezek. xxxiv. 16.

REED.—Hyssop, 'put it on a reed;' Matt. xxvii. 48. John says, 'upon hyssop,' xix. 29; that is, a branch of the hyssop tree, which Matthew calls 'a reed.'

REED.—'shaken by the wind.' An image of a light, changing, inconstant man; Matt. xi. 7.

REFINE.—spoken of wine; Isa. xxv. 6. The purifying of gold and silver; 1 Chron. xxviii. 18. Prov. xvii. 3. As these articles are purified by the action of fire, so God tries hearts. He sends afflictions to show

us the vanity of earth, the evil of sin, the beauty of holiness, to wean our minds from sublunary things, and to fix them, by a gracious hope, on the everlasting inheritance.

REFINE, *Is.* 25. 4, & 48. 10; *Zech.* 12. 9; *Mal.* 3. 2. 8.

REFINER'S FIRE.—‘And he shall sit as a refiner,’ *Mal.* iii. 2, 3. A few ladies in Dublin were reading the above passage; when one of the ladies gave it as her opinion that the fullers soap, and the refiner of silver, were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ.

No, said another, they are not just the same image: there is something remarkable in the expression in the third verse, “*He shall sit as a refiner and purifier of silver.*” They all said, that possibly it might be so. This lady was going into the town, and she promised to see a silversmith, and report to them what he said on the subject. She went, without telling him the object of her errand, and begged to know the process of refining silver; which he fully described to her. “But do you sit, sir,” said she, “while you are refining?” “Oh! yes, madam, I must sit, with my eye steadily fixed on the furnace, since if the silver remain too long, it is sure to be injured.” She at once saw the beauty and the comfort too of the expression, “*He shall sit as a refiner and purifier of silver.*” Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love, are both engaged to do all in the best manner for them.

The lady was returning to tell her friends what she had heard; just as she turned from the shop door the silversmith called her back, and said that he had forgotten to mention one thing; and that was that he only knew that the process of purifying was complete, *by seeing his own image in the silver!* When Christ sees his image in his people, his work of purifying is accomplished.

REFORMATION, *Heb.* 9. 10.

REFRAIN, *Prov.* 1. 16; 1 *Pet.* 3. 12.

Prov. 10. 19. that *r.* his lips is wise

REFRESH.—To revive; 1 *Cor.* xvi. 18.—To take rest; *Ex.* xiii. 12.—To obtain strength by food; 1 *Kings* xiii. 7.—“Times of refreshing;” *Acts* iii. 19.—A better translation would be, “*That* the times of refreshing *may come.*” The original word “refreshing” signifies a *breathing time*, or *respite*, referring to the space that elapsed from that time till the destruction of Jerusalem by the Romans. This was a time of *respite* which God gave them for repentance of sin, and devotedness to him. Such a time of refreshing after troubles frequently comes in this life; but when this life ends, a deliverance comes from all afflictions to them that truly fear and serve God. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all true believers, peace, love, joy, and communion with himself.

REFRESH, REFRESHING, *Ec.* 23. 12;

1 *Kings* 12. 7; *Is.* 28. 12; *Acts* 2. 19; 1 *Cor.* 16. 18.

REFUGE.—A place of safety. God is called the refuge of his people, as he defends them against all the assaults of their enemies; *Deut.* xxxiii. 27.—See *Cities of Refuge*.

REFUGE, *Numb.* 35. 13; *Josh.* 20. 2.

Deut. 33. 27. eternal God is thy *r.*

Ps. 9. 9. Lord will be a *r.* for oppressed,

14. 6; *Is.* 4. 6, & 25. 4.

Ps. 18. 2. God my *r.* 57. 1, & 59. 16, &

63. 7, & 71. 7, & 142. 5; *Jer.* 18. 19.

46. 1. God is our *r.* 7. 11, & 62. 8.

Is. 28. 15. made lies our *r.* 17.

Heb. 6. 18. fled for *r.* to lay hold

REFUSE, *Lam.* 3. 45; *Amos* 8. 6.

Nah. 9. 17. *r.* to obey, neither

Ps. 77. 2. my soul *r.* to be comforted

118. 22. stone which builders *r.*

Prov. 1. 24. I have called, and ye *r.*

Jer. 5. 8. *r.* to receive instruction

8. 6. they *r.* to return

11. 10. *r.* to hear my words

15. 18. *r.* to be healed

81. 15. *r.* to be comforted

Hos. 11. 5. Assyrian his king because

they *r.* to return

1 *Tim.* 4. 4. nothing to be *r.* if received

7. *r.* profane old wives' fables

Heb. 12. 26. *r.* not him that speaketh

REGARD not works of Lord, Ps. 28. 5. Ps. 66. 18. If I r. iniquity in my heart 102. 17. r. prayer of destitute Ia. 5. 12. r. not the work of the Lord Prov. 1. 24. no man r. Ps. 103. 44. he r. their affliction Luke 1. 48. r. estate of his handmaiden Heb. 8. 9. not in my covenant I r. them Deut. 10. 17. r. not persons Job 24. 19. nor r. the rich more than the Prov. 12. 10. righteous r. life of 13. 18. r. reproof be honoured 15. 5. that r. reproof is prudent Eccl. 5. 8. higher than highest r. Matt. 23. 16. r. not the persons of men Rom. 14. 6. he that r. a day r. it unto

REGEM, Re'-gem, *stoning, purple*.

—A son of Jaldai, of the posterity of Judah; 1 Chron. ii. 47.

REGEM-MELECH, Re-gem'-mek, *stoning the king, purple of the king*.

—See Jer. lii. 12, 13; Zech. vii. 2, 3.

REGENERATION, 'followed me in the regeneration,' Matt. xix. 28, refers to the new condition of all things in the reign of the Messiah. Some think that it means the promised renovation of all things by Christ Jesus at the resurrection of the dead. Read "In the regeneration," as the beginning of a sentence.

REGENERATION, "washing of regeneration," Titus iii. 5, denotes a new-birth, a renovation, or a complete moral change for the better. The *figurative expression*, "washing of regeneration," is defined in the following phrase, "and (meaning rather, or even) the renewing of the Holy Ghost."

Regeneration differs from *conversion*, because regeneration is a power conferred, and conversion is the exercise of that power. Regeneration is the principle given to turn unto the Lord; conversion is our actual turning unto him; regeneration is the life itself, conversion its motion. *It differs from justification*. Justification acquits a man from the charge of guilt; regeneration imparts a new nature. Justification is effected by the obedience, death, and resurrection of Jesus Christ; but regeneration is the work of the Holy Spirit. *And it differs from adoption*. Adoption entitles to heaven, and regeneration is our meetness for its enjoyment.

REGISTERS of names were care-

fully kept by the Jews; Ezra ii. 62. Probably their kings kept, like those of Persia, a register of the events of their respective reigns; Esth. vi. 1, 2. It was not difficult to erase a name, if the ink resembled that which is now used in Syria; for it can soon be washed off by water; Exod. xxxii. 33.

REHABIAH, Re-ha-by'-ah, *the breath of the Lord*.—The eldest son of Eliezer; 1 Chron. xxiii. 17. He and his brethren were Levites, and treasureurs of the temple.

REHOB, Re'-hob, *breadth, extent*.—The father of Hadadzezer, king of Zobah; 2 Sam. viii. 3.—A city of Asher, given for a dwelling to the Levites; Josh. xix. 28.

REHOBAM, Re-ho-bo'am, *enlarger of the people*.—The son and successor of Solomon; his mother was Naamah, an Ammonitish woman; 1 Kings xiv. 21. He was forty-one years old when he became king, having been born in the first year of his father's reign, A. M. 1990. He reigned seventeen years, and died in the year 3046. We find that all Israel assembled at Shechem to anoint him king; 1 Kings xii. They stated their conditions of allegiance to him. Had he complied, the commencement of his reign would have been very auspicious. But instead of that, he foolishly took counsel of inexperienced young men, who advised him to adopt coercive measures. See 2 Chron. x. 1—14. His answer to the people reassembled was most insolent. The consequence was that ten of the tribes revolted from his government in one day. Only Judah and Benjamin continued faithful. Hence the kingdom was divided, and the revolted tribes chose Jeroboam for their king. Rehoboam prepared to reduce the revolted tribes, but was prohibited by a message from the Lord; 2 Chron. xi. 1—4. For some time the government was conducted orderly, and the worship of God maintained. But in about three years Judah and Israel relapsed into idolatry, for which they suffered the invasion of Shishak, king of Egypt; 1 Kings xiv. 22, 25; 2 Chr.

xii. 1—11. Rehoboam was buried in the city of David, and left his son Abijam his successor; 1 Kings xiv. 31.

REHOBOTH, Re-ho'-both, *spaces, places*.—The name of a well which Isaac dug; Gen. xvi. 22.—The name of a city built by Asher; Gen. x. 11.

REHUM, Re'-hum, *compassionate, friendly*.—A Levite; Ezra ii. 2; Neh. iii. 17.—Also the chancellor of Artaxerxes, king of Persia; Ezra iv. 8, 9, &c.

REI, Re'-i, *my shepherd*.—An officer in David's army; 1 Kings i. 8.

REIGN.—To rule as a king; 1 Kings i. 13; God is the absolute monarch of the world; he governs and disposes of all things in heaven and on earth; Ps. xciii. 1.

Sin is said to reign, when its motions and influences are readily obeyed, and it exercises an absolute uncontrollable power in the soul; Rom. vi. 12.

REIGN, Gen. 37. 8; Lev. 28. 17.

Ez. 18. 18. Lord shall r. for ever

1 Chr. 29. 12. thou r. over all

Ps. 93. 1. Lord r. 97. 1, & 99. 1.

Prov. 8. 15. by me kings r. and

Is. 32. 1. a king shall r. in righteousness

52. 7. say unto Zion, thy God r.

Jer. 23. 5. King r. and prosper

Luke 19. 14. not this man to r.

Rom. 5. 14. death r. from Adam to Moses

17. shall r. in life by one Jesus Christ

21. assurr. to death, grace r. to eternal

1 Cor. 4. 8. would to God ye did r.

2 Tim. 2. 12. if we suffer shall r. with

Rev. 5. 10. we shall r. on earth

19. 6. Lord God Omnipotent r.

20. 4. lived and r. with C. 1000 years

22. 5. they shall r. for ever

REINS or **KIDNEYS**, are deeply seated in the body, and hence they figuratively denote the most secret thoughts and affections. The word is used like the word *heart*; Lam. iii. 13.

REINS, Job 16. 18, & 19. 27.

Ps. 7. 9. God trieth hearts and r. 26. 3;

Jer. 17. 10, & 20. 12; Rev. 2. 23.

16. 7. my r. instruct me in

78. 21. I was pricked in my r.

139. 13. thou hast possessed my r.

Prov. 25. 16. my r. shall rejoice

Jer. 12. 2. art far from their r.

REJECT, Mark 6. 26; Gal. 4. 14.

1 Sam. 8. 7. not r. thee, but they r. me

Is. 63. 8. despised and r. of men

Jer. 2. 27. Lord r. thy confidence

6. 19. they have r. my law

8. 9. r. the word of the Lord

30. Lord r. them, 7. 29, & 14. 19; 2

Kings 17. 15; Lam. 5. 23.

Hos. 4. 4. hast r. knowledge I will r. thee

Mark 7. 9. ye r. commandments

Luke 7. 30. alway r. counsel of God

John 12. 48. that r. me and receiveth not

Tit. 2. 10. after first and second admonition r.

Heb. 12. 17. would blessing was r.

REJOICE.—To be glad; Luke i. 58.—To be always happy; 1 Thes. v. 16.—Spiritual joy springs from the hope of mercy through the atonement, and from the influences of the Holy Spirit, hence it is termed "joy in the Holy Spirit;" Rom. xiv. 17.

REJOICE, Ex. 18. 9; Deut. 12. 7.

Deut. 28. 63. Lord will r. over you to

1 Sam. 2. 1. I r. in thy salvation

2 Chr. 6. 41. let thy saints r. in goodness

20. 27. Lord made them to r. over

Neh. 12. 43. God made them r.

Ps. 2. 11. serve Lord with fear, r. with

6. 11. let all put trust in thee r.

9. 14. r. in thy salvation, 13. 5.

51. 8. bones thou hast broken r.

63. 7. in shadow of wings I will r.

65. 8. morning and evening to r.

68. 3. let righteous r. before God

85. 6. thy people may r. in thee

86. 4. r. soul of thy servants

104. 31. Lord shall r. in his works

119. 162. I r. at thy word

Prov. 6. 18. r. with wife of youth

24. 17. r. not when enemy falleth

Ecc. 11. 9. r. O young man

Is. 29. 19. poor among men r.

62. 5. thy God shall r. over thee

65. 13. my servants shall r.

Jer. 32. 41. I will r. over them

Luke 6. 23. ye in that day

10. 20. r. that names written

John 5. 35. for a season to r. in his light

14. 28. if ye loved me ye would r.

Rom. 5. 2. r. in hope of glory

12. 15. r. with them that do r.

1 Cor. 7. 30. that r. as though they r. not

Phil. 3. 8. r. in Christ Jesus and have

Col. 1. 24. r. in my sufferings for

1 Thess. 5. 16. r. evermore

Jam. 1. 9. let brother of low degree r.

1 Pet. 1. 8. r. with joy unspeakable

Ps. 33. 1. r. in the Lord, 97. 12; Is. 41.

16; Hab. 3. 18; Zech. 10. 7; Phil.

3. 1, & 4. 4.

119. 14. I have r. in way of

Luke 1. 47. my spirit r. in God my S.

10. 21. Jesus r. in spirit and

John 8. 56. Abraham r. to see my

1 Cor. 7. 30. as though they r. not

Ps. 16. 9. my heart glad glory r.

Prov. 13. 9. light of righteous r.

15. 30. light of eyes r. heart

Is. 62. 5. as the bridegroom r. over his

1 Cor. 13. 6. r. not in iniquity, but r.

Jam. 2. 13. mercy r. against judgment

Ps. 19. 8. statutes of the Lord r. heart

119. 111. they are r. of my heart

Prov. 8. 31. r. in habitable part of earth

Jer. 16. 16. word found r. of heart

Acts 6. 41. r., they are counted worthy

Acts 8. 39. eunuch went on his way r.
Rom. 12. 12. r. in hope. 5. 2.
2 Cor. 1. 12. our r. is this, testimony of
 6. 10. sorrowful, yet always r.
Gal. 6. 4. have r. in himself alone
Heb. 3. 6. r. of hope, firm to the end

REKEM, Re'-kem, void, vain.—A prince of Midian, put to death by Phinehas; **Num.** xxxi. 8.—The son of Hebron; **1 Chron.** ii. 43.—A city; **Josh.** xviii. 27.

RELEASE, 'year of release,' **Dent.** xv. 9; xxxi. 10. The Sabbatical year or the Lord's release: a jubilee every seventh year, designed to remind the Israelites that their land belonged to the Lord.

BELIEVE, to succour; providential and gracious regards, **Lev.** 25. 36; **Is.** 1. 17; **Ps.** 144. 9; **Acts** 11. 29; **1 Tim.** 5. 16.

RELIGION.—A proposition; **Acts** xxvi. 5. The inward and spiritual knowledge and belief of Divine truth. It is manifested in a proper acknowledgment of God, and obedience to him; and in showing proper regard to men, especially to the poor and distressed; **Acts** xxv. 5; **Gal.** i. 13, 14; **James** i. 26, 27.

REMAINDER, **1 Thess.** 4. 15; **Rev.** 3. 3; **Ecc.** 2. 9; **Lam.** 5. 19; **John** 1. 33. **John** 9. 41. therefore your sin r.
2 Cor. 9. 9. his righteousness r. for ever
Heb. 4. 9. r. a rest for the people of God
 10. 26. there r. no more sacrifice
1 John 3. 9. his seed r. in him
Ps. 76. 10. r. of his wrath restrain

REMALIAH, Rem-a-ly'-ah, exaltation.—The father of Pekah, king of Israel; **2 Kings** xv. 25.

REMEDY, **2 Chr.** 36. 16; **Prov.** 6. 16, & 29. 1.

REMEMBER—Applied to God, it signifies to care for, to pity, to extend succour, or to save; **Gen.** viii. 1; xix. 29. Applied to men, it implies their calling to mind something for the time to come; **Ex.** xx. 8; **Luke** xvi. 25, &c.

REMEMBER, **Gen.** 40. 23; **Neh.** 1. 8. **Ex.** 13. 8. r. this day come out of Egypt
Dent. 5. 15. r. thou wast a servant
 7. 18. shalt well r. what the Lord did
 8. 18. thou shalt r. the Lord thy God
 9. 7. r. and forget not how provokedst
 32. 7. r. days of old, consider
Ps. 20. 7. we will r. name of the Lord
 22. 27. shall r. and turn to the Lord

Ps. 26. 6. r. thy mercies
 7. r. not sit of my youth
 79. 8. r. not against us former iniquities, **Is.** 64. 5; **Jer.** 14. 10; **Hos.** 8. 18.
 89. 47. r. how short my time is
 119. 49. r. word to thy servant
 132. 1. r. David and all his afflictions
Ecc. 12. 1. r. thy Creator in the days of
Songs 1. 4. we will r. thy love
Is. 43. 25. I will not r. thy sins
 46. 8. r. and show yourselves men
Jer. 31. 20. I do earnestly r. him
Ezek. 16. 61. shall r. thy ways
 33. 31. shall r. your evil way
Hab. 3. 2. make known in wrath r. mercy
Luke 1. 72. r. his holy covenant
 16. 25. r. that thou in lifetime
 17. 32. r. Lot's wife, **Gen.** 19. 29.
Gal. 2. 10. we should r. the poor
Col. 4. 18. r. my bonds
Heb. 8. 12. iniquity I will r. no more
Neh. 13. 14. r. me, **22.** 31; **Ps.** 25. 7.
Ps. 63. 6. I r. thee, 143. 5.
Jer. 2. 2. I r. kindness of youth
Ps. 77. 11. r. the works of the Lord
Jer. 31. 34. r. their sins no more
Gen. 8. 1. God r. Noah
 19. 29. God r. Abraham
 30. 22. God r. Rachel, **1 Sam.** 1. 19.
Num. 10. 9. shall be r. before the Lord
Ps. 77. 3. I r. God and was troubled
 78. 89. he r. they were flesh
 98. 8. he hath r. mercy and truth
 103. 14. he r. we are dust
 119. 52. I r. thy judgments
 63. I have r. thy name in night
 186. 23. who r. us in our low estate
 137. 1. we wept when we r. Zion
Lam. 1. 7. she r. not her last end
Matt. 26. 75. Peter r. words of Jesus
Luke 24. 8. they r. his words

REMEMBERING, **Lam.** 3. 19; **1 Thess.**

1. 8.
1 Kings 17. 18. call my sin to r.
Ps. 6. 5. in death no r. of thee
Is. 26. 8. the r. of thee
 43. 26. put me in r.
Lam. 3. 20. soul hath them in r.
Mal. 3. 16. book of r. was written
John 14. 26. bring all things to r.
Acts 10. 31. thy alms are had in r.
2 Tim. 1. 6. put in r. 2. 14; **2 Pet.** 1. 12.

REMETH, Re'-meth, highly, cast away.—A city in the tribe of Issachar; **Josh.** xix. 21.

REMISSION, signifies forgiveness or pardon of sin. The term is applied to the liberation of captives or slaves, and the discharge of debtors on the sabbatical year; **Dent.** xv; **Luke** iv. 18, 19.

REMISSION. "Which is shed for many for the remission of sins;" **Matt.** xxvi. 28. Dr. Hales insists that the future tense should be used; not *is shed*, but *shall be shed*, according to T T

the frequent usage of the evangelists, and the best classic authors.

REMIT, to forgive; John xx. 23. The apostles received from the Lord the doctrine of reconciliation, and the doctrine of condemnation. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe, were declared to be under condemnation. It is certain that God alone can forgive sins; and it would not only be blasphemous, but grossly absurd to say, that any creature could remit the guilt of a transgression committed against the Creator.

REMIT sins they shall, John 20. 23.
Matt. 26. 28. r. of sins, Mark 1. 4; Luke 1. 77, & 3. 2, & 24. 47; Acts 2. 28, & 10. 43; Rom. 3. 25; Heb. 9. 22, & 10. 18.

REMMON, Rem'-mon, greatness.—A city in the tribe of Simeon. The same as RIMMON; Josh. xix. 7.

REMMON-METHOAR, Rem'-mon-meth-o-ar.—A city bordering on the tribe of Zebulun; Josh. xix. 13.

REMNANT, Lev. 2. 8; Deut. 3. 11.
2 Kings 19. 4. lift up prayer for r.
Ezra 9. 8. leave us a r. to escape
Is. 1. 9. except Lord left us a small r.
10. 21. a r. shall return. 22.
Jer. 15. 11. it be well with thy r.
23. 8. I will gather r. of my flock
Rom. 9. 27. a r. shall be saved, 11. 5.
REMOVE thy stroke from me, Ps. 59. 10.
Ps. 103. 12. so far r. our iniquity
119. 22. r. from me reproach and
20. r. from me the way of lying
Prov. 4. 27. r. thy foot from evil
10. 30. righteousness never be r.
23. 10. r. not old landmarks
31. 8. r. far from me vanity and
Eccl. 11. 10. r. sorrows from thy heart
Is. 30. 20. teachers not be r. into
Matt. 17. 20. r. hence and it shall r.
Luke 22. 42. r. this cup from me
Gal. 1. 6. so soon r. from him
Rev. 2. 5. I will r. thy candlestick

REMPHAN, Rem'-fan, prepared.—The name of an idol, supposed to be Saturn; Amos v. 26; Acts vii. 43.

REND. To tear in pieces, Ps. 7. 2. The rending of garments denoted the greatest grief, Gen. 37. 29, 34; Ezra 9. 3. The high-priest rent his clothes, Matt. 26. 65. Also the apostles, when the people offered to pay them Divine honours, Acts 14. 14.—To rend the heart is to grieve for sin, Joel 2. 13; Jer. 4. 20.

REND 'the heavens,' &c. Isa. liv. 1. Alludes to the descent on Sinai; Ex. xix. 20.

RENDER vengeance, Deut. 32. 41, 43.
2 Chr. 6. 30. r. to every man according
32. 25. Hezekiah r. not again
Job 33. 26. r. to man his righteousness
Ps. 116. 12. what shall I r. to the Lord
Prov. 26. 16. that can r. a reason
Hos. 14. 2. r. calves of our lips
Matt. 22. 21. r. to Caesar the things
Rom. 13. 7. r. all their dues
1 Thess. 5. 15. none r. evil for evil, &c.

RENEW.—To confirm; 1 Sam. xi. 14.—To repair or build, or to dedicate anew; 2 Chron. xv. 8.—Invigorated strength; Isa. xl. 31.—Regeneration; Titus iii. 5.

RENEW a right spirit, Ps. 51. 10.
Ps. 103. 5. youth is r. like eagles
104. 30. thou r. face of the earth
Is. 40. 31. wait on the Lord, r. strength
2 Cor. 4. 16. inward man is r.
Eph. 4. 23. be r. in spirit of mind
Col. 3. 10. r. in knowledge after
Heb. 6. 6. to r. them again unto repent.

RENEWING, Rom. 12. 2; Tit. 3. 5.
RENOUNCED, hidden, 2 Cor. 4. 2.
RENOWN, denotes men of celebrity,
Gen. 6. 4; Num. 1. 16. Christ is called a 'plant of renown,' Ezek. 34. 29, & 39. 13.

RENOWNED, Is. 14. 20; Ezek. 23. 23.

RENT 'Jacob rent his clothes,' Gen. xxxvii. 34. An ancient expression of grief. Levi says, they take a knife, and holding the blade downwards, give the upper garments a slit on the right side, and then rend it a handbreadth. This is done for a brother, sister, son, daughter, and wife; but for father or mother, the rent is on the left side, and in all the garments.

REPAIR. To mend or rebuild; 2 Chr. 29. 2; Is. 61. 4. Repairer of breaches, Is. 58. 12.

REPAY, Job 21. 31, & 41. 11.
Deut. 7. 10. r. him to his face
Rom. 12. 19. vengeance is mine, I will r.
Prov. 13. 21. to righteous good shall be r.

REPENTANCE, properly signifies a change of mind, which, of course, leads to a change of conduct; Acts xx. 21; Heb. vi. 6; 2 Pet. iii. 9. Repentance is not merely a new religious impression, a new creed or form of religion, or a new conduct; it is an entire change of mind, and a turning of the whole heart from sin to God,

resulting from a deep conviction of the evil consequences of sin, as produced in the mind by the Holy Spirit. It is attended with godly sorrow—and it leads to faith in Christ for the forgiveness of all transgression.

REPENT. 'It repented the Lord that he had made man,' Gen. vi. 6. God also 'repented of having made Saul king,' 1 Sam. xv. 11. This is not to be understood as if God had conceived any regret at any thing he had done wrong, or that he repents of a false step he had made, as a man does when he perceives he has committed an error. God is not capable of repentance in this sense. But sometimes he changes his conduct towards those who are unfaithful to him, and after having treated them with mercy, he corrects them with severity, as if he had repented of what he had before done in their favour. Also God is said to repent of the evil he was about to inflict; when moved with compassion towards the miserable, or entreated by their prayers, he remits the punishment of their sins, or does not execute the threatenings he had made against them. See Ps. cvi. 45; Jer. xviii. 8. This does not *derogate from his truth*, because he speaks what he really intends, unless something intervenes to prevent the judgment threatened, upon which he resolved when he threatened to withhold his judgments. Nor from his *sincerity*, for he has told us that his threatenings have such conditions implied in them. Nor from his *immutability*; for God does not change his counsel and purpose, but takes off the sentence, which he had passed with *reserved conditions*.

There is an apparent contradiction between the 29th and 35th verse of 1 Sam. xv. "The strength of Israel will not lie nor repent; for he is not a man that he should repent;" ver. 29. —"And the Lord repented that he had made Saul king over Israel;" ver. 35. These verses cannot have the same sense. One is absolute and literal, the other limited and figurative. We cannot suppose that the writer would be so inconsistent as to write

such a palpable contradiction within the compass of seven verses, i. e. from ver. 29 to ver. 35.

In 1 Sam. xv. 29, the word *repent* is used in its absolute and literal sense. And here the perfection of divine immutability is contrasted with the imperfection of human fickleness. No imperfect knowledge of the future can cause God to change his purpose, since he knows even "a thought afar off;" Ps. cxxxix. 2.

The word *repented*, in the 35th verse, is used in a figurative sense. There is a figure, often used by the sacred writers, which critics call *anthropopathia*, from two Greek words, (*anthropos*,) man or human,—and (*pathos*,) feeling or affection. This is a figure which, while it adapts the sublime revelations of the divine character to our enfeebled capacities, aids us in forming lofty conceptions of God, by symbols derived from human feelings and relations. It is this figure which is employed in 1 Sam. xv. 35, "And the Lord repented that he had made Saul king over Israel." Not that the sacred writer ascribed human affections to God, but wrote of the divine conduct according to the language of men who look on actions as indicating mental movements.

REPENT of this evil, Ec. 32. 12.

- Num. 23. 19. son of man should r.
Deut. 32. 36. Lord shall r. himself for
1 Sam. 15. 29. God is not a man that r.
1 Kings 8. 47. r. and make supplication
Job 42. 6. I r. in dust and ashes
Ps. 90. 13. let it r. thee concerning thy
135. 14. he will r. himself concerning
Jer. 18. 8. will r. of evil I thought to do
Ezek. 14. 6. r. and turn, 18. 30.
Jost 2. 14. if he will r. and leave a
Jonah 3. 9. tell if God turn and r.
Matt. 3. 2. r. for the kingdom of heaven,
Mark 1. 15. r. and believe gospel
6. 12. preached men should r.
Luke 13. 3. except ye r. ye perish
16. 30. if one from the dead they will r.
17. 3. if he r. forgive him. 4.
Acts 2. 38. r. and be baptized
3. 19. r. and be converted, that
8. 22. r. of this thy wickedness
17. 30. commands all men to r.
26. 20. should r. and turn to God
Rev. 2. 5. remember whence fallen and r.
16. r. or I will come unto thee
21. I gave her space to r. and she r. not
3. 19. I love, be zealous and r.
Gen. 6. 6. it r. the Lord, 7; Ec. 32. 14;

Judg. 218; *1 Sam.* 15. 11; *2 Sam.* 24. 16; *Joel* 2. 13.

Matt. 21. 29 afterward he r. and

27. 3. Judas r. himself and brought

Luke 15. 7. over one sinner that r.

REPENTING, *Jer.* 15. 6; *Hos.* 11. 8.

Hos. 13. 14. r. hid from mine eyes

Matt. 3. 8. fruits meet for r. *Luke* 3. 8.

11. I baptize with water unto r.
8. 18. not call righteous but sinners to r.

Mark 1. 4. baptism of r. *Luke* 3. 3.

Luke 15. 7. just persons need no r.

24. 47. that r. and remission be granted

Acts 5. 31. give r. to Israel and

11. 18. God to Gentiles granted r.

13. 24. preached baptism of r. to all

20. 21. r. towards God and faith

Rom. 2. 4. goodness of God leads to r.

11. 29. calling of God are without r.

2 Cor. 7. 10. godly sorrow works r.

Heb. 6. 1. not lay foundation of r.

12. 17. found no place of r.

2 Pet. 3. 9. but that all should come to r.

REPETITIONS; *Matt.* vi. 7. A frequent repetition of awful and striking words may often be the result of earnestness and fervour. See *Dan.* ix. 3—20. But great length of prayer will cause much sameness and vain repetition; it naturally creates fatigue and carelessness in the worshipper, and seems to suppose ignorance or inattention in the Deity. See verse 8.

REPHAIMS, *Ref'-a-ims*, *giant, physician, relaxed*. — The Rephaim were a gigantic and fierce race of Canaanites. Probably the same called Titans by Hesiod; *Gen.* xiv. 5.—**REPHAIM**. — A valley south-west of Jerusalem, famous in Joshua's time; *Josh.* xv. 8; xviii. 16. It was memorable also as having been frequently the field of battle between the Philistines and the Jews under David, and his successors; *2 Sam.* v. 18, 22; xxiii. 13; *1 Chron.* xi. 15; xiv. 9.

REPHIDIM, *Ref'-id-im*, *beds, places of rest*. — An encampment of the Israelites, near the Red Sea. It was there that Moses struck the rock, and the water gushed out; *1 Cor.* x. 4. And there Joshua defeated the Amalekites; *Ex.* xvii. 1, 8—10.

REPLENISH, to fill; *Gen.* i. 28. — To enrich; *Isa.* xxiii. 2; *Ezek.* xxvi. 2. — To supply with every comfort; *Jer.* xxxi. 25.

REPLIEST against God, *Rom.* 9. 20.

REPORT, signifies rumour, *1 Sam.* 2. 24;

a true one; *1 Kings* 10. 6; a false one, *Ex.* 23. 1; the message of salvation, *Is.* 63. 1. *Gen.* 37. 2; *Nam.* 13. 32, & 14. 37; *Neh.* 6. 13.

Ex. 23. 1. not raise a false r.

Prov. 15. 30. good r. makes fat

Is. 63. 1. who hath believed our r. *John*

12. 38; *Rom.* 10. 16.

2 Cor. 6. 8. by evil r. and good r.

1 Tim. 3. 7. good r. of them

Heb. 11. 2. obtained a good r. 39.

REPROACH, Derision or scorn *Neh.* 2.

17; 6. 9. — Shame, infamy, or disgrace, *Prov.* 6. 83. — Censure, or reflection, *Is.* 51. 7. *Josh.* 5. 9;

Neh. 1. 3; *Ps.* 69. 7; *Prov.* 18. 3;

Is. 54. 4; *Jer.* 31. 19; *Heb.* 13. 13;

Gen. 30. 23; *Luke* 1. 25.

2 Cor. 12. 10. pleasure in r.

Job 27. 6. my heart not r. me

Ps. 15. 8. a r. against his neighbour

60. 9. r. of them that r. thee are fallen

20. r. broken my heart, 119. 22.

Prov. 14. 31. r. his Maker, 17. 5.

34. sin is a r. to any people

Is. 51. 7. fear not r. of men nor

Joel 2. 17. give not heritage to r.

Heb. 11. 26. esteem r. of Christ greater

riches, 13. 13.

1 Pet. 4. 14. If r. for name of Christ

REPROBATES, *2 Cor.* xiii. 5—7. Persons not approved, rejected. There is an allusion to metals, as denoting that they will not bear that to which they are subjected, but are found to be base, or adulterated. "Reprobate silver shall men call them;" *Jer.* vi. 30. The apostle Paul says, "I bring under my body;" I subdue my sensitive powers, and mortify my carnal affections, "lest when I have preached to others, I myself should be a castaway, or reprobate," *1 Cor.* ix. 27. Lest I should be a counterfeit, a mere pretender, being void of true grace; and consequently such as God would reject as unfit and unworthy to be rewarded by him. A reprobate mind, that is, a mind so stupid as not to discern between good and evil; *Rom.* i. 28. "Unto every good work reprobate," *Tit.* i. 16. Without the proper sterling stamp of faith working by love; and, consequently, not current; not acceptable to God.

REPROOF, applied (1) To God; *Job* xxvi. 11. (2) The scripture; *2 Tim.* iii. 16. (3) Wisdom; *Prov.* i. 23; xiii. 18; xv. 5. The consequence of despising reproof is plainly stated; *Prov.* i. 25—30; x. 17; xii. 1; xv. 10—32.

REPROOF astonished at, *Job* 23. 11.

Prov. 1. 23. turn thou at my r.

25. would none of my r. 30.

10. 17. he that refuseth r. erreth

12. 1. he that hateth r. is brutish

13. 18. regards r. be honoured

15. 5. that regards r. is prudent

10. he that hateth r. shall die

32. heareth r. get understanding

17. 10. r. enters more into wise

29. 15. rod and r. give wisdom

2 *Tim.* 3. 16. profitable for r.

REPROOFS, *Ps.* 38. 14; *Prov.* 6. 23.

REPROVE, *Ps.* 50. 21. I will r. thee and

141. 5. let him r. me, and let

Prov. 9. 8. he that r. a scorner

29. 1. he that being r. hardens

Is. 59. 21. hateth him that r. in gate

Hos. 4. 4. let no man r. another

John 3. 20. his deeds should be r.

16. 8. r. word of sin righteousness

Eph. 5. 11. works of darkness r.

13. all things r. are made manifest by

REPROVER, *Prov.* 25. 12; *Ezek.* 3. 26.

REPUTATION. Spoken of persons highly

esteemed, *Ecc.* 10. 1; *Acts* 5. 34;

Phil. 2. 7, 29; *Gal.* 2. 2.

REQUEST, *Ps.* 106. 15; *Phil.* 4. 6.

REQUIRE, *Gen.* 9. 5, & 42. 23; *Ezek.* 3.

18, 20, & 33. 8.

Deut. 10. 12. what the Lord r. *Mic.* 6. 8.

18. 19. if not hearken I will r. it

Prov. 30. 7. two things I r. of thee

Is. 1. 12. whor. this at your hand

Luke 12. 20. thy soul he r. of thee

48. of him much shall be r.

1 *Cor.* 4. 2. r. of stewards to be faithful

REQUITE, *Gen.* 50. 15; 2 *Sam.* 16. 12.

Deut. 32. 6. do ye thus r. the Lord

1 *Tim.* 5. 4. learn to r. parents

2 *Chr.* 6. 23. by r. the wicked

REWARD, *Rere'-ward*.—The last body or troop of an army; *Num.* x. 25; *Josh.* vi. 9, 13; *Isa.* lii. 12. "The glory of the Lord shall be thy reward;" *Isa.* lviii. 8. i. e. shall gather thee up, chap. lii. 12. God will follow thee with his favours; to make thee glorious and honourable; *Psa.* cxlix. 4. Or, he will by his powerful providence both guide and guard thee; *Exod.* xiv. 19.

RESEN, *Re'-sen*, a *bridle*, or *bit*.—A noted city of Assyria, between Nineveh and Calah; *Gen.* x. 12.

RESERVE, *Jer.* 50. 20; 2 *Pet.* 2. 9.

Job 21. 30. wicked is r. to day of destruc-

Jer. 3. 5. will r. his anger for ever

6. 24. he r. appointed weeks of harvest

Neh. 1. 2. he r. wrath for enemies

1 *Pet.* 1. 4. inheritance r. for you

Jude 6. r. in everlasting chains to judg.

RESHEPH, *Re'-shaf*.—A person. See 1 *Chron.* vii. 25.

RESIDE, *Ezph.* 2. 9; *Mal.* 2. 15.

RESIST 'the Holy Ghost,' signifies, to oppose the message brought by Divine authority and the inspiration of the Spirit; *Acts* vii. 51.

RESIST 'not evil,' *Matt.* v. 39. That is, do not seek to revenge or retaliate. The words, however, do not mean non-resistance, when unjustly attacked.

RESIST not evil, *Matt.* 5. 39.

Zech. 3. 1. Satan at right hand to r. him

Acts 7. 51. ye alway r. the Holy Ghost

Rom. 9. 19. who hath r. his will

18. 2. that r. receive damnation

2 *Tim.* 3. 8. so do these r. truth

Heb. 12. 4. not yet r. to blood

Jam. 4. 6. God r. the proud, 1 *Pet.* 5. 5.

4. 7. r. the devil and he will flee

1 *Pet.* 5. 9. whom r. steadfast in

RESPECT 'unto the recompense of reward,' *Heb.* xi. 26. In the original *respect* to, means to look off from one thing to another; a removal of the eye from one object to behold another.

RESPECT the Lord hath to Abel, *Gen.*

4. 4; *Ex.* 2. 25; 2 *Kings* 13. 23.

Deut. 1. 17. not r. persons, 16. 19.

2 *Chr.* 19. 7. nor r. of persons with God,

Rom. 2. 11; *Eph.* 6. 9; *Col.* 3. 25;

Acts 10. 34; *Job* 37. 24; 1 *Pet.* 1. 17.

Ps. 119. 6. I have r. to all thy command.

138. 6. hath r. unto the lowly

Prov. 24. 23. not good to have r. of per-

son, 28. 21; *Jam.* 2. 1, 3, 6.

Heb. 11. 26. r. to recompense of reward

REST. (1) A ceasing from bodily labour; *Ex.* v. 5; xxxv. 2. (2) The quietness of sleep or death. (3) That peace with God and in their own consciences, which believers enjoy in this world; *Matt.* xi. 29, arising from a cheerful confidence in the promises and providence of God; *Psa.* cxvi. 7. (4) A quiet and secure habitation, such as was promised to the Israelites in the land of Canaan; which was also a type of that eternal rest in the heavenly Canaan, where the saints shall enjoy a never-ending blessedness in the presence of God; *Heb.* iv. 9.

REST, *Ex.* 16. 23, & 33. 14; *Deut.* 12. 9.

Ps. 95. 11. not enter into r. *Heb.* 3. 11.

116. 7. return to thy r. *O my*

132. 14. my r. here I will dwell

Is. 11. 10. his r. shall be glorious

23. 12. this is r. and refreshing

30. 15. in return. and r. be saved

62. 7. give him no r. till he

Jer. 6. 16. find r. for your souls
Mt. 2. 10. this not your r. polluted
Matt. 11. 28. I will give r. to souls, 29.
Acts 9. 31. then had churches r.
Heb. 4. 9. r. for people of God
 10. entered into his r.
 11. to enter into that r.
Ps. 16. 9. my flesh r. in hope
 37. 7. r. in the Lord, and wait
Jas. 57. 2. r. on their beds each
 20. wicked like troubled sea cannot r.
Zeph. 3. 17. he shall r. in his love
Rev. 14. 13. dead in the Lord r. from
Rom. 2. 17. Jew, and r. in the law
Ecc. 7. 9. anger r. in the bosom of fools
1 Pet. 4. 14. Spirit of God and glory r.
 upon you

RESTITUTION.—The act of justice by which we restore to a person that of which we have deprived him, whether of property, person, or reputation; without which there can be no real, no sincere repentance. The law of Moses expressly requires restitution; *Ex. xxii. 3.* The Roman laws adjudged a four-fold restitution by persons who were convicted of extortion or fraud; and to this Zaccheus condemns himself; *Luke xix. 8.*

RESTORE, *Ps. 51. 12, & 23. 3, & 69. 4;*

Luke 19. 8; Gal. 6. 1.

RESTRAIN, *1 Sam. 3. 13; Job 15. 4; Ps. 76. 10; Isa. 63. 15.*

RESURRECTION.—The revival of dead bodies, and their re-union with the same souls; *Acts xxiv. 15; 1 Cor. xv. 12, 13.* The resurrection of the dead is a most important article of the Christian faith: it is spoken of in various parts of the Old Testament; *Job xix. 25—27; Dan. xii. 2; Isa. xxvi. 19; Hosea xiii. 14,* but more clearly brought to light by the gospel; *Luke xx. 37; John xi. 24; Acts iv. 2; Phil. iii. 11; 1 Thess. iv. 14, 16.* The doctrine of the resurrection was unknown to the wisest heathens. Some glimmerings they had of the soul's immortality, but no knowledge of the reviving of the body. When Paul mentioned the resurrection in his preaching at Athens, even the philosophers of that renowned city made a jest of it, and supposed that by the resurrection he intended some new deity; *Acts xvii. 18.* It was however a received doctrine among the Pharisees of that day; *ch. xxiii. 6—9,* but

it was strenuously opposed by the Sadducees; *Matt. xxii. 23; Acts xxiii. 8,* and it drew along with it the denial of the existence of angels and spirits, or the subsistence of the souls of men in a separate condition. And as the doctrine of the resurrection was a prominent article of the gospel testimony, it may help us to account for the peculiar rancour which the Sadducees evinced towards Christ and his apostles, of whom they became the most inveterate enemies and opposers. See *Acts iv. 1, 2; v. 17, 18.* The resurrection will be at the command of Christ, and accomplished by his power; *John v. 28, 29.* "The hour is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation."

The **RESURRECTION of Christ** is one of the most important facts recorded in the New Testament; the truth indeed of the whole system of Christianity stands or falls with it. "If Christ be not risen, then is our preaching vain; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ;" *1 Cor. xv. 14, 15.* See *Rom. iv. 25; x. 9; 1 Pet. i. 3—5.* The resurrection of Messiah was the subject of prophecy. See *Psa. xvi. 10, 11,* which compare with *Acts ii. 25—32,* and chap. *xiii. 35—38.* Christ himself foretold that he should rise again from the dead. See *Matt. xii. 38—40; xvi. 21; xvii. 23, and xx. 19; John ii. 18—21; x. 17, 18, and viii. 28.* The chief priests and Pharisees who condemned him, acknowledged his having said, that after three days he should rise again; *Matt. xxvii. 63.* The resurrection of Christ from the dead is a convincing proof of the perfection and efficacy of the atonement for sin which he made by his death. "If Christ be not raised," says the apostle, "ye are yet in your sins;" *1 Cor. xv. 17,* plainly intimating, that it was the design of his death to put away sin, thus giving the surest proof of the efficacy of his sac-

rifice to take it away; for having been delivered for our offences, he was raised again for our justification; Rom. iv. 25; viii. 33, 34.

RESURRECTION, Matt. 22, 23, 28, 30.;

Acts 23. 8; 1 Cor. 15. 21; Heb. 6. 2.

Luke 20. 36. being children of r.

John 5. 29. r. of life, evil to r. of dam-

11. 25. I am the r. and the life

Acts 17. 18. preached Jesus and the r.

24. 15. shall be a r. of the dead

Rom. 6. 5. in likeness of his r.

Phil. 3. 10. the power of his r.

2 Tim. 2. 18. saying that the r. is past

Heb. 11. 35. obtain a better r.

Rev. 20. 5. this is the first r.

RETAIN, Job 2. 9; *John* 20. 22; *Prov.*

8. 18, & 11. 16; *Ecc.* 8. 8; *Rom.* 1. 23.

Mic. 7. 18. r. not his anger for ever

RETURN to ground, *Gen.* 3. 19.

Job 1. 21. naked shall I thither

Ps. 35. 13. my prayer r. into mine own

73. 10. his people r. hither

90. 3. r. ye children of men

116. 7. r. to thy rest, O my soul

Ecc. 12. 7. dust shall r. to the earth,

Is. 10. 21. remnant r. to God, 92.

21. 12. if inquire, r. come

35. 10. ransomed of Lord shall r. 51. 11.

55. 11. word shall not r. void

Jer. 3. 12. r. backsliding Israel, 14. 22.

4. 1. if thou wilt r. r. unto me

15. 19. let them r. to thee, r. not thou

Hos. 2. 7. r. to my first husband

7. 16. they r. but not to the Most High

11. 9. I will not r. to destroy

Amos 4. 6. ye r. not to me, 8. 9, 11.

Mal. 3. 7. r. to me and I will r. to you

18. ye shall r. and discern

1 *Pet.* 3. 25. are now r. to Shepherd

Jer. 5. 3. they refused to r. 8. 5.

Deut. 30. 2. r. to the Lord, 1 *Sam.* 7. 8;

Is. 55. 7; *Hos.* 1. 6, & 5. 3.

REU, Re'-u, his shepherd.—The son

of Peleg, born A. M. 1787, the father

of Serug; *Gen.* xi. 18, 20.

REUBEN, Rew'-ben, *see a son*.—

The eldest son of Jacob and Leah;

born A. M. 2252, *Gen.* xxix. 32. As

first-born of the family he was entitled

to peculiar immunities and privileges,

all of which he forfeited by an inces-

tuatious intercourse with Bilhah, his fa-

ther's concubine; *Gen.* xxv. 22, and

the right of inheritance, which was

originally his, was transferred to Jo-

seph, and the kingdom or dominion

was conferred upon the tribe of Judah.

The patriarch, on his death-bed, ad-

verted to the crime of Reuben, and

reproached him for it; *Gen.* xlix. 3, 4.

REUEL, Re-yew'-el, shepherd.—A

son of Esau; *Gen.* xxxvi. 4, 17.

REUMAH, Rew'-mah, *high, elevated*.—A concubine of Nahor, the brother of Abraham; *Gen.* xxii. 24.

REVEAL.—To discover that which has been concealed, as to reveal a secret; *Prov.* xi. 13.—To cause a person to understand any part of Divine truth which he knew not; *Phil.* iii. 15. God revealed himself to the prophets and apostles, not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called revelation; a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Spirit himself to signify the discovery of truths formerly unknown to the apostles. Paul declares that "by revelation the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then revealed unto his holy apostles and prophets by the Spirit;" and in another place, having remarked that "eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him," he adds, "but God hath revealed them by his Spirit; *Rev.* i. 1; *Gal.* i. 12; *Eph.* iii. 3, 5; 1 *Cor.* ii. 9, 10.

REVEAL, *Prov.* 11. 18; *Dan.* 2. 19.

Deut. 29. 29. things which are r.

Job 20. 27. heaven r. his iniquity

Prov. 20. 19. tale-bearer r. secrets

Is. 22. 14. it was r. in my ears

53. 1. to whom is arm of the Lord r.

Amos 3. 7. he r. secrets to his servants

Matt. 10. 26. covered not be r.

11. 25. hast r. them to babes

16. 17. flesh and blood hath not r.

Rom. 1. 17. righteousness of God r. from

8. 18. glory shall be r. in us

1 *Cor.* 2. 10. God hath r. it to us

Gal. 1. 16. pleased God to r. his Son in

Phil. 3. 15. God r. even this to you

2 Thess. 1. 7. Lord Jesus shall be r.

2. 3. falling away and man of sin be r.

REVELATION.—John declares himself as writer of this book. The Revelation, or *Apocalypse*, in its original import, signifies the discovery of something concealed, and is therefore properly appropriated to designate it,

'The book of the visions of the Apostle John.' To him this book has been ascribed by the Christian church from the first age. It was written by the Apostle John during his banishment in the isle of Patmos, and was imparted to him in order to exhibit the prophetic history of the Church of Christ down to the end of the world. Some of these revelations, therefore, are unfulfilled, and are yet involved in mystery. "To explain this book perfectly," says Bishop Newton, "is not the work of one man, or of one age, and probably it will not be clearly understood till all is fulfilled. It was written A. D. 95.

REVELATION, Rom. 2. 5, & 16. 25; Gal. 1. 12; Eph. 1. 17, & 3. 3; 1 Pet. 1. 13; 2 Cor. 12. 1.

REVELLINGS.—Luxurious feasting and wanton behaviour; Gal. v. 21; 1 Pet. iv. 3.

REVENGE. To return injury for injury, or the infliction of pain on another in consequence of an injury received from him, further than the just ends of reparation or punishment require, Jer. 15. 15; 2 Cor. 7. 11, & 10. 6; Nah. 1. 2. Pa. 79. 10. by r. blood of servants Num. 35. 19. a. r. to execute wrath, Rom. 13. 26.

REVENUE.—A kind of tax; Ezra iv. 13.—Grain, fruit, &c. Isa. xxiii. 3.—Durable riches; Prov. viii. 19; Prov. xv. 6.

REVERENCE my sanctuary, Lev. 19. 30. Pa. 89. 7. to be had in r. of all Eph. 5. 33. wife see that she r. husband Heb. 12. 28. serve God acceptably with r. Pa. 111. 9. holy and r. his name

REVILE. To curse or rail, Ex. 22. 28; Matt. 5. 11; 1 Cor. 4. 12. 1 Pet. 2. 23. when r. r. not again 1 Cor. 6. 10. nor r. shall inherit kingdom of God

REVILING, Is. 51. 7; Zeph. 2. 8.

REVIVE. To invigorate, Neh. 4. 2.—To become strong, Judg. 15. 19.—To restore to one's former condition, Ps. 85. 6.—To give comfort in trouble, Ps. 138. 7.

Is. 57. 15. r. spirit of humble, r. heart Hos. 6. 2. after two days he will r. us 14. 7. under his shadow r. as Hab. 3. 2. r. thy work in midst Rom. 7. 9. sin r. and I died 14. 9. Christ rose and r. that

REVOLT more and more, Is. 1. 5. Is. 1. 6. children of Israel are deeply r.

REWARD.—Signifies a gift or bribe; Deut. xxvii. 25.—The fruit or result of labour; Eccle. ix. 5.—Human applause; Matt. vi. 2—5.—Comfort and joy; Pa. xix. 11.—Also future recompense at the last day, and in heaven; Matt. v. 12.—This reward is not of debt, but of grace; Luke vi. 23; Rom. vi. 23.

REWARD.—"Let this be the reward of my adversaries from the Lord, and of them that speak evil against my soul;" Pa. cix. 20.—This verse is a key to the meaning of the preceding verses in this Psalm; it accounts for the imprecations of ver. 6—19. The imprecations were uttered by his foes. Verse 20 may be thus interpreted; "This (imprecating) is the work of mine adversaries before the Lord, and of those who speak evil against my soul," or *life*. Dr. A. Clarke observes, "The curses contained in it are more like those which proceed from the mouth of the wicked, than from one inspired by the Spirit of God. Taking the word in the above sense, which I am persuaded is the best, and which the original will well bear, and which several of the versions countenance, then our translation may stand just as it is; only remember, that at the sixth verse, David begins to tell how his enemies cursed HIM, while he PRAYED for THEM!"

REWARD, Gen. 15. 1. exceeding great r.

Deut. 10. 17. takes not r. Pa. 15. 3.

Ps. 19. 11. in keeping them is great r.

58. 11. there is a r. for righteous

Prov. 11. 18. soweth wickedness sows r.

Is. 3. 11. woe to wicked, r. of his hands be given him

5. 23. to justify wicked for r.

Mic. 7. 3. judge asketh for a r.

Matt. 5. 12. great is your r. in

6. 2. hypocrites have their r.

10. 41. receive a prophet's r.

Rom. 4. 4. r. is not reckoned of

1 Cor. 3. 8. receive his own r.

Col. 2. 18. none beguile you of r.

3. 24. r. the r. of inheritance

1 Tim. 5. 18. labourer is worthy of r.

Heb. 2. 2. received just recompense of r.

11. 26. had respect to recompense of r.

2 John 8. may receive a full r.

Rev. 22. 12. my r. is with me

Ps. 81. 23. plentifully r. proud

103. 10. nor r. us according to iniquity

Is. 3. 9. have r. evil to themselves

Matt. 6. 4. Father shall r. thee openly

2 Tim. 4. 14. Lord r. him according
Rev. 18. 6. r. her as she r. you

REZEPH, Re'-zeff, *a pavement, burning coal*.—A city of Syria; 2 Kings xix. 12; Isa. xxxvii. 12.

REZIN, Re'-zin, *voluntary, a messenger*.—A king of Syria, confederate with Pekah, to invade the dominions of Ahaz, king of Judah. He was defeated and slain by Tiglath-Pileser, king of Assyria; 2 Kings xv. 37; xvi. 5, 6, 9; 2 Chron. xxviii. 5—7.

REZON, Re'-zon, *lean, a small, secret, prince*.—The son of Eliadah, who revolted from Hadadezer, king of Zobah, and opposed Solomon. He invaded Damascus, and became master of it; 1 Kings xi. 23.

RHEGIUM, Re'-je-um, *rupture*.—A sea-port at the top of Italy, opposite to Messina in Sicily; Acts xxviii. 13. It is now called Reggio. Paul landed there A. D. 61. It was first built by a colony from Chalcis; and afterwards rebuilt by Julius Cæsar, after his defeat of Pompey, and then it was named *Rhegium Julium*. Reggio stands on a hill, and its environs are delightful, abounding in oranges, citrons, mulberries, vines, palm trees, and other productions of a tropical climate. Population 17,000. The houses are built with the remains of ancient buildings, and the town has a good appearance. It has a cathedral, eleven churches, seven convents, and two colleges.

RHESA, Re'-sah, *will*.—Christ's ancestor; Luke iii. 27.

RHODA, Ro'-dah, *a rose*.—A servant of Mary, the mother of John Mark, who opened the door for Peter after his miraculous deliverance from prison; Acts xii. 13.

RHODES, Roads, *a rose*.—The capital of a celebrated island of the same name, on the south-west coast of Asia Minor. The island is 125 miles in circumference, and was famous for the brazen image of Apollo, or Phæbus, 120 feet high, fixed across the mouth of the harbour, so that shipping passed between its legs. It was the work of Chares of Lindus, the disciple of Lysippus. Its extremities were borne up by sixty pillars of

marble, and a winding staircase reached the top, from which was an extensive view of the country. It was thrown down by an earthquake, and after the lapse of 894 years, was sold to a Jew, who loaded 900 camels with the brass which it contained; Acts xxi. 1.

In the centre of the island rises Mount Artemisa, the ancient *Atabyrus*, with a steep and lofty summit, forming the pinnacle of a chain of mountains, noted for its excellent pine trees. The island is a delightful spot, having delicious plants, trees, and fruit. Every gale is scented with powerful fragrance wafted from groves of orange and citron trees, aromatic herbs, &c. The hills were formerly covered with vines, but are now neglected. Its capabilities of production are great; but it has to contend with oppression. It produces wine, honey, wax, cotton, olives, soap, fine carpets, and camlets. Population 20,000. Its contains antiquities and ruins.

RIBAI, Ry'-bay.—The father of Ittai; 2 Sam. xxiii. 29.

RIBLAH, Rib'-lah, *quarrel*.—A city of Syria, in the county of Hamath, where the kings of Babylon frequently resided; 2 Kings xxiii. 33; xxv. 6, 20, 21.

RICH, Gen. 18. 2, & 14. 23; Ex. 30. 15.

Prov. 10. 4. hand of diligent maketh r.

22. blessing of Lord maketh r.

13. 7. makes himself r. yet hath

14. 20. r. man has many friends

18. 11. r. man's wealth strong city

22. 2. r. and poor meet together

28. 4. labour not to be r. cease

28. 11. r. man is wise in his conceit

20. hasteth to be r. falls in snare

Jer. 9. 23. let not r. man glory in his r

Matt. 19. 23. a r. man hardly enter

Luke 1. 53. r. hath sent empty away

6. 24. woe to you r. have received your

16. 1. certain r. man which had

18. 23. sorrowful, was very r.

2 Cor. 6. 10. making many r.

8. 9. Jesus though he was r. became

Eph. 2. 4. God who is r. in mercy

1 Tim. 6. 9. that will be r. fall

17. charge r. in this world

18. r. in good works

Jam. 2. 5. poor in this world r. in faith

Rev. 2. 9. poverty, but thou art r.

3. 17. sayest I am r.

18. that thou mayest be r.

Ps. 39. 6. he heaps up r. and

49. 6. boast in multitude of r.

52. 7. trusted in abundance of his r.

62. 10. If r. increase set not
 104. 24. earth is full of thy r.
 112. 3. wealth and r. be in house
 Prov. 3. 16. in her left hand r.
 11. 4. r. profits not in day of wrath
 23. he trusts in his r. shall fall
 18. 8. ransom of man's life are his r.
 23. 6. r. make themselves wings
 27. 24. r. are not for ever
 30. 8. give me neither poverty nor r.
 Jer. 17. 11. so that he gets r. and
 Matt. 13. 22. deceitfulness of r. choke
 Luke 16. 11. commit to your trust true r.
 Rom. 2. 4. despisest thou the r. of his
 9. 23. make known r. of glory
 11. 12. the fall of them be r. of Gentiles
 2 Cor. 8. 2. to r. of liberality
 Eph. 1. 7. according to r. of grace
 2. 7. show exceeding r. of grace
 Phil. 4. 19. according to his r. in glory
 Col. 2. 2. r. of the full assurance 1. 27.
 1 Tim. 6. 17. nor trust in r.
 Heb. 11. 26. reproach of Christ greater r.
 Jam. 5. 2. your r. are corrupted
 Col. 3. 16. word of God dwell r.
RIDE Figuratively, honour and triumph. *Isa.* 58. 14.—Divine protection, *Deut.* 33. 26; *Ps.* 18. 10, & 45. 4, & 66. 12, & 68. 4, 33; *Hab.* 3. 8.

RIGHT HAND implies *power*; *Ex.* xv. 6; *Ps.* xvii. 7; xviii. 35; xlv. 3.

RIGHT HAND, 'he shall stand at the right hand of the poor'; *Ps.* cix. 31. In the court, the pleader stood on the right hand, whether he pleaded for or against a person. Satan stood at the right hand of Joshua to resist him, or plead against him; *Zech.* iii. 1. Thus Christ pleads for his people; 1 John ii. 1. "If any man sin," &c. "Who shall condemn when Christ is the advocate" ever ready to plead their cause at the right hand of the Judge, *Rom.* viii. 34. See *Ps.* xvi. 8; *Acts* ii. 25.

RIGHT HAND.—This was the position of the highest honour; 1 Kings ii. 19; *Ps.* xlix. 9; cx. 1; *Acts* vii. 55.

RIGHT HAND and their left hand, persons that cannot describe their right hand, &c.; *Jonah* iv. 11. These signify infants of early ages. See *Deut.* i. 39; *Isa.* vii. 16.

RIGHT HAND. "To sit on my right hand, and my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father;" *Matt.* xx. 23.—The translation is wrong. It represents Christ as having nothing to do in the dispensing of re-

wards and punishments. The Greek word *alla* (but) is for *ei me*, as in other places, as *Matt.* xvii. 8, *only*: *ei me* is expressed *Mark* ix. 8, by *alla*. 'Not mine to give, *unless* for whom it is prepared,' &c. Dean Stanhope and Whitby remark, "that the honours and degrees of happiness in his kingdom," are not the Son's to give in the sense in which the apostles supposed—that is, he does not give them arbitrarily, he is not influenced by partiality, or respect of persons, &c., as earthly princes are; but he is guided by equity, justice, and love, from which he can never swerve.

Dr. Doddridge thus paraphrases it:—"This is not a privilege which is mine to give by partial friendship, or to the first and most importunate asker; nor can I dispose of it to any *but* (those) for whom it is prepared by my Father, who has appointed that the exaltation and happiness of heaven shall be proportioned to the degrees of holiness attained in this life.

RIGHT EYE, &c.; 'right hand offend thee, &c.'; *Matt.* v. 29, 30. The meaning of cutting off, and plucking out here, is, to forsake the dearest objects that are the causes of sin.

RIGHT, *Num.* 27. 7; *Deut.* 21. 17.

Gen. 18. 25. Judge of earth do r.

Exra 8. 21. seek of him a r. way

Job 34. 23. not lay upon man more than r.

Ps. 19. 8. statutes of the Lord are r.

51. 10. renew a r. spirit within

119. 128. I esteem all thy precepts r.

Prov. 4. 11. I led thee in r. paths

25. let thine eyes look r. on before

8. 9. all r. to them that find knowledge

12. 6. thoughts of the righteous are r.

14. 12. way which seemeth r.

21. 2. way of man is r. in eyes, 12. 25.

Isa. 30. 10. prophesy not to us r.

Ezek. 18. 5. man be just do lawful and r.

Hos. 14. 19. ways of Lord are r.

Amos 3. 10. know not to do r.

Mark 5. 15. in his r. mind

Luke 12. 57. judge not what is r.

Acts 4. 19. whether r. in sight of

8. 21. heart is not r. in sight of

13. 10. cease to pervert r. way

Eph. 6. 1. obey parents, this is r.

2 *Pet.* 2. 15. forsaken the r. way

Ecc. 22. 14. have r. to tree of life

2 *Tim.* 2. 15. r. dividing word of

RIGHTEOUSNESS, justice, holiness. The righteousness of God is the absolute and essential perfections of

his nature; sometimes it is put for his justice; Job xxxvi. 3; Isa. xlv. 19, 23; xlv. 13; li. 5, 6, 8. The term righteousness is frequently used, both in the Old and New Testament, to denote the obedience of Christ, by which all who believe are justified from all things; Acts xiii. 38, 39; Rom. v. 18, 19; viii. 3, 4; Pa. xl. 6-9; Isa. liii. 5-12; Jer. xxiii. 6; 2 Cor. v. 21; Gal. ii. 21; iii. 21. The word is also applied to the good works of believers, because they flow from love to God, faith in Christ, gratitude for pardoning mercy, and because they have the divine glory for their aim and object; Luke i. 75; Rom. xiv. 17; 1 Cor. xv. 34; 2 Cor. ix. 10; Phil. i. 11; Heb. xi. 33. "They shall declare his righteousness unto a people that shall be born;" Pa. xxii. 31. That is, they shall announce the true religion of the Lord Jesus, from one generation to another, to the end of time.

RIGHTEOUS over much; Eccl. vii. 16. Thought by some to refer to ostentatious display in the gift of alms; Matt. vi. 1, excess of fasting, &c. Dr. Wardlaw thinks the advice *ironical*; "if you would avoid the enmity of the world, remember that religion is a thing in which they like moderation; and beware of assuming an ostentatious appearance of sanctity which the world cannot tolerate except with disgust."

RIGHTEOUS before me, *Gen.* 7. 1, 18, 23. will destroy r. with wicked, 20. 4.

Num. 23. 10. let me die the death of r.

Job 4. 7. where were r. cut off

17. 9. r. shall hold on his way

Ps. i. 6. Lord knoweth way of r.

5. 12. will bless r. with favour

32. 11. rejoice in the Lord, ye r. 33. 1.

34. 17. r. cry, the Lord heareth and

19. many are afflictions of r. but Lord

37. 25. I have not seen r. forsaken

29. r. shall inherit the land

55. 22. never suffer r. to be

58. 11. there is reward for r.

64. 10. r. shall be glad in the Lord

68. 3. let r. be glad before God

92. 12. r. shall flourish like palm

97. 11. light sown for r. 112. 4.

112. 6. r. be in everlasting remembrance

141. 6. let r. smite me and

Prov. 3. 32. his secret is with r.

10. 3. not suffer soul of r. to famish

16. labour of r. tendeth to life

21. lips of r. feed many

Prov. 10. 24. desire of r. shall be granted

25. r. is an everlasting foundation

28. hope of r. shall be gladness

30. r. shall never be moved

23. r. shall flourish as a branch

30. fruit of r. is a tree of life

12. 3. root of r. not be moved

5. thoughts of the r. are right

7. but house of r. shall stand

10. r. man regards life of beast

12. 26. r. is more excellent than his

neighbour

13. 9. lamp of r. rejoiceth but

14. 22. r. hath hope in his death

15. 6. in house of r. is treasure

19. way of the r. is made plain

29. Lord heareth prayer of r.

18. 10. r. runs into it and is safe

23. 1. r. are bold as a lion

Eccl. 7. 16. be not r. overmuch

9. 2. one event to r. and wicked

Is. 3. 10. say to r. it shall be well

57. 1. r. perisheth, and no man

60. 21. thy people be all r.

Mat. 3. 18. discern between the r. and

Matt. 9. 13. not come to call the r.

10. 41. receive a r. man's reward

25. 46. these go punishment, r. into life

Luke 1. 6. both were r. before God

18. 9. they were r. and despised

Rom. 3. 10. none r. no not one

5. 7. scarcely for a r. man will one die

19. obedience of one many made r.

2 Thess. 1. 5. is a r. thing with God

1 Tim. 1. 9. law not made for r.

Jam. 5. 16. prayer of r. availeth

1 Pet. 4. 18. if r. scarcely saved

1 John 3. 7. that doth righteousness is r.

Rev. 22. 11. he that is r. let him be r. still

Tyt. 2. 12. live soberly r.

RIGHTEOUSNESS, *Deut.* 6. 25. be our r.

33. 19. offer a sacrifice of r. *Ps.* 4. 5.

Job 29. 14. I put on r. it clothed

Ps. 15. 2. he that worketh r.

85. 10. r. and peace have kissed

97. 2. r. and judgment are the habits.

Prov. 10. 2. r. delivereth from death

11. 6. r. of upright shall deliver

19. r. tendeth to life, so pursue

12. 23. in way of r. is life

13. 6. r. keeps upright in way

14. 24. r. exalteth a nation, but

16. 8. better is a little with r.

12. his throne established by r.

31. hoary head is a crown of glory

if found in way of r.

Is. 11. 6. r. be girdle of loins

26. 9. inhabitants of world learn r.

23. 17. judgment to the line, r. to the

32. 17. work of r. be peace

45. 24. in Lord have I r. and

46. 12. far from r.; 13. I bring near r.

54. 17. their r. is of me, saith the Lord

61. 3. trees of r. planting of the Lord

10. covered me with robe of r.

62. 1. the r. go forth as brightness

64. 5. meekest him that works r.

Jer. 23. 6. be called the Lord our r. 33. 16.

Dan. 4. 27. break off sins by r.

9. 7. r. belongs to thee. to us confusion

24. bring in everlasting r.

Dan. 12. 3. that turn many to r. as
Zeph. 2. 3. seek r. seek meekness
Mal. 4. 2. Sun of r. arise with
Mat. 3. 15. becomes us to fulfil all r.
 5. 6. hunger and thirst after r.
 20. except your r. exceed the r. of
Luke 1. 75. in holiness and r. before him
John 16. 8. reprove world of sin, r. and
Acts 10. 35. works r. is accepted
 13. 10. thou enemy of all r.
 24. 25. reasoned of r. temperance
Rom. 1. 17. therein is r. of God
 3. 22. even r. of God by faith
 4. 6. to whom God imputeth r.
 11. seal of the r. of faith, 18.
 5. 18. by r. of one, the free gift came
 21. grace reign through r. to eternal
 6. 13. members instruments of r.
 18. became servants of r. to
 8. 4. that r. of law be fulfilled
 9. 30. Gentiles who followed not after
 r. have attained to r. even r. of
 10. 2. ignorant of r. of God, establish
 own r. not submitted to r. of God
 5. the r. of law, r. which is of faith
 10. with heart, man believeth r.
 14. 17. kingdom of God is r. peace, joy
1 Cor. 1. 30. Christ Jesus made to us r.
 15. 34. awake to r. and sin not
2 Cor. 5. 21. made r. of God in him
 6. 7. by the armour of r.
 14. what fellowship hath r.
Gal. 2. 21. if r. come by the law Christ is
Eph. 6. 14. having breastplate of r.
Phil. 1. 11. filled with fruits of r.
 3. 6. touching the r. of the law
 9. not our own r. but the r. of God
1 Tim. 6. 11. follow r. **2 Tim.** 2. 22.
Tit. 3. 5. not by works of r. have done
Hab. 12. 11. yields fruit of r.
Jam. 1. 20. wrath of man works not r.
 3. 18. fruit of r. sown in peace
1 Pet. 3. 14. if ye suffer for r.
2 Pet. 1. 1. through r. of God our Saviour
 3. 18. heaven and earth dwelleth r.
1 John 2. 29. every one that doth r. is
 3. 7. he that doeth r. is r.
Rev. 19. 8. fine linen r. of saints
Gen. 15. 6. counted to him for r. **Ps.** 106.
 31; **Rom.** 4. 3, 5, 9, 22; **Gal.** 3. 6.
1 Kings 8. 23. his r. **Job** 23. 26; **Ps.** 50.
 6; **Ezek.** 3. 20; **Mat.** 6. 33; **Rom.**
 3. 25; **2 Cor.** 9. 9.
Ps. 17. 15. in r. **Hos.** 10. 12; **Acts** 17. 31;
Ps. 96. 13, & 98. 9; **Eph.** 4. 24; **Rev.**
 19. 11.
Deut. 9. 4. thy r. **Job** 35. 8; **Ps.** 35. 23,
 & 40. 10, & 51. 14, & 89. 16, & 119.
 142; **Is.** 57. 12.
Is. 64. 6. all our r. **Ezek.** 33. 18; **Dan.**
 9. 18.

RIGOUR, *Ex.* 1. 13; *Lev.* 25. 43, 53.

RIMMON, *Rim'-mon*, *exalted*.—A city; **1 Chron.** vi. 77.—A rock; **Judges** xx. 45.—An idol of Damascus; **2 Kings** v. 18.—Some suppose it to have been the Jupiter of the ancients; others Saturn, and others the Sun. See also **2 Sam.** iv. 5, 9.

RIMMON-PAREZ, *Rim'-mā-pay-rez*.—An encampment of the Israelites; **Num.** xxxiii. 19.

RING-STREAKED, having circular streaks or lines on the body, as we often see on cattle; **Gen.** xxx. 35.

RINGS of gold are of great antiquity, and used not only as ornaments for the fingers, but as signets or seals; and hence given to persons who were raised to the first offices in the state; **Gen.** xxxviii. 18; **2 Chr.** ii. 2. *Ear rings* are not less ancient; **Gen.** xxxv. 4; **Num.** xxxi. 5.

RINNAH, *Rin'-nah*, *song*.—A descendant of the patriarch Judah; **1 Chron.** iv. 20.

RIOT, *Tit.* 1. 6; **1 Pet.** 4. 4.

RIOTING, **2 Pet.** 2. 13; **Rom.** 13. 13.

RIOTOUS, *Prov.* 23. 20, & 28. 7; *Luke* 15. 13.

RIPE fruit, *Ex.* 22. 29; *Num.* 18. 13; *Nic.* 7. 1.

Jer. 24. 2. r. figs, *Hos.* 9. 10; *Nah.* 3. 12.

Gen. 40. 10. r. grapes, *Num.* 13. 20; *Is.* 18. 5.

Joel 3. 13. harvest r. *Rev.* 14. 15.

RIPHATH, *Ry'-fath*, *medicine*.—The son of Gomer. His race are supposed to have peopled Paphlagonia; **Gen.** x. 3.

RISE up 'in the judgment,' **Mat.** xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals; **Mat.** xii. 41.

RISING 'up early,' implies great diligence and earnestness; **Jer. xl. 7; **xxvi.** 5; **xxix.** 19.**

RISE, *Songs* 8. 2; *Is.* 14. 31, & 24. 20, & 26. 14, & 33. 10, & 43. 17, & 54. 17, & 68. 10; **1 Thess.** 4. 16.

RISING, *Prov.* 30. 31; *Luke* 2. 34.

RISSAH, *Ris'-sah*, *watering*.—An encampment of the Israelites; **Num.** xxxiii. 21, 22.

RITHMAH, *Rith'-mah*, *a juniper tree, a sound*.—An encampment. **Num.** xxxiii. 18.

RIVER.—A large stream of water. The rivers mentioned in Scripture are the Jordan, Kishon, Jabbok, Arnon, Abana, Pharpar, Euphrates, Hiddekel, Gihon, Pison, Chebar, Ahavah, and Ulai. The Nile is alluded to, but is

t mentioned by name, "The river Egypt," is not the Nile, but a small stream falling into the Mediterranean, at Gaza. "From the river to the ends of the earth," means from the Euphrates to the end of the then known world. No river in Palestine withstands the drought of summer but the Jordan, and that becomes greatly diminished. The others, through torrents in the rainy season, become mere rivulets in summer, and sometimes wholly disappear. Hence Job compares false friends to such; Job vi. 15.

RIVER.—Figuratively, 1. The irruption of an invading army; Isa. x. 19; Jer. xli. 7, 8.—2. An emblem of exuberant blessings; Job ix. 6; Ps. xxxvi. 8.—Overflowings of divine love and grace; Rev. xii. 1.

RIVERS of Babylon, there we sat down; Ps. cxxxvii. 1, 2.—These rivers

Babylon may have been the Tigris and Euphrates, or their branches; or the streams that flowed into them. Their captivity and dispersion, it was customary for the Jews to hold their religious meetings on the banks of rivers. Willows were so plentiful at Babylon, on the banks of the Euphrates, that Isaiah calls it the 'brook of willow'; and Sir R. K. Porter says, "Its banks were hoary with reeds, and the grey hosier willows were yet there, on which the captives of Israel hung up their harps, and while Jerusalem was not, and refused to be comforted."

RIVERS, 'a tree planted by the rivers,' Ps. i. 3. Referring to the almond-tree. In hot countries, a tree planted without water would perish in a few days. Every garden has a reservoir of water drawn from a river or springs, or collected in the rainy season. The orange garden of the Emir of Beirut is divided into squares which are bordered with stone, in which are cut out troughs, which having little outlets at every tree, refresh it in passing by. "Rivers," would have been better translated 'divisions of water.'

RIVER, Ex. 1. 22, & 4. 9; Job 40. 23; Ps.

36. 8, & 46. 4, & 65. 9; Is. 48. 18, & 66. 12; Rev. 21. 1, 2.

RIVERS, Job 30. 17, & 29. 6; Ps. 119. 186; Prov. 5. 16, & 21. 1; Is. 32. 2, & 33. 21; Mic. 6. 7; John 7. 38.

RIZPAH, Riz'-pah, *stretched out*.—The daughter of Aiah, and mother of Mephibosheth; 2 Sam. iii. 7.

ROARING LION.—"Your adversary as a roaring lion, walketh about, seeking whom he may devour;" 1 Pet. v. 8.—The roar of a lion, in its native forests, is most terrific. He prowls about in the night, ready to seize animals when he finds them. He cunningly watches every opportunity to seize his prey, takes it to his lair, and devours it at his leisure. When his hunger is great, he is very daring, faces almost any danger, and rushes with impetuous ferocity upon his victim. A bullock is torn from the team, or a man from off the waggon, and even sometimes a man is dragged from the watch-fire. — Satan is called a *roaring-lion*, to denote his eagerness for his prey, and because he is rapacious, cruel, and devouring.

ROAR, Is. 42. 18; Jer. 25. 30; Hos. 11.

10; Joel 3. 16; Amos 1. 2.

ROB, Lev. 19. 13; Prov. 22. 22.

Mal. 3. 8, will a man r. God

9. ye have r. me

Is. 42. 22, a people r. and spotted

2 Cor. 11. 8, I r. other churches

Job 5. 5, r. swalloweth up, 18. 9.

John 10. 1, climbs up as a thief and a r.

ROBBERY, Ps. 62. 10; Prov. 21. 7; Is.

61. 8; Amos 3. 10; Phil. 2. 8.

ROBE.—A kind of garment; Ex. xxviii. 31. Our Saviour says, "Beware of the scribes, who desire to walk in long robes," Luke xx. 46. The scribes wore these garments in token of greater gravity than others: Christ condemns not the garb, but their affectation of holiness, whereby they deceived the people. Heavenly glory is likewise set forth by white robes; Rev. vi. 11. "White robes were given them," speaking of the martyrs: their innocency was cleared, and they made perfectly happy.

ROCK in HOREB, 'emile the rock, and there shall water come out of it,' Ex. xvii. 6. A stone is pointed out as the rock here spoken of, which is a

vast block of red granite, 15 feet long, 10 broad, and 12 high; it lies in the wilderness of Rephidim, to the west of Mount Horeb, a part of Sinai. There are sufficient traces of this wonderful miracle remaining at this day. This rock has been visited, drawn, and described, by various eminent travellers, and they state that holes and channels appear in the stone, which could only have been formed by the bursting out and running of water. No art of man could have done it, if any motive could have been supposed for the undertaking in such a place as this.

ROCK, 'inhabitants of the rock,' Isa. xlii. 11. 'That dwellest in the clefts of the rocks;' Jer. xlix. 16. Alluding to Idumea and its capital. The ruins of Edom, or Petra, magnificent dwellings cut out of the rocks, are the most astonishing in the world—specimens of unexampled industry and skill, and of prodigious strength, and unrivalled security.

ROCK, 'upon this rock will I build my church;' Matt. xvi. 18. It was customary in Judea to build on a rock, or other firm foundation; Matt. vii. 24. The original of Peter is in Greek, *Petros*, and means a stone, and not a rock. The original word for rock is *petra*; the meaning therefore is, "Thou art *Petros*, 'a stone,' and upon this '*petra*,' rock (Christ himself, probably pointing to himself) will I build my church. There is a change of the word, by which the allusion is plain, and by which it is evident that Peter was not the 'rock' intended.—'Thou art *stone* and upon this *rock*.'—The construction of language requires that the word '*this*' should refer to something antecedent different from '*thou*,' or you. '*Thou*' is in the second person, and '*this*' is in the third. '*Petros*' is masculine, and '*Petra*' is feminine. Language cannot do more to prevent mistake. Jesus asked for a confession; Peter gave it. The conversation turned upon that confession, and not upon Peter—"Thou art *stone*, an emblem of thy future, firm, and unflinching endurance of persecution, and even death itself, in labouring to

promote the interests of my church, which is founded upon me, according to thy confession, 'thou art the Christ, the Son of the living God;' which confession I denominate A ROCK, against which the gates of hell shall never prevail. 'Other foundation can no man lay than that is laid, which is Jesus Christ;' 1 Cor. iii. 11. How then can Peter be the foundation of the church? Where is Jesus Christ to be placed if he be?

ROCKS 'rent;' Matt. xxvii. 51. An infidel who had ridiculed this phenomenon, when he examined the clefts critically, said to his fellow-travellers, "I have long been a student of nature and the mathematics, and I am sure these rents were never made by an ordinary or natural earthquake; for, by such a concussion, the rocks must have split according to the veins, and where it was weakest in the adhesion of parts; for so I have observed it in other rocks, when rent by an earthquake: and reason tells me it must always be so. But it is quite otherwise here, for the rock is split athwart and across the veins in a most strange and supernatural manner. It must be the effect of a real miracle, which neither art nor nature could ever have effected. I thank God that I have seen this standing monument of miraculous power, by which God gives proof of the divinity of Christ.

ROCKS.—These were very common in Palestine, and they became figures of important things. On account of their height and difficulty of ascent, they often served as an asylum for persons pursued by their enemies. When six hundred of the men of Benjamin had escaped the fury of their incensed brethren, they fled to the rock Rimmon, and defended themselves in it for four months; Judg. xx. 47. And Samson, when he had burnt the harvest of the Philistines, and slaughtered many of their men, sought protection from their revenge on the rock Etam; Judg. xv. 7, 8. David anxious to escape the wrath of Saul, went down into a rock; or a rocky cave; 1 Sam. xxiii. 25.

From this practice, whatever contributed to the security of a person or nation was figuratively called a *rock*, or *the rock*. Balaam, describing the security of the Kenites, exclaims, "Strong is thy dwelling-place, and thou tustest thy nest in the rock;" Num. xxiv. 21. Isaiah, to denote the perfect security of the righteous, observes, "His place of defence shall be the *munition of rocks*;" Isa. xxxiii. 16. David expresses his hope that God would conduct him in safety through his troubles, by saying, 'He will set me upon a rock;' Ps. xxvii. 5.

The prophet rebuking Edom for her blind confidence in her own strength, accosts her thus:—"O thou that dwellest in the clefts of the rocks, that holdest the heights of the hills, though thou shouldst make thy nest as high as the eagle's, I will bring thee down from thence, saith the Lord;" Jer. xlix. 16.

The Psalmist frequently says, "*The Lord is my Rock*." "He only is my Rock and my salvation: he is my defence; therefore I shall not be greatly moved;" Ps. lxii. 2. See also Ps. xviii. 2; xxviii. 1; lxxi. 3, &c., &c. And Moses, when contrasting the God of Israel with the idols of the Gentiles, asserts, "Their rock is not as our rock, even our enemies being judges;" Deut. xxxii. 31.

In the cliffs of rocks were often swarms of bees, which produced great quantities of honey. Modern travellers inform us that at the present time their number is so great that the air on many of the rocks is strongly scented with honey. Canaan was a land literally flowing with milk and honey. To this circumstance Moses alludes, when he says, "God made them to suck honey out of the rock;" Deut. xxxii. 13. In the East, and in Africa, bees deposit their honey on the surface of the cliffs of rocks, and, for its protection, cover it with a dark coloured wax. The wax soon becomes hard. The traveller makes an incision in this wax covering, and by applying his mouth to the aperture, sucks out as much honey as he wants. This

circumstance beautifully "illustrates the above-quoted scripture—"God made them to suck honey out of the rock." Thus the Psalmist observes that, if the haters of the Lord would have submitted themselves, he "would have assisted them with honey out of the rock;" Ps. lxxxi. 16.

The rocks also by raising their lofty heads above the plain, intercepted the scorching rays of an eastern sun, and cast a cool refreshing shower to a great distance. The prophet Isaiah has borrowed from this circumstance a most beautiful comparison of the Redeemer's kingdom, he says, that "he shall be as the shadow of a great rock in a weary land"—that is, a land whose hot climate produces lassitude, thirst, and weakness. So the Redeemer shall by his atoning death, secure the sinner from the wrath to come. Reliance upon Christ, and its precious refreshment were thus signified by a rock.

ROCK, Ex. 17. 6; Num. 20. 8, 11; Deut.

32. 4, 13, 15, 18, 30, 31, 37.

Ps. 18. 2. Lord my r. and fortress, 92. 15.

18. 31. who is a r. save our God, 46.

81. 3. thou my r. and fortress, 2.

61. 2. lead me to r. higher than

62. 2. he only my r. and salvation, 6.

71. 3. strong habitation r. and fortress

89. 26. Father and r. of my salvation

94. 22. God is the r. of my refuge

Matt. 7. 24. man built house on r.

16. 18. on this r. I will build

1 Cor. 10. 4. R. followed; that R. was

Rev. 6. 16. said to r. to fall on us

ROD.—Symbolical of power and rule; Ps. ii. 9; cxv. 3. Also punishment, or chastisement; Job xix. 34; Ps. lxxxix. 32; Prov. xxix. 15.

ROD and STAFF.—In Greece, every shepherd uses a large wooden crook, with which he guides and defends the sheep; Ps. xxiii. 4.

ROD, Ex. 4. 4, 20; Num. 17. 2, 8.

Ps. 23. 4. thy r. and staff comfort

125. 3. r. of wicked not rest on

Prov. 13. 24. he that spareth r. hates his

22. 15. r. of correction drive it

23. 14. shall beat him with r.

29. 15. r. and reproof give wisdom

Is. 10. 5. r. of my anger, staff

Ezek. 20. 37. cause pass under r. Lev.

27. 52.

Mic. 6. 9. hear ye the r. and

7. 14. feed people with thy r.

Rev. 12. 5. rule with r. of iron, 19. 15.

ROGELIM, Ro-ge'-lim, *foot, foot-men, searching out*.—A place in Gilead, beyond Jordan; 2 Sam. xvii. 27.

ROGAH, Roh'-gah.—A descendant of the patriarch Asher; 1 Chr. vii. 34.

ROLL.—See Book.

ROME, Roam, *strength, power*.—A large city of Italy. It was built by the Etrurians, and was but a mass of rude huts; but it was rebuilt, enlarged and beautified by Romulus and Remus, 750 years before the Christian era, when Hezekiah reigned in Judea. Walls were erected for protection, and the number of public edifices increased, till at length the city contained 420 temples, crowded with statues, and each divinity had a particular college of sacerdotal servants. It covered seven hills; and was about 20 miles in circumference; and under Augustus its population was two millions. It was the capital of the Roman empire, and the seat of the imperial court. The ancient Romans were idolaters, and very corrupt in their manners.

Its population is gradually declining, and is now only about 100,000. It is the well-known residence of the pope. The ruins of ancient Rome are yet magnificent, and its modern embellishments, make it still a splendid city. St. Peter's cathedral is the grandest place of worship in the world; its erection cost, at least, £12,000,000 sterling. In its architecture, sculpture, and painting, are displayed in the highest perfection.

The pope has three palaces;—the *Lateran*, remarkable for its size and height—the *Quirinal*, the summer residence of the pope, characterized by its size, magnificence, and adjoining gardens, fountains &c. And the great palace of the *Vatican*. All the great architects and artists that Rome has produced, Bramanti, Raphael, Michael Angelo, were employed. The number of its apartments is estimated at more than 1,000. It is built with great grandeur and has numerous statues, among which are Apollo Belvidere, the Laocoon, and the Antinous.

Among the ancient edifices the Pantheon is conspicuous, a structure dis-

tinguished equally for beauty and elegance—the amphitheatre of Vespasian—the vast baths of Dioclesian, now connected with a convent—Adrian's mausoleum—the triumphal arches of Constantine, Septimus, Severus, and Titus—Trajan's pillar, and that erected in honour of Marcus Aurelius; with several of the ancient roads, and the catacombs.

The Apostle Peter denoted Rome by the figurative title of Babylon. John, the Divine, points it out by the same name, and describes it in such a manner as can only agree to Rome; 1. By its command over all nations; 2. By its cruelty towards the saints; and, 3. By its situation on the seven hills. Paul came twice to Rome, first when he appealed to Cæsar; and, secondly, a year before his martyrdom. (1. Peter v. 13. Rev. xiv. 8; xvi. 19; xvii. 5, 9; xviii. 2, 10, 21.)

ROMANS Epistle to.—That the Apostle Paul was the author of this Epistle has been the opinion of the Christian Church from the beginning. It was written by him when at Corinth, A. D. 58. Tertius was the amanuensis of the Apostle; chap. xvi. 22, and Phebe, a deaconess, appears to have carried this Epistle to Rome, ch. xvi. 12. At that time Rome was the metropolis of the world. Some of the ancient writers suppose that the church there was planted by Peter and Paul. There is not, however, the least historic evidence that Peter was ever at Rome, and it is evident that Paul had not been at Rome when he wrote this Epistle. In all probability this church was planted by those persons who were at Jerusalem on the day of Pentecost, and who were called "strangers of Rome, Jews, and proselytes." It is quite natural to suppose that these, on their return, would relate the extraordinary transactions they had witnessed, as connected with the miraculous effusion of the Holy Ghost. This led to the formation of a church in that renowned city. The great object of the Apostle in this Epistle was to demonstrate the superiority of the gospel to every other system of reli-

gion; chap. i 16. This he does by proving both Jews and Gentiles justly under the curse: that the One God has in all ages, delivered from that curse by one method,—by faith in the promised Saviour; that in this Saviour, Jesus our Lord, the deliverance is complete, comprising justification, sanctification, and eternal life, which blessings both Jews and Gentiles, even all who shall believe in the Lord Jesus Christ, shall assuredly enjoy.

The learned *Macknight* says, "This Epistle is a writing which, for sublimity and truth of sentiment, brevity and strength of expression, for regularity in its structure, and especially for the unspeakable importance of the discoveries which it contains stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."

ROOF, 'uncovered the roof,' Mark ii. 4. In Palestine the roofs of houses are frequently made of the palm and other trees, with the leaves remaining on them, and covered with mud. Such a roof would be easily broken up.

ROOM, a seat, Luke xiv. 8; place, Acts xxiv. 27; freedom from fear and danger; Ps. xxxi. 8. Every encouragement to seek salvation, from the ample provision of saving grace; Luke xiv. 22.

ROOT. This word denotes stability, Col. 2. 7.—The cause of a thing, 1 Tim. 6. 10.—Strength, Isa. 14. 30.—A particular sin, Heb. 12. 15.—Foundation, Job 28. 9.—Parents, Dan. 11. 7.—Christ, Isa. 11. 10; Rev. 6. 5. Job 5. 3, & 31. 12; Ps. 62. 5.

Deut. 29. 18. r. that beareth gall
Job 19. 28. seeing the r. of the matter is
Prov. 12. 3. r. of righteous shall not be moved

Isa. 11. 10. be a r. of Jesse his r.
37. 81. take r. downward, 27. 6.
Matt. 3. 10. axe is laid to r. of tree
18. 6. because no r. withered
Luke 17. 6. be plucked up by r.
Rom. 11. 16. if r. be holy so are branches
1 Tim. 6. 10. love of money is the r. of
Heb. 12. 15. lest r. of bitterness
Matt. 15. 13. not planted be r. up
Eph. 3. 17. being r. and grounded
Col. 2. 7. r. and built up in him

ROSE.—An emblem of the prosperity of Christ's kingdom; Isa. xxxv. 1. Christianity shall restore this wilderness world to order and beauty.—The Redeemer is compared to the *Rose of Sharon*, and lily of the valley; Song ii. 1. The Damascus rose and the rose of Sharon are the finest kinds. They are this day much admired in the east, and are extremely fragrant. See *Lily*.

ROT. To be offensive, Prov. 10. 7; Isa. 40. 20.

ROUND TIRES like the moon; Isa. iii. 18. Ornaments, or moon-like figures strung together, and worn as a neck-lace; or jewelled crescents worn in front, or by the side of oriental head-dresses. Something similar is worn by the women of Egypt, Western Asia, which they call *chumrah*, moon.

ROYAL, spoken of apparel, Esth. vi. 1; bounty, 1 Kings x. 13; crown, Esth. ii. 17; dainties, Gen. xlix. 20; diadem, Isa. lxii. 3; estate, i. 19; law, James ii. 8; majesty, 1 Chr. xxix. pavilion, Jer. xliii. 10; and statute, Dan. vi. 7, saints; 1 Pet. ii. 9.

ROYAL APPAREL, 'Herod arrayed in royal apparel,' Acts xii. 21, 22. Josephus expressly says, that Herod's fine robe was richly wrought with silver, which, reflecting the rays of the rising sun with an unusual and almost insupportable splendour, gave his flatterers an occasion of complimenting him with the title of a deity. Mr. Fleming imagines they referred to the glory with which the *ahkannah* used to appear, and that Herod, being impious enough to assume the honour of it, provoked the Divine Majesty beyond any further sufferance, so that he sent a disease upon him, which rendered him equally contemptible and miserable.

RUBY.—A precious stone, of a red colour, mixed with purple, and in its perfect state a gem of great value. A perfect ruby, above $3\frac{1}{2}$ carats in size, exceeds in value a diamond of equal size. A deep-coloured ruby, exceeding 20 carats in weight, is called a *carbuncle*; Job xxviii. 18; Prov. 15; viii. 11; xx. 15; xxxi. 10.

RUDDY, *Songs* 5. 10; *Lam.* 4. 7.

RUDIMENTS.—The first principles or ground of any art or science; *Col.* ii. 8, 20.

RUE.—A medical plant common in gardens. It has an unpleasant smell, and a bitter pungent taste. The word occurs in *Luke* xi. 42, only.

RUFUS, *Rew'-fus*, *red*.—The son of Simon the Cyrenian, who assisted Christ in carrying his cross; *Mark* xv. 21. Another person so named mentioned *Rom.* xvi. 13.

RUHAMAH, *Rew'-ha-mah*, *having obtained mercy*.—The name given to those Israelites who had not bowed the knee to Baal. See *Hosea* ii. 1.

RULE, *Eth.* 9. 1; *Prov.* 17. 2, & 19. 10.

Prov. 25. 28. has no r. over his own

Gal. 6. 16. walk according to r.

Phil. 3. 16. let us walk by same r.

Heb. 13. 7. them have r. over you, 17.

2 Sam. 22. 8. r. over men must be just,

r. in the fear of God

Ps. 103. 19. kingdom r. over all

Prov. 16. 32. mighty he that r. his spirit

Eze. 11. 12. Judah r. with God is faithful

Col. 3. 15. peace of God r. in hearts

1 Tim. 3. 6. to r. his own house

5. 17. elders that r. be counted worthy

of honour

Rev. 12. 5. child to r. all nations

Mt. 5. 2. is to be r. in Israel

Matt. 25. 21. I will make thee r. over

many things

Acts 23. 5. not speak evil of the r. of thy

people

Rom. 13. 8. r. not a terror to good

Eph. 6. 12. r. of darkness of this world

RUN, *Gen.* 49. 22; *Lev.* 15. 3; *1 Sam.*

8. 11; *Ps.* 19. 5; *Ecc.* 1. 7; *Heb.*

6. 20.

2 Chr. 16. 9. eyes of Lord r. to and fro

Ps. 119. 32. r. way of commandments

Songs 1. 4. draw me, r. after thee

Is. 40. 31. r. and not be weary

Dan. 12. 4. many r. to and fro

1 Cor. 9. 24. let us so r. that we may

Gal. 3. 2. or had r. in vain

5. 7. ye did r. well

Heb. 12. 1. let us r. with patience

1 Pet. 4. 4. r. not to excess of riot

Ps. 23. 5. my cup runneth over

Prov. 18. 10. righteous r. into it and is

Rom. 9. 16. it is not of him that r.

RUMAH, *Rew'-mah*, *exalted*.—A place; *2 Kings* xxiii. 36.

RUSH.—An aquatic plant, common on the banks of the Nile, &c. *Job* viii. 11. It is the same as the "bulrush," *Erod.* ii. 3; *Isa.* xviii. 2, and the "paper reed," *Isa.* xix. 7. It is the *cyperus papyrus* of LINNÆUS, com-

monly called "the Egyptian reed." The stalk is triangular, rising to the height of nine or ten feet, beside three or four under water, and terminating in a crown resembling the thistle.

RUTH, *Rooth*, *satisfied*, *filled*.—A Moabitish female, married to Boaz. See the book of Ruth. Her name is in the genealogy of the Saviour; *Matt.* i. 5. The book of Ruth is an appendix to Judges, and an introduction to Samuel. The history related is very interesting, and circumstances are detailed with the most beautiful and affecting simplicity. The adoption of Ruth, a heathen, converted to Judaism, has been generally considered a pre-intimation of the admission of the Gentiles into the church. A further design of this book is to evince the care of Providence over such as fear God.

S

SABACTHANI, *Sa-bak-thay'-ny*, *thou hast forsaken me*.—One of the last words of Christ; *Matt.* xxvii. 46. Dr. A. Clarke reads, "Forgotten me," stating that this word makes very good sense, and comes nearer the "sabachthani" of the evangelists. "Why hast thou forgotten me?" are words often used by David in times of distress; *Ps.* xlii. 9.

SABBAOTH, *Sab'-a-oth*, *hosts*, *armies*; *Rom.* ix. 29; *James* v. 4. Jehovah is called "the Lord of Sabaoth," because all created hosts are his. Angels, ministers, Christians, stars, planets, &c., are all marshalled and ruled by the omnipotent God.

SABBATH.—The word means *rest*, *cessation from labour*.—In six days God created all things, and rested on the seventh day, which he appointed to be observed as a day set apart for religious services. This day was to be a day of worship, in memory of the creation of the world by Jehovah, and a day of repose for man and beast, that they might not have their bodily strength exhausted by interrupted labour; *Gen.* ii. 1–3; *Ex.* xx. 10, 11; *Ezek.* xx. 20. 2. On this day the people were to abstain from all work;

Ex. xx. 10; xxiii. 12; xxxi. 12—17; xxxv. 2; Deut. v. 14, 15; Jer. xvii. 22. It was unlawful to gather manna; Exod. xvi. 22—30, to light a fire for culinary purposes; Ex. xxxv. 3; Num. xv. 32—36, and to sow or reap; Exod. xxiv. 21. To these enactments the Jewish doctors added a variety of other regulations, not enjoined by the law of Moses; Matt. xii. 2. But the services of the temple might be performed without profaning the sabbath, such as preparing the sacrifices; Lev. vi. 8—13. Numb. xxviii. 3—10; Matt. xii. 5; 3. The sabbath commenced at sun-set and closed at the same time on the following day; Matt. viii. 16; Mark i. 32. Whatever was necessary was prepared on the latter part of the preceding day, that is, on our Friday: hence, the day preceding the sabbath is in the New Testament termed the preparation; Matt. xxvii. 62; Mark xv. 42; Luke xxvii. 54, and John xix. 14, 31, 42.

Under the Christian dispensation, which unites Jews and Gentiles, the Sabbath is altered from the seventh to the first day of the week, on which the Redeemer rose from the dead. On the "first day of the week" Jesus Christ made repeated visits to his disciples, who were evidently assembled together for religious purposes; John xx. 19, 26. On the first day of the week the disciples came together to break bread and hear Paul preach; Acts xx. 7. Upon "the first day of the week" the Corinthians were required to lay by their contributions for the poor; 1 Cor. xvi. 2. And the first day of the week is called "THE LORD'S DAY," Rev. i. 10.

SABBATH, the sabbatical, or seventh year in which the land of Canaan was to rest, or lie uncultivated, all debtors were liberated, and all lawsuits ceased; Lev. xxv; Deut. xv. 1. From the "year of release," the prophet borrows the beautiful description of the office of the Saviour; Isa. lxi. 1, 2.

SABBATH, 'the sabbath was made for man, and not man for the sabbath,' Mark ii. 27. Man was made first, and

then the sabbath ordained for his welfare; Gen. ii. 1—3.

SABBATH, 'second sabbath after the first,' has perplexed critics. It probably meant the second sabbath after the first day of unleavened bread; Luke vi. 1.

SABBATH holy, Ex. 16. 23, 29, & 20. 8—11, & 31. 14; Acts 13. 42, & 18. 4.

Lev. 23. 3, seventh day is the s.

Neh. 9. 14, madest known thy s.

18. 18, bring wrath profaning s.

Is. 56. 2, keepeth the s. from polluting it

58. 13, call the s. a delight the holy of the Lord

Matt. 12. 5, priests profane s.

23. 1, in end of s. as it began to dawn

Lev. 19. 3, my s. 30, & 26. 2; Is. 56. 4;

Ezek. 20. 12, 13, & 22. 8, 26, & 23. 38, &

44. 24, & 46. 3.

Deut. 5. 12, s. day, Neh. 13. 22; Jer. 17.

21; Acts 15. 21; Col. 2. 16.

SABEANS, Sa-be'-ana, *captivity, conversion*.—A people tall of stature, and of more majestic appearance than common; Isa. xlv. 14. They are supposed to be the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the east; Gen. xxv. 6, and inhabited Arabia Deserta, on the east of the land of Uz. See Job i. 15, also Ezek. xxvii. 22, and Joel iii. 8.

SABTAH, Sab'-tah.—The third son of Cush; Gen. x. 7.

SABTECHAH, Sab'-te-kah.—The fifth son of Cush; Gen. x. 7.

SACAR, Say'-kar.—An officer; 1 Chron. x. 35.

SACKBUT.—A musical instrument, generally thought to have had four strings; but Isidore considers it a kind of flute or hautboy; Dan. iii. 5.

SACKCLOTH, was a coarse cloth, made of the hair of horses, and the coarsest hair of camels and goats. It was the common clothing of very poor people, and was much used for tents, awnings, &c. Elijah and John the Baptist wore such; indeed, it was anciently very common for all prophets to be thus humbly clad. Hence, the false prophets wore "a rough garment to deceive;" Zech. xiii. 4. It was also used by mourners, being a black colour; Isa. l. 3.

SACRILEGE, Gen. 37. 34; Job 16. 18; Ps. 30. 11, & 35. 13; Is. 22. 12; Rev. 11. 3.

SACRIFICE.—An offering to God, made on an altar by a regular priest; an *oblation* meant only the simple offering of a gift. The justice of God required the death of the offender; but, being tempered with mercy, it accepted a sacrifice in his stead. All the sacrifices, with their several ceremonies, were either acknowledgments of sin, or images of the punishment due to it; and had a relation to Christ, the gospel sacrifice, in whom all these types had their fulfilment. They signified the expiation of moral guilt by the sacrifice of Christ, who is called *the Lamb of God*; John i. 29, and *the Lamb slain from the foundation of the world*; Rev. xiii. 8. See *Offering*.

SACRIFICE. "But this man after he had offered *one sacrifice*, &c.; Heb. x. 12. The word "*man*" is a supplement improperly and unnecessarily employed. In verse 11, it is said, "And every priest standeth daily ministering," &c., that is, every common priest. "But," (*outos*) "this one" literally, "having offered one sacrifice." "*This*" is the antithesis, referring to Christ, and which, if the ellipse be grammatically applied, must mean, *this priest*.

"*One Sacrifice*." It was *PERFECT*. The repetition of the ceremonial sacrifices proved their *imperfection*. That offered by Christ was *one*. It was *perfect* in point of *dignity*. The victim was God's only begotten Son. *Perfect* in point of *manner*. How strictly fulfilled were the prophetic declarations. With what readiness he met the hour of trial—with what meekness he approached the cross—with what fortitude he drank the cup—with what energy he encountered the foe—with what triumph he closed the scene.—Perfect in point of *efficacy*. By his one sacrifice, he propitiated an angry Deity—magnified a broken law; and obtained eternal redemption for us. *Perfect* in point of *sufficiency*, "Behold the Lamb of God that taketh away the sin of the world."

SACRIFICE. 'By him, let us offer the sacrifice of praise,' Heb. xiii. 15. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case.

SACRIFICE, Gen. 31. 54; Ex. 8. 25.

1 Sam. 2. 29. wherefore kick ye at my s.

3. 14. Eli's house not purged with s.

15. 22. to obey is better than s.

Pa. 4. 5. offer s. of righteousness.

40. 6. s. and offering not desire

50. 5. made a covenant with me by s.

51. 16. desired not a close I

17. s. of God are a broken spirit

107. 23. Lord offer s. of thanks. 116. 17

141. 2. lifting up hands as evening s.

Prov. 15. 8. s. of wicked is abomination

to the Lord, 27.

21. 3. justice more acceptable than s.

Ecc. 5. 1. than to give s. of fools

Dan. 8. 11. daily s. taken away

9. 27. s. and obligation to cease

11. 31. take away daily s. 12. 11.

Hos. 6. 6. desired mercy not s. Matt. 9. 13

Mark 9. 49. every s. be salted

Rom. 12. 1. present bodies living s.

1 Cor. 5. 7. Christ our passover is s. for

Eph. 5. 2. s. to God for a sweet-smelling

Phil. 2. 17. offered on s. of faith

4. 18. sweet s. acceptable to God

Heb. 9. 26. put away sin by the s. of

himself

13. 15. let us offer s. of praise

16. with such s. God is pleased

1 Pet. 2. 5. priesthood to offer spiritual s.

SACRIFICES unto devils; Lev. xvii. 7. The word translated "*devils*," is, literally "*hairy ones*," and refers to the idolatrous images of goats, worshipped by the Egyptians. In Isaiah xiii. 21, it is translated "*satyr*," where the *Septuagint* render it *demons*. Maimonides says that the Zabian idolaters worshipped *demons* under the figure of goats, believing that demons appear in that form; this was the reason they called them *hairy*, or *satyr* ones. Some of the Egyptians held goats to be sacred animals, and like goats they represented the god Pan, and their fauns, satyrs, and other idols. The Israelites learnt this devil-worship in Egypt. Herodotus, Strabo, Pindar, and Plutarch, testify that amongst the ceremonies of the goat-worship, it was customary for the Egyptian women to prostitute them-

selves to abominable intercourse with the goat that represented their god. This impious system will explain Lev. xx. 16.

SACRILEGE.—Robbing God, or profaning sacred things; Rom. ii. 22; Belshazzar was guilty in this respect; Dan. v. 2; also the Jewish nation; Mal. iii. 8.

SAD, 1 Sam. i. 18; *Reek.* 13. 23; *Mark* 10. 22.

Ecol. 7. 8. by s. of countenance the heart is made better

SADDUCEES, *Sad'-dew-sees, just, justified.*—A sect among the Jews, so called from their founder Sadoc, who lived about 263 years before Christ. Their principal tenets were the following: (1.) That there is no resurrection, neither angel, nor spirit; Matt. xxii. 23; Acts xxiii. 8; and that the soul of man perishes with the body. (2.) That there is no fate or Providence, but that all men enjoy the most ample freedom of action; or the most absolute power of doing either good or evil, according to their own choice. (3.) They paid no regard to any tradition, adhering strictly to the letter of scripture, but preferring the five books of Moses to the rest. It has been conjectured that they rejected all the sacred books but those of Moses, because Jesus Christ preferred to confute them out of these.

SADOC, *Say'-dok, just.*—The son of Azor, Matt. i. 14.

SAFE, Ps. 119. 117; *Prov.* 18. 10, & 29. 25.

SAFETY. External peace, *Lev.* 26. 18, 19; *Ezek.* 34. 25.—Without fear, *Ps.* 78. 53.—False confidence, *1 Thess.* 5. 3.—Well-grounded hope, *Job* 5. 4, 11, & 11. 18; *Ps.* 4. 8, & 12. 5, & 33. 17; *Prov.* 11. 14, & 21. 31.

SAIN'T, S. Believers in Christ Jesus, *1 Cor.* 1. 2; *Phil.* 1. 1; *Col.* 1. 2, 4, 12. The literal import of the term is *holy ones*, and such as were redeemed by the blood of Christ, *Ps.* 52. 9, & 79. 2, & 89. 5; *Rev.* 13. 10; 14. 12.

Deut. 33. 2. come with 10,000 of his s.

s. all his s. are in thy hand

1 Sam. 2. 9. he keeps feet of his s.

2 Chr. 6. 41. s. rejoice in goodness

Job 15. 16. he puts no trust in s.

Ps. 16. 3. goodness extends to s. on earth

37. 28. Lord forsaketh not his s.

50. 5. gather my s. together

97. 10. Lord preserveth souls of s.

106. 16. envied Aaron s. of the Lord
116. 15. precious in sight of the Lord
is the death of his s.

149. 9. this honour have all s.

Prov. 2. 8. preserveth way of s.

Dan. 7. 18. s. shall take kingdom, 22. 27.

Hos. 11. 12. Judah ruleth and is faithful with the s.

Zech. 14. 5. God come. s. with thee

Rom. 1. 7. called to be s. 1 *Cor.* 1. 2; 2

Cor. 1. 1; *Eph.* 1. 1; *Col.* 1. 2, 4, 12.

8. 27. intercession for the s. *Eph.* 6. 18.

12. 18. necessity of s. 2 *Cor.* 9. 12.

15. 25. minister to s. 26. 31; 1 *Cor.* 16.

1; 2 *Cor.* 8. 4, & 9. 1; *Heb.* 6. 10.

1 *Cor.* 6. 2. s. shall judge the world

Eph. 3. 8. than the least of all s.

4. 12. perfecting a. for work

1 *Thess.* 3. 13. coming of Lord with all s.

2 *Thess.* 1. 10. to be glorified in s.

Jude 14. Lord cometh with 10,000 s.

Rev. 5. 8. prayers of s. 8. 3, 4.

11. 18. reward of the s.

13. 7. war with thy s.

14. 12. patience of s.; 15. 8. King of s.

16. 6. blood of s. 17. 6, & 18. 24.

19. 8. righteousness of the s.

20. 9. compassed camp of s.

SALA, *Say'-lah, branches.* Christ's ancestor, Luke iii. 35.

SALAH, *Say'-lah, mission, branches.*

—The son of Arphaxad, and father of Eber. Gen. xi. 12—15; Luke iii. 36.

SALAMIS, *Sal'-a-mis, shaken.*—A city noted in the island of Cyprus, on the Syrian coast, where Paul and Barnabas preached, A. D. 45. Acts xiii. 5.

SALATHIEL, *Sa-lay'-the-el, I have asked of God.*—Son of Jechoniah, See 1 Chron. iii. 17; Luke iii. 27.

SALCAH, *Sal'-kah.*—A city of Bashan; Deut. iii. 10.

SALEM, *Say'-lem, peace.*—The original name of Jerusalem; *Psa.* lxxvi. 2.—A city of the Shechemites; Gen. xxxiii. 18.

SALIM, *Say'-lim, fox, fist, path.*—The well-watered place where John baptized, near Jordan; John iii. 23.

SALLUM, *Sal'-lum.*—A son of king Josiah.

SALMON, *Sal'-mon, peaceable.*—The son of Nashon: he married Rahab, and became the father of Boaz; 1 Chron. ii. 11; Ruth iv. 20, 21.

SALMONE, *Sal'-mo'-ne, peaceable.*—A sea port city in the island of Crete; Acts xxvii. 7.

SALOME, *Sa'-lo'-me, peaceable, or peacemaker.*—The daughter of Hero-

dias and Herod Philip, who asked the head of John the Baptist.—The wife of Zebedee, and mother of James the Greater, and John the Evangelist; Matt. xx. 20—22; xvii. 56; Mark xv. 40.

SALT, is in many places dug from the earth, or obtained by evaporating sea-water, or from the water of salt springs. It was appointed to be used in all the sacrifices offered to God; Lev. ii. 13. It is the symbol of wisdom; Col. iv. 6; of incorruption; Num. xviii. 19; and of maintenance or hospitality; Ezra iv. 14; where "maintenance from the king's table" may be rendered literally "salted with the salt of the palace." The Jews were accustomed to rub salt on new-born babes, or bathe them with salt water; Ezek. xvi. 4. Large quantities of pure salt on land renders it barren; Jud. ix. 45; Zeph. ii. 4. In small quantities it serves as a valuable manure; Luke xiv. 34. When our Saviour told his disciples that they were the *salt of the earth*, he meant, that being themselves endured with grace, they ought to season others, and preserve them from corruption. The truths of the Gospel are in opposition to the corruption of the world.

SALT 'has lost its savour;' Matt. v. 13. Mr. Maundrell says that in the Valley of Salt near Gebul, and about four hours' journey from Aleppo, there is a small precipice caused by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour."

SALTED 'with fire,' signifies, as salt is sprinkled on the victim preparatory to its being devoted to God. See Lev. ii. 13, so should the apostles by trials, calamities, &c. represented here by fire, be prepared as a sacrifice and offering to God; Mark ix. 49.

SALU, Say-lu.—The father of Zimri; Num. xxv. 14.

SALVATION denotes any deliverance; but is chiefly applied to the eternal deliverance of mankind by the Lord Jesus Christ. Of this the various miraculous deliverances of Israel were remarkable types or emblems. Because Christ is the author of the whole, he is sometimes called *Salvation*, which is equivalent to *Saviour*.

The deliverance of Israel from the bondage of Egypt—their deliverance from the pursuit of Pharaoh's soldiers,—these are called *salvation*; Ps. cvi. 8—10. So he was their *Saviour*; Isa. lxxiii. 8, 9. David's victory over Goliath is called "*salvation*;" 1 Chron. xi. 14. But all earthly deliverances, past, present, or future, must be insignificant when compared with the great salvation effected by Jesus Christ. His name is Jesus, (Matt. i. 21) and "he shall save his people from their sins;"—His name is "*Jesus who delivered us from the wrath to come*;" 1 Thess. i. 10.

SALVATION, Ps. 14, 7, & 53, 6.

Ez. 14. 13. see a. of the Lord, 2 Chr. 20. 17.

Ps. 3. 8. a. belongs only to the Lord

37. 39. a. of righteous is of the Lord

50. 23. I will show him the s. of God,

68. 30. our God is the God of a. 68. 5

85. 9. a. is nigh them that fear

98. 2. made known his a.

8. have seen a. of our God

132. 16. I clothe priests with a.

149. 4. Lord will beautify meek with a.

Is. 26. 1. a. will God appoint

25. 9. we rejoice in his a. 12. 3.

23. 6. be the strength of thy a.

45. 17. Israel saved in the Lord with

overlasting a.

46. 12. I will place a. in Zion

52. 7. that publisheth a.

10. ends of the earth see the a.

59. 16. own arm brought a. 63. 5

17. helmet of a. Eph. 6. 17.

60. 18. call thy walls S. gates Praise

61. 10. with garments of a.

62. 1. a. thereof as a lamp

Jer. 3. 23. in vain is a. in the Lord

Lam. 3. 26. wait for a. of the Lord

Jonah 2. 9. a. is of the Lord

Hab. 3. 8. ride on chariots of a.

Zech. 9. 9. king comes having a.

Luke 19. 9. a. come to this house

John 4. 22. we know a. is of the Jews

Acts 4. 12. neither s. in any other

13. 26. word of s. sent

47. be for s. unto ends of the earth

Rom. 1. 16. power of God to a.

11. 11. through fall salvation is come

13. 11. now is our s. nearer

2 Cor. 1. 6. your consolation and a.

6. 2. in the day of a.
Eph. 1. 13. gospel of a.
 6. 17. take the helmet of a.
Phil. 2. 12. work out a. with fear
 1 *Thess.* 5. 8. the hope of a.
 9. to obtain a. by Lord Jesus Christ
 2 *Thess.* 2. 13. God chosen you to a.
 2 *Tim.* 2. 10. to obtain a. with eternal glory
 3. 15. able to make wise to a.
Tit. 2. 11. grace of God bringeth a.
Heb. 1. 14. shall be heirs of a.
 2. 3. we escape if neglect so great a.
 10. captain of our a. perfect
 5. 9. became author of eternal a.
 6. 9. better things accompany a.
 9. 28. second time without sin unto a.
 1 *Pet.* 1. 5. through faith unto a.
 9. end of faith a. of souls
Jude 3. write you of common a.
Rev. 7. 10. a. to our God, 12. 10. & 19. 1.
Ec. 15. 2. God is become my a. *Job* 13.
 16; *Ps.* 13. 2. & 25. 5. & 27. 1. & 38.
 22. & 51. 14. & 62. 7. & 88. 1. & 118.
 14; *Is.* 12. 2; *Mic.* 7. 7; *Hab.* 3. 18.
Ps. 80. 26. the rock of my a.
 140. 7. strength of my a.
 2 *Sam.* 23. 5. covenant is all my s. and desire
Is. 48. 13. my a. shall not tarry, 49. 6. &
 51. 5. 6. 8. & 56. 1.
Gen. 49. 18. thy a. 1 *Sam.* 2. 1; *Ps.* 9.
 14. & 13. 5. & 20. 5. & 18. 35. & 21. 1.
 5. & 35. 3. & 40. 10. 16. & 51. 12. &
 69. 13. 29. & 70. 4. & 71. 15. & 85. 7.
 & 106. 4. & 119. 41. 81. 123. 166. 174;
Is. 17. 10. & 62. 11; *Luke* 2. 30.

SAMARIA, Sa-ma'-re-a.—A province of Canaan, west of the Jordan; *John* iv. 3—5; *Acts* ix. 31. This part of the Holy Land derived its name from the city of Samaria, and comprises that tract of country once occupied by the tribes of Ephraim, and Manasseh, within Jordan, lying between Judea and Galilee. It was thus bounded on the north by Galilee; on the east by the river Jordan; on the south by Judea; and on the west by the Mediterranean Sea. Its chief cities were Sychar, Antipatris, and Samaria.

The situation of the city of Samaria was extremely beautiful and strong by nature. It stood on a fine, large, insulated hill, surrounded by a broad deep valley; it was environed by four hills, one on each side, that were cultivated with terraces to the top, sown with grain, and planted with fig and olive trees. Samaria was made the capital of the ancient kingdom of Israel by Omri, king of Israel, who

made it the seat of his government. By his successors it was greatly improved and fortified, and, after resisting the repeated attacks of the kings of Assyria, it was destroyed by Shalmaneser, who reduced it to a heap of stones; *Micah* i. 6; 2 *Kings* xvii. 6.

Samaria rose from its ruins during the reign of Alexander, after whose death it was subject to the Egyptian and Syrian kings, until it was besieged, taken, and rased to the ground by the high priest Hyrcanus. It was afterwards rebuilt, and enlarged by Herod the Great, who gave the name of *Sabaste*, and erected a temple there, in honour of the emperor Augustus (*Sebastes*) *Cæsar*. Samaria is now a small and poor village, but it is very interesting, from its natural situation, and some ruins of its former grandeur.

SAMARITANS, Sa-mar'-e-tans.—Inhabitants of Samaria; *John* iv. 9. After Shalmaneser, king of Assyria, had carried away the ten tribes of Israel captive, he re-peopled Samaria with a colony of Babylonians, Cushians, and other idolaters. These, after a time, quitted the worship of idols, embraced the Jewish religion, and built a temple on Mount Gerizim; and their offspring, now mixed with apostate Jews, are called Samaritans. Hence arose that inveterate enmity between the two nations, of which we meet with numerous examples in the New Testament. How fragrant and bitter their rage was is evident from the instance of the woman of Samaria, who appeared amazed at our Lord, who was a Jew, should so far deviate from the national antipathy as to ask her, who was a Samaritan, even for a cup of cold water; for the Jews, adds the sacred historian, have no friendly intercourse and dealings with the Samaritans; *John* iv. 9. With a Jew, the very name of a Samaritan comprised madness and malice, drunkenness and apostacy, rebellion and universal detestation. When instigated by rage against our blessed Saviour, the first word their fury dictated was "*Samaritan*—thou art a Samaritan, and hast a devil," *John* viii. 48. Nor

did the Samaritans yield to the Jews in virulence and invective, reproaching them for erecting their temple on a spot that was not authorized by the divine command; and asserting Gerizim was the sole, genuine, and individual seat which God had originally chosen to fix his name and worship there; John iv. 20.

SAME, Ps. 102. 27; Heb. 13. 8; Rom. 10. 12; 1 Cor. 12. 4, 5, 6; Eph. 4. 10.

SAMGAR-NEBO, Sam'-gar-ne'-bo. —A prince of Babylon; Jer. xxxix. 3.

SAMLAH, Sam'-lah, *raiment*. —A king of Edom; Gen. xxxvi. 36.

SAMOS, Say'-mos, *full of gravel*. —An island in the Archipelago, on the coast of Asia Minor. Here Pythagoras was born, and Lycurgus buried. It was celebrated for its fertility and the excellence of its fruits. It is admitted to be the richest island in the Archipelago. It now exports great quantities of wines, raisins; and it has mines of lead, silver, and gold.

On the east end of the island are the remains of the ancient city of Samos, the munificence of which was much lauded in antiquity. The city walls still exist, cased inside and outside with white marble—the ruins of a large theatre—those of several other considerable edifices—several bases and pedestals of the temple of Juno, celebrated both for its extraordinary size and the style of its architecture; and also five statues which originally belonged to the same building. The inhabitants worshipped Juno, who was said to have been born there.

SAMOTHRACIA, Sam-o-thray'-she-a. —An island in the Ægean Sea, so called, because peopled by Samaritans and Thracians; Acts xvi. 11. Now called Samotraki.

SAMSON, Sam'-son, *his son, his servant*. —The son of Manoah, of the tribe of Dan. He was born A. M. 2843, and was a Nazarite from his infancy; Judges xiii. 21. He was appointed by God to deliver Israel from the oppressive yoke of the Philistines, and he conquered them several times. His history is recorded in the book of Judges.

SAMSON slew a *thousand* men with the jaw-bone of an ass; Judg. xv. 15. This need not seem incredible; the confusion of the flying Philistines on his hands snapping, and the natural and supernatural strength of Samson, show its possibility; and history records ordinary cases bearing a like feature. Flavius Vopiscus reports, that Aurelian, in the Sarmatic war, slew 48 with his own hands in one day, and in divers days, 950. —*Boothroyd* reads "smote" for "slain." —See *Java Bone*.

SAMUEL, Sam'-u-el, *heard of God*. —The Son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath; he was born A. M. 2833; 1 Sam. i. 1, &c. When the child was weaned, his mother took him to Shiloh, and devoted him to the Lord. The high-priest Eli cheerfully accepted the donation, and "Samuel ministered unto the Lord;" 1 Sam. iii. 1.

Samuel was an eminent prophet, historian, and judge in Israel. He wore an ephod, anointed kings, and offered sacrifices; but he was not of the race of Aaron. He died in the ninety-eighth year of his age.

SAMUEL, *First Book of*. —The author of this book is not clearly known. Some have supposed that Samuel was the writer, whose history it chiefly contains. It contains the political and ecclesiastical history of the Israelites from the birth of Samuel to the death of Saul, a period of about 80 years.

SAMUEL, *Second Book of*. —This book was written, it is supposed, by the prophets Nathan and Gad. It comprises the history of about forty years, and is connected with the preceding book. It contains, amongst other matters, an account of David's victories, his sin and punishment, the birth of Solomon, and his last war with the Philistines. These two books of Samuel are also called the First and Second of Kings, being two of those four books which narrate the history of the kings of Israel and Judah.

SAMUEL. —"And the sons of Samuel; the first-born Vashni, and

Abiah.—There is a double error in this verse. The original for *Joel* has dropped out (see 1 Sam. viii. 2) and the Hebrew *Vashni*, which signifies the second, and which refers to *Abiah*, is turned into a proper name. The Syriac and Arabic read as in 1 Sam. viii. 2.

SANBALLAT, San-bal'-lat, *dush*, enmity in secret. — The governor of Samaria, and an enemy to the Jews; Neh. ii. 10, 19.

SANCTIFY.—To make holy, to treat as holy, or to set apart for holy services; Exod. xix. 10; xxii. 23; xxx. 29; Deut. v. 12; Isa. viii. 13; Eph. v. 26; 1 Thess. v. 23.

SANCTIFY YOURSELVES; 1 Sam. xvi. 5; change your clothes, wash your bodies in pure water, and prepare your minds by devotion.

SANCTIFICATION.—The progressive conformity of the heart and life to the will of God; 1 Thess. v. 23;—it includes dying to sin, and living in holiness; 1 Pet. ii. 24;—in its nature it is a divine work; Tit. iii. 5; 1 Pet. i. 2;—a progressive work; Job xvii. 9; Prov. iv. 18;—an internal work; Eph. iv. 23;—a work always visible in its effects; Acts xi. 23; Rom. vii. 4;—a work which is never left till it be perfected; Phil. i. 6;—a work necessary to our peace, usefulness, and eternal happiness; Rom. vi. 20—22;—Eph. v. 26, 27; Heb. xii. 14;—its evidences are, freedom from sin; Rom. vi. 2, 6, 18;—the love and practice of holiness; Ps. li. 7, 10; Rom. vi. 22;—humility; Job xlii. 5, 6; Eph. iii. 8;—deadness to the world; Gal. vi. 14;—patient submission to the will of God under afflictions; Job ii. 10; Ps. xxxix. 9;—growing desires after heaven; 2 Cor. 4—8; Phil. i. 23.

SANCTIFY, Ex. 13. 2, & 19. 10.
Ex. 31. 13. Lord which s. you, Lev. 20. 8.
Lev. 20. 7. s. yourselves, be holy
Num. 30. 12. believed not to s. me
Is. 8. 13. s. Lord of hosts himself
Ezek. 38. 23. I will s. myself, 44. 19.
Joel 1. 14. s. a fast, s. congregation, 2.
16. 16.

John 17. 17. s. them through thy truth
19. for their sakes I s. myself, that
they may be s.

Eph. 5. 26. might s. and cleanse it

1 Thess. 5. 23. s. you wholly in
Heb. 13. 12. might s. people
1 Pet. 2. 15. s. Lord God in your hearts
SANCTIFIED, Gen. 2. 3. blessed the
seventh day and s. it
Deut. 32. 51. ye s. me not in midst
Job 1. 5. Job sent and s. them
Is. 13. 3. commanded my s. ones
Jer. 1. 6. I s. thee and ordain thee s.
Matt. 23. 17. temple that s. the gold
John 10. 36. him whom Father has s.
Acts 20. 32. inherit. among s. 26. 18.
1 Cor. 1. 2. s. in Christ Jesus
6. 11. but ye are s. in the Lord Jesus
7. 14. the unbelieving husband is s. by
the wife
1 Tim. 4. 5. s. by word and prayer
2 Tim. 2. 21. s. to master's use
Heb. 2. 11. who s. and they s. are all of
of one
10. 14. perfected ever them s. 10.
SANCTIFICATION, 1 Cor. 1. 30; 1 Thess.
4. 3, 4; 2 Thess. 2. 13; 1 Pet. 1. 2.

SANCTUARY.—A holy house—denoting the tabernacle; Ex. xxv. 8; Heb. ix. 1, 2.—The word sometimes signifies “the holiest of all,” in which the God of Israel dwelt by the Shechinah, or visible symbol of his presence, a bright effulgent cloud upon the mercy-seat, between the cherubims of glory; Lev. iv. 6. It also denoted the temple.—Sanctuary means also a refuge, defence, or protection; Ps. lxiii. 2; lxxiii. 17; Isa. viii. 14; Ezek. xi. 16; Dan. ix. 17.

SAND, put for a great weight; Job said, ‘My grief is heavier than the sand;’ vi. 3: slippery, precarious, uncertain; Matt. vii. 26, sand of the sea. An aggregate body of innumerable individuals. “Their widows are increased above the sand of the sea.” “I will multiply thy seed—as the sand which is upon the sea-shore;” Gen. xxii. 17.

SAND, ‘built his house upon the sand;’ Matt. vii. 26. The fishermen in Bengal, in the dry season, build their huts on the sand, from which the river has retired. But when the rains set in, which they often do suddenly, the waters come down in torrents from the mountains, and in one night multitudes of these huts are swept away.

SAND, Gen. 22. 17, & 32. 12; Job 6. 3, & 29. 18; Is. 10. 22; Matt. 7. 26.

SANDALS, at first, were only soles fastened on the feet with strings or thongs; afterwards they were covered



like shoes; Mark vi. 9; Acts xii. 8. Sandals were reckoned the meanest part of the dress, and of little value. How depraved must the magistrates of Israel have been, "who sold the righteous for bread, and the poor for a pair of shoes;" Amos ii. 6; viii. 6.

SANHEDRIM, or SENATE.—The chief council of the Jewish nation, consisting of 70 or 72 judges; and said to have taken its rise from the 70 elders appointed to assist Moses. To this council our Lord alludes; Matt. v. 22; xxvii. 1; John xi. 47, &c. &c.

SANSANNAH, San-san'-nah.—A city; Josh. xv. 31.

SAPH, Saff, rushes.—A giant; 2 Sam. xxi. 18.

SAPHIR, Saff'-fir, a city.—A city in Judea; Micah i. 11.

SAPPHIRA, Saff'-fy'-ra, that tells, writes books.—A woman that perished by the hand of God, for attempting to deceive the Holy Spirit; Acts v. 1.

SAPPHIRE, Saff'-fire.—A precious stone, of a beautiful sky-blue colour, with small golden spots, second only to the diamond in lustre, hardness, and price. Originally procured from mount Sephar, hence its name; but the finest are found in Media; Gen. x. 30; Ex. xxiv. 10; xxviii. 18; Rev. xxi. 19.

SARA, SARAH, Sarai, Say'-rah, lady, or princess.—The wife of Abraham, she was his sister, but not by the same mother; Gen. xx. 12.—Also, a daughter of Asher; Num. xxvi. 46.

SARAPH, Say'-raff.—A person mentioned 1 Chr. iv. 22.

SARDIS, Sar'-dis, prince, or song of joy; in Syriac, *a pot or kettle.*—A city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. It was celebrated for its great opulence, for the voluptuousness and debauchery of its

inhabitants, for its numerous warriors, and for the many sieges it sustained against the Cimmerians, Persians, Medes, Macedonians, Ionians, and Athenians. So complete has been its overthrow, that its site is unknown, if it be not the modern Sart, a poor village in which reside a few persons who call themselves Christians.

SARDIS. 'Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.'

—This seems to allude to a custom among the Jews, when the officers of the Sanhedrim inquired into the genealogy of the high-priest, and examined his body. If they found him every way qualified, they gave him a white garment, and sent him back to minister among his brethren; but if unqualified, they put on him a black garment, and a veil of the same colour, and excluded him from the sanctuary.

SARDIUS, Sar'-de-us.—A gem of a deep red or blood colour, said to derive its name from Sardis. The best now come from Bagdad. It was the first jewel in the breast-plate of the high-priest; Ex. xxviii. 17; Ezek. xxviii. 13; Rev. iv. 3; xxi. 20.

SARDONYX, Sar'-do-nick.—A precious stone, having the colours of the onyx and the sardius united; Rev. xxi. 20.

SAREPTA, Sa-rep'-ta, a goldsmith's shop, where metals are melted and tried.—A city of Sidon; Luke iv. 26. It was the temporary residence of the prophet Elijah, and the place where he performed the miracle of preventing the diminution of the barrel of meal, &c., and where he raised the widow's son to life again; 1 Kings xvii. Only a few houses remain.

SARGON, Sar'-gon, one who takes away protection, the garden.—A king of Assyria; Isa. xx. 1.

SAYRID, Say'-rid.—A city; Josh. xix. 10, 12.

SARON, Say'-ron, his field.—A country; Acts ix. 35. Also, a city near Joppa, in the plain of Sharon.

Or the name may mean the residents of several towns and villages in the plain of Sharon.

SARSECHIM, Sar-se'-kim, *master of the wardrobe of the perfumes*.—A captain or prince in the service of the king of Babylon; Jer. xxxix. 3.

SARUCH, Say'-ruk, *a branch, layer, twining*.—One of Christ's ancestors; Luke iii. 35.

SATAN, Say'-tan, *contrary, adversary, accuser*.—A name applied in Scripture to the devil, or the chief of the fallen angels. By this name Christ reproved Peter, for his worldly notions of the Messiah and his kingdom: "Get thee behind me, Satan," or adversary, &c., Jesus calls him not *ho satanas*, Satan, but simply opponent. Stand aside, thou who opposest me in this matter. Thou dost not understand these divine things; Matt. xvi. 23.

SATAN provoked David, 1 Chr. 21. 1.

Job 1. 6. *a. came among them*, 2. 1.

Ps. 109. 6. *a. stand at right hand*

Matt. 4. 10. *get thee hence a. 16. 23.*

Luke 10. 18. *I beheld a. as lightning*

22. 31. *a. desired to have you*

Acts 26. 18. *from power of a. to God*

Rom. 16. 20. *God bruise a. under feet*

1 Cor. 5. 5. *to deliver such unto a.*

7. 5. *that a. tempt you not for incon-
tinency*

2 Cor. 2. 11. *a. get advantage of us*

11. 14. *a. is transformed into an angel
of light*

2 Cor. 12. 7. *messenger of a. to buffet me*

1 Tim. 1. 20. *I delivered to a. that*

Rev. 2. 9. *the synagogue of a.*

24. *not known the depths of a.*

SATISFY. Signifies to refresh, Job 33.

27. —To relieve the poor, Ps. 132.

15. —To fulfil, Ps. 145. 16; Prov.

6. 30.

Ps. 90. 14. *a. us early with mercy*

91. 16. *with long life I will s. him*

103. 5. *who a. thy mouth with good*

107. 9. *he a. the longing soul*

132. 15. *I will a. poor with bread*

Prov. 5. 19. *let her breasts a. thee*

Is. 55. 2. *labour for which s. not*

Ps. 17. 15. *be a. with thy likeness*

22. 26. *meek shall eat and be a.*

36. 8. *a. with fatness of house*

63. 5. *soul s. as with marrow and fat.*

65. 4. *a. with goodness of house*

Prov. 14. 14. *a good man shall be a. from
himself*

30. 15. *three things never a.*

Ecc. 5. 10. *loveth silver not be a.*

Is. 53. 11. *see the travail of his soul and
be a.*

63. 11. *be a. with breasts of consola.*

Jer. 31. 14. *my people be a. with
SATISFACTION*, Num. 35. 31. 32.

SATYR.—Supposed to be the wild goat, horned owl, or some kind of monkey. It is a fabulous animal in the Greek mythology, composed of man and goat. But a real animal is signified by these passages. It is involved in obscurity; Isa. xiii. 21; xxxiv. 14.

SAUL, Sawl, *demanded, sepulchre, destroyer*.—The king of Idumea; Gen. xxxvi. 37.—The son of Kish, of the tribe of Benjamin, the first king of the Israelites; 1 Sam. ix. 1, 2.—His history is closely connected with that of David. Saul was very tall and handsome; 1 Sam. ix. 2, 3. But his elevation to the throne made him proud, and he soon became tyrannical, peevish, fretful, and often outrageous; 1 Sam. xix. 10; xx. 30. He often treated his friends as foes, and sought to destroy their lives. More than once he tried to assassinate his son; and without cause he ordered the innocent priests of the Lord at Nob to be murdered; 1 Sam. xxii. 11—20. On account of his wickedness the Lord forsook him, and when in difficulties, he had recourse to the witch of Endor for counsel; see 1 Sam. xxviii. This consultation led to his ruin. He was soon after defeated in battle, and he committed suicide; 1 Chron. x.

SAVE.—To preserve from danger, or from eternal death; to deliver from the guilt or the power of sin; Matt. i. 21. Jesus Christ saves his people from sin, and from destruction; and having merited their salvation by his death, he applies the purchased redemption, by shedding abroad the love of God in their hearts, by the power of the Holy Ghost.

SAVE your lives, Gen. 45. 7.

Gen. 50. 20. *good to a. much people*

Ps. 18. 27. *wilt a. afflicted people*

23. 9. *a. thy people*, 37. 40, & 60. 5.

69. 35. *God will a. Zion*

72. 4. *a. children of needy*

73. 9. *a. meek of the earth*

109. 31. *poor s. him*

118. 25. *a. now, send prosperity*

Is. 35. 4. *come and s. you*

45. 20. *cannot s. 59. 1; Jer. 14. 9.*

49. 25. *I will a. thy children*

Isak. 18. 27. he s. his soul, 2. 18.

Isa. 39. I will s. from all uncleanness, 27. 25.

Hos. 1. 7. I will s. them by the Lord

Eph. 3. 17. the Lord will s.

19. I will s. her that halteth

Zech. 8. 7. I s. my people, 9. 16, & 10. 6.

Matt. 1. 21. s. his people from sins

16. 25. whosoever will s. his life shall

lose it

18. 11. Son of man is come to s. lost,

Luke 19. 10.

Mark 3. 4. lawful to s. life or to kill

John 12. 47. I came not to judge but to

s. the world

Acts 2. 40. s. ourselves from

1 **Cor.** 1. 21. by foolishness of preaching

to s.

9. 22. that I might s. some

1 **Thm.** 1. 15. world to s. sinners

4. 16. both s. thyself and those

Heb. 7. 25. able to s. to uttermost

Jam. 1. 21. word able to s. your souls

5. 15. prayer of faithful s. sick

20. converts a sinner shall s. a soul

Jude 23. others s. with fear

Pa. 6. 4. s. me. 55. 16, & 57. 3, & 119. 94;

Jer. 17. 14; **John** 12. 27.

Is. 25. 9. s. us, 23. 22, & 38. 20; **Hos.** 14.

3; **Matt.** 8. 25; 1 **Pet.** 3. 21.

Is. 45. 22. look to me and be s.

Jer. 8. 30. summer ended we not s.

Matt. 19. 25. who can be s. **Luke** 18. 28.

Luke 7. 50. thy faith hath s. thee

23. 35. he s. others

John 3. 17. world through him s. 5. 34.

Acts 2. 47. added to church such as be s.

4. 12. name whereby must be s.

16. 30. what must I do to be s.

Rom. 8. 24. we are s. by hope

10. 1. prayer for Israel that they might

be s.

1 **Cor.** 1. 13. to us who are s.

Eph. 2. 5. by grace ye are s.

1 **Thm.** 2. 4. will have all men s.

Th. 3. 5. according to his mercy he s. us

1 **Pet.** 4. 18. if righteous scarcely be s.

Rev. 21. 24. nations of them are s.

Pa. 60. 3. shall be s. 7. 19; **Is.** 45. 17, &

64. 5; **Jer.** 23. 6, & 30. 7; **Matt.** 10.

23, & 24. 13; **Mark** 16. 16; **Acts** 15.

31; **Rom.** 5. 10, 11, 26; 1 **Tim.** 2. 15.

SAVIOUR, or Deliverer, is a name given to Jehovah, and in a subordinate sense, his servants, sent to deliver, by displays of miraculous power, the chosen people; but it is generally appropriated to the Messiah, whose deliverance of his people, all the works of the saviours of Israel prefigured; **Hosea** xiii. 4; **Isa.** xliii. 11; xlv. 21; **Matt.** i. 21; **John** iv. 42; **Acts** v. 31.

SAVIOUR, 2 **Sam.** 22. 3. God is my re-

fuge, my S.

2 **Kings** 13. 5. Lord gave Israel a S. **Neh.**

9. 27.

Is. 43. 3. I am thy s. 49. 26, & 60. 16.

11. besides me no S. **Hos.** 12. 4.

45. 15. G. of Israel the S. 21; **Jer.** 14. 8

Obad. 21. 8. come on mount Zion

Luke 1. 47. spirit rejoiced in God my S.

2. 11. to you is born a S. who is Christ

Acts 5. 31. exalted to be a Prince and S.

Eph. 5. 23. Christ Head and S. of body

1 **Thm.** 4. 10. who is S. of all

1. 1. God our S. **Th.** 1. 4, & 2. 10, 13,

2. 4, 6; 2 **Pet.** 1. 1, 11; **Jude** 25.

2 **Pet.** 2. 20. knowledge of Lord and S.

Jesus Christ, 2. 13.

SAVOUR, 'sweet-smelling savour,' that is, *grateful, acceptable*; **Eph.** v. 2. This phrase was derived from the opinion that the Deity himself was present at the sacrifice, and ate of the flesh, and inhaled the perfumes.

SAVOUR of death—of life; 2 **Cor.** ii. 16. Alluding to triumphal processions in the East, in which fragrant incense and odours were burnt near the conquerors. The apostle alludes to the different effects of strong perfumes to cheer some, and to throw others into violent disorders, according to the different dispositions they are in to receive them. The people strewed the streets with flowers, which shed a grateful fragrance to those whose lives were granted them; but to others, who were doomed to die after the procession, the fragrance had indeed a deadly smell. Ministers of the gospel diffuse the fragrance of the knowledge of Christ.

SAVOUR sweet, **Gen.** 3. 21; **Ex.** 29. 13;

Lev. 1. 9, & 2. 9, & 3. 16.

Songs 1. 2. because of s. of thy good

2 **Cor.** 2. 14. make manifest s. of

15. were to God a sweet s. of Christ

16. to one s. of death, and to the

other s. of life

Eph. 5. 2. a sacrifice to God for a sweet-

smelling s.

Matt. 16. 23. s. not things of God

SCAB.—A malignant scurvy; **Deut.** xxviii. 27.

SCARCELY, **Rom.** 5. 7; 1 **Pet.** 4. 13.

SCARLET ROBE; **Matt.** xxvii. 28. Mark says, *purple*; the Easterns called any colour purple, that had a mixture of red in it. Such a robe was worn by Roman officers of distinction, and this was probably a cast off one, used by way of derision.

SCARE.—To terrify; **Job** vii. 14.

SCATTER them, *Gen.* 49. 7.

Num. 10. 35. let enemies be s.

Prov. 11. 24. s. and yet increaseth

Matt. 9. 36. s. abroad as sheep, *Ezek.* 24. 5.

Luke 1. 61. s. proud in imagination of

SCEPTRE.—A staff, or wand, signifying royalty; *Psa.* xlv. 6; *Rev.* xix. 15. Anciently kings were shepherds, and hence probably this badge took its origin; *Ezek.* xix. 11; *Esth.* viii. 4. The "rod of the wicked," means their power and influence; *Ps.* cxxv. 3.

SCEPTRE shall not depart from Judah, *Gen.* 49. 10.

Num. 24. 17. s. rise out of Israel

Pa. 45. 6. the s. of thy kingdom is a right s. *Heb.* 8. 1.

Ezek. 10. 11. the s. of Egypt shall depart

SCEVA, Se'-vah, *disposed, prepared*.—A Jew who lived at Ephesus, and who was chief of the synagogue there; his seven sons practised exorcism; *Acts* xix. 14—16.

SCHISM, Sizm, *division*; 1 *Cor.* i. 10; xi. 18; xii. 25. It refers to differences of opinion, and perhaps also the alienation of the affections of the members of a church, and not, as some understand the word, separation from a religious society.

SCIENCE, 'false so called,' 1 *Tim.* vi. 20. The vain and corrupt speculations of Heathen philosophers.

SCHOOLS of the prophets were first erected in the cities of the Levites. Convenient edifices were built for the abode of the prophets and their disciples, termed the sons of the prophets; and at their head some truly inspired prophet was placed as governor, who is called their father; 1 *Sam.* x. 2; 2 *Kings* ii. 12. Samuel was one, and perhaps the first of those fathers; 1 *Sam.* xix. 20, and Elijah was another; 2 *Kings* ii. 12, who was succeeded by Elisha; 2 *Kings* iv. 38. The sons of the prophet lived together in community; 2 *Kings* vi. 1: they were instructed in the law, and the principles of religion, and in the sacred art of psalmody; 1 *Sam.* x. 5, and 1 *Chron.* xxv. 1, 7.

SCHOLAR, 1 *Chr.* 25. 8; *Mal.* 2. 12.

Gal. 3. 24. schoolmaster to bring

SCHOOLMASTER, or teacher of

children; an office which the typical law of Moses performed in the church till Christ came: *Gal.* iii. 24; compare *Gal.* iv. 1—7. Sometimes they had only the care of their children, to regulate their behaviour, &c. These schoolmasters were generally severe and imperious. Thus the thundering law was to declare, and lead to the great Teacher, Christ.

SCOFFERS. Persons who try to turn all religion into ridicule, with a design to depreciate truth and represent it as contemptible, *Hab.* 1. 10; 2 *Pet.* 3. 3.

SCORN, *Job* 16. 20; *Pa.* 44. 13.

Prov. 9. 12. if thou s. bear it

1. 22. s. delight in s.

3. 34. he s. the s. but giveth

9. 8. reprove not s. lest he hate

13. 1. s. heareth not rebuke

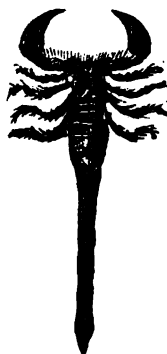
14. 6. s. s. seeketh wisdom and findeth it not

15. 12. s. loveth not one that reproves

19. 29. judg. are prepared for s.

SCORNFUL, *Pa.* 1. 1; *Prov.* 29. 8; *Is.*

28. 14.



SCORPION;

Luke xi. 12. A large reptile, remarkable for its irascibility and malignancy. It is found in tropical countries. They are from two to five inches long. Some are yellow, some brown, and some black. The sting is in the tail. It has eight legs. The torment produced by their

sting is dreadful. Some of its species are said to be white, and about the size of an egg, and when coiled up it is difficult to distinguish one from the other. To this *Luke* xi. 12, alludes. This venomous reptile abounds in ruins, and among the rocks of Egypt and Arabia. Scorpions symbolize men of violent passions and mischievous deeds; *Ezek.* ii. 6; *Rev.* ix. 3.

SCORPIONS, 1 *Kings* xii. 11; 2 *Chron.* x. 11. Whips made with thorns.

SCOURGE.—Scourging, or whipping was both a Jewish and Roman punishment. The whip was made of thongs, ropes or twigs, and having three lashes, thirteen strokes with which made thirty-nine stripes, the number allowed to be inflicted by the law; though it permitted forty, forty two must have been given, if another stroke had been added in the ordinary way; Deut. xxv. 3; 2 Cor. xi. 24. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might bend forward, that the scourger the more easily might strike his back.

SCOURGED JESUS.—The Romans always scourged slaves before they crucified them; Matt. xxvii. 26; Mark xv. 15; John xix. 1.

SCOURGE of tongue, Job 5. 21.

Is. 28. 15. overdoing s. 18, & 10. 26.

Heb. 12. 6. Lord s. every son whom

SCRIBE.—A clerk, writer, or secretary; 2 Sam. viii. 17; xx. 25; 1 Kings iv. 3; 2 Kings xix. 2; xxii. 8.

SCRIBES.—Learned Jews who devoted themselves to transcribing, and interpreting the law, and to assist kings and magistrates in keeping the registers of national affairs; Matt. vii. 29; Mark i. 22; ix. 14, &c. The word also is applied to men of learning, especially to those skilled in the Mosaic law, and so it is used by the writers of the New Testament. *Grammateus* (the Greek word for Scribes) always implies a man of letters, or learning, capable of instructing the people.

SCRIP.—A sort of bag, or wallet, in which travellers carried their provision, and other things, and which they carried about their necks. They are now made of hair, cloth, or thick worsted; Matt. x. 10; 1 Sam. xvii. 40; Luke xxiii. 35.

SCRIPTURES.—*The writings.*—A name applied by way of dignity to the contents of the Bible, and which are given by inspiration; 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

SCRIPTURE of truth, Dan. 10. 21.

Matt. 22. 29. err. not knowing s.

John 5. 39. search the s. Acts 17. 11, & 18. 24.

Rom. 15. 4. through comfort of s. might

2 Tim. 3. 15. from a child known a

16. s. is given by inspiration

2. Pet. 1. 20. no prophecy of the s. is of any private interpretation

3. 16. wrest as do other s. to own

SCROLL. 'The heavens shall be rolled together as a scroll;' Isa. xxiv. 4. *Scroll* here refers to ancient books. Some were like ours with leaves, and others rolls of parchment, written generally on one side, and from being several feet long, rolled up in a very small compass.

SCYTHIAN, *Sith'-e-an* *tan-ner*.—An inhabitant of Scythia, a large country near the Euxine and Caspian seas. The inhabitants were then barbarians; Col. iii. 11.

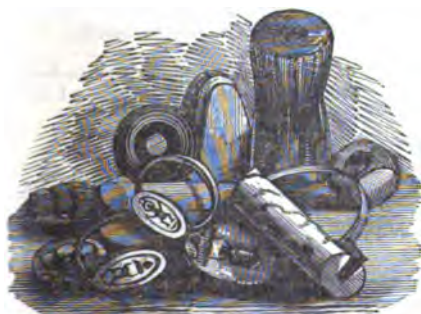
SEA.—The Hebrews gave this name to all large bodies of water, to lakes and rivers, as well as to the Great Sea; Gen. xiv. 3; Ex. xiv. 2; Isa. xxi. 1; Jer. li. 36; Luke v. 1; John vi. 1, 18. Hence we read of 1. The **SEA OF GALILEE** was anciently called the **Sea of Cinnereth**; Num. xxxiv. 11, or *Cinneroth*; Josh. xii. 3; in the time of the Maccabees *Genesar*; 1 Macc. xi. 67; and in the days of our Saviour, the **Sea of Tiberias**; John vi. 1, from the great city of that name which stood on its banks, and *Genesareth*, from the neighbouring district of the same name; Mark vi. 53.

2. The **DEAD SEA** was anciently called the *Sea of the plain*; Deut. iv. 49; the *Salt Sea*; Deut. iii. 17; Josh. xv. 5; and the *East Sea*; Ezek. xlvii. 18; Joel ii. 20. By Josephus and other writers it is called lake *Asphaltites*, from the bitumen found in it. The term, *Dead Sea*, seems to have been given to it from the opinion (erroneous, though general) that no living creature could exist in the waters, and that even birds fell dead into the water in attempting to fly over. It is sometimes called the *Sea of Sodom*, because it occupies the site of that place, and of the other cities of the plain which were destroyed for their wickedness in the days of Lot. It is said that the ruins of these cities

may now be discerned under the water when it is low.

3. The GREAT SEA is the Mediterranean, called sometimes, the *Hinder Sea*, in contra-distinction to the Red-Sea, which is called the *Former Sea*; Zech. xiv. 8. It may be here remarked, that orientals turn their faces eastward in various religious rites, and commonly call the east *before*, the west *behind*, the left hand *north*, and the right hand *south*. The word *beyond*, for the same reason, means *east*. The Mediterranean is about two thousand miles long, and varies in breadth from eighty to five hundred miles; it is beautifully sprinkled with islands, and bordered by fertile and opulent countries. No tides are perceptible in it except in narrow straits.

SEA, Ps. 33. 7, & 72. 8; Prov. 8. 29; Is. 48. 18, & 57. 20; Zech. 9. 10; Rev. 4. 6, & 10. 6, & 15. 2, & 21. 1.



SEAL, denotes the instrument so named—chiefly the impression made by its application. The inscription on the seal showed to whom it belonged, and was used to give validity to an order, or security to property; Gen. xli. 42; Esth. viii. 8, 10; Matt. xxvii. 66.

SEAL, 'set me as a seal.' Seals were suspended round the necks of great men; Song viii. 6.

SEAL, 'hath set to his seal that God is true,' John iii. 23. It was customary to accompany the name on a seal by some religious expression, or sacred

symbol. So this expression is on the believer's signet.

SEAL, 'having this seal,' 'this inscription;' 2 Tim. ii. 19. It was the custom formerly, to put inscriptions or devices on foundation stones, to preserve the memory of those who had erected the buildings. The New Jerusalem is described as having twelve foundations, with the names of the twelve apostles inscribed upon them. The apostle Paul here refers to this ancient practice, so that his design is to represent to us not a seal in the ordinary use of the word, but an inscription and device which assures us of the firmness of this foundation, and gives the reason for it.

SEALED, 'with that Holy Spirit of promise;' Eph. i. 13. The Spirit produces on the minds of believers of the truth of the gospel, a correct resemblance of its divine excellence, so that they become epistles of Christ, seen and read of all men; 2 Cor. iii. 2, 3.

SEALED, 'Him hath God the Father sealed;' John vi. 27. Dr. A. Clarke supposes that some such custom of sealing the victim, after it had been selected, prevailed among the Jews, as among the nations contiguous to them. He has quoted a passage from Herodotus, in order to show the method of selecting and sealing the white bull sacrificed to Apis, in Egypt, upon which he remarks; "The Jews could not be unacquainted

with the rites and ceremonies of the Egyptian worship: and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices without spot, and without blemish." In allusion to this custom, it is, he supposes, that our Lord says of himself, "Him hath God the Father sealed." 'Infinite justice found Jesus Christ to be without spot or blemish, and therefore it sealed, pointed out, and accepted him as a proper sacrifice and atonement for the sin of the whole world.' He

"through the eternal Spirit offered himself without spot to God." Heb. ix. 14.

SEAL set on heart, *Songs* 8. 6.
John 3. 33. set to s. that God is true
Rom. 4. 11. s. of righteousness
1 Cor. 9. 2. s. of my apostleship
2 Tim. 2. 19. have this s. Lord knows
Rev. 7. 2. having s. of living God
SEALED, *Job* 4. 17. my transgression is s.
Songs 4. 12. a spring shut up, fountain s.
John 6. 27. him hath God the Father s.
2 Cor. 1. 22. who hath s. us and
Eph. 1. 13. ye s. with Holy Spirit, 4. 30.
Rev. 5. 1. a book s. with seven s.
 7. 8. were s. 144,000 of tribes, 4.

SEARCH — To look for; *Gen.* xxxi. 34; *xliv.* 12. — To be indefatigable in the pursuit of sin; *Ps.* lxxiv. 6. — To examine diligently; *John* v. 39. — "*Search the Scriptures*," *John* v. 39; that is, with diligence and anxiety, like miners who search for the precious metals with the most intense anxiety. — "*And searched the Scriptures daily*," that is, of the Old Testament, to see whether the promises and types corresponded with the alleged fulfilment in the person, works, and sufferings of Jesus Christ.

SEARCH a resting-place, *Num.* 10. 33.
1 Chr. 28. 9. Lord s. all hearts
Job 10. 6. thou s. after my sin
Ps. 139. 23. s. me, O God, and know my
Prov. 2. 4. s. for her as treasures
 18. 17. neighbour, comes and s.
 25. 27. for men to s. own glory
Jer. 17. 10. I the Lord s. the heart
 29. 13. when ye s. for me with
Lam. 3. 40. let us s. and try ways
Zeph. 1. 12. s. Jerusalem with candles
Acts 17. 11. s. scriptures daily, *John* 5. 39.
1 Cor. 2. 10. Spirit s. all things
Rev. 2. 23. I am he that s. the reins and
Judg. 5. 16. great s. of heart

SEARED, burnt off, or burnt hard, as flesh is with a hot iron. Men have their conscience seared, when it is so stupid with the power of inward corruption, that it regards nothing, however horrid and abominable; *1 Tim.* iv. 2.

SEASON. Short space of time, *Heb.* 11. 25. — Opportunity to do any particular work *Acts* 1. 7. — The revolutions of time, *Gen.* 1. 14; 40. 4; *Ex.* 13. 10.
Ps. 1. 3. bring forth fruit in his s.
Ecc. 3. 1. to every thing s.
Ja. 60. 4. to speak word in s.
Luke 4. 13. departed from him for a s.

John 5. 35. willing for a s. to rejoice in his light

Acts 1. 7. to know times and s.

14. 17. gave rain from heaven and fruitful s.

1 *Thess.* 5. 1. of times and s. I have no

2 *Tim.* 4. 2. instant in s. out of s.

Heb. 11. 25. enjoy pleasures of sin for a

1 *Pet.* 1. 6. a s. ye are in heaviness

Col. 4. 6. speech be s. with salt

SEAT signifies a place of justice; *Job* xxix. 7; a place of abode; *Job* xxiii. 3; dignity, authority; *Esth.* iii. 1; *Luke* i. 52.

SEAT, 'come even to his seat,' that is, appeal to his tribunal; *Job* xxiii. 3.

SEAT in the street; *Job* xxix. 7. Justice was administered in the public streets, at the gate of a city. *Job* therefore, might allude to the seat of justice, or public bench on which the magistrates administered justice.

SEBA, Se'-ba, *drunkard, that surrounds*. — The son of Cush; *Gen.* x. 7. Also a country; *Ps.* lxxii. 10.

SEBAT, Se'-bat, *twig, sceptre*. — The name of a Jewish month; *Zech.* i. 7.

SECHU, Se'-ku. — A place in Judea, within which was Ramah; *1 Sam.* xix. 22.

SECRETS 'of men,' *Rom.* ii. 16. Secret deeds, or counsels.

SECRET. In private, *Ps.* 64. 4. — The meaning of a dream, *Dan.* 4. 9. — That which belongs to God only,

Deut. 29. 29. — The knowledge of

salvation. *Ps.* 25. 14; *John* 15. 15.

— Divine mysteries, *Matt.* 13. 34.

Gen. 49. 6; *Job* 40. 13.

Job 11. 6. he would show thee the s. of wisdom

29. 4. s. of God upon my tabernacle

Ps. 25. 14. s. of Lord with them

27. 6. in s. of tabernacle he

31. 20. hide in s. of thy presence

44. 21. he knows s. of hearts

139. 15. when I was made in s.

Prov. 3. 32. s. is with righteousness

9. 17. bread eaten in s. pleasant

11. 13. tale-bearer reveals s. 20. 19.

25. 9. discover not a s. to another

Dan. 2. 28. a God that revealeth s.

Amos 3. 7. reveals s. to servants

Matt. 6. 4. alms in s. Father seeth in s.

John 18. 20 in s. I said nothing

19. 38. but s. for fear of Jews

Rom. 2. 16. when God shall judge the s.

of men

SECT. — A party or number of persons united together under some par-

ticular leader, or who profess the same tenets or opinions. The Jews in the time of our Saviour, were divided into the sects of *Pharisees, Sadducees, Essenes, Herodians, and Zealots*.

SECUNDUS, Se-kun'-dus, the *second*.—One of the messengers of the Christian churches; Acts xx. 4.

SEDITION.—Rebellious tumult, or insurrection against lawful government, condemned; Gal. v. 20.

SEDUCE. To decoy or draw away a person from that which is right, by temptation and deception, Ezek. 13. 10; Mark 13. 23.

SEDUCERS, 2 Tim. 3. 13; 1 Tim. 4. 1.

SEE, to witness, Exod. xxiv. 10; to look upon with approbation, Gen. i. 4; to understand, Exod. v. 19; to experience, Rom. vii. 23; Psa. xc. 15; to believe, John vi. 40; Heb. xi. 27; to enjoy God, Job xix. 26; Matt. v. 8; not to be corrupted, Psa. xvi. 10; not to enjoy the kingdom of God, John iii. 16. "To see the face of the king," Esth. i. 15; is to be of his household, to approach near him, or to have familiar converse with him.

SEE HIM, 'I shall see him, but not now,' &c. I see [prophetically,] though it will not be now; I behold it, or foresee it, though the event is not near: a star shall proceed from Jacob, &c.; Num. xxiv. 17.

SEE, Ps. 34. 8; Matt. 5. 8; John 16. 22;

1 John 3. 2; Rev. 1. 7, & 22. 4.

Matt. 6. 1. to be s. of men, 23. 5.

13. 17. desired to s. and not s.

John 1. 18. no man has s. God at

20. 29. hast s. and believed, not s. and

2 Cor. 4. 18. look not at things s. things not s.

1 Tim. 6. 16. in light no man s.

Heb. 11. 1. evidence of things not s.

1 Pet. 1. 8. having not s. ye love

1 John 1. 1. that which ye have s.

4. 12. no man hath s. God at

Job 10. 4. s. thou as man s.

John 12. 45. he that s. me s. him that

17. 9. he that s. me hath s. Father

11. world s. him not, nor knows

SEED.—That part produced by plants, from which the several species are propagated; Gen. i. 11.—Posterity; Gen. xvii. 7, 8.—Jesus Christ; Gen. iii. 15; Gal. iii. 16.—Works of mercy; Eccle. xi. 6.

Figuratively, Evangelical doctrine;

Luke viii. 5, 11; 1 Pet. i. 23; 1 John. iii. 9.

SEED-TIME, called *Zero*, comprised the latter half of the Jewish month Tiar, the whole of the Marchesvan, and the former half of Chisleu, that is, from the beginning of October to the beginning of December. During this season the weather is often misty, cloudy, with mizzling or pouring rain. At the end of October, or early in December, the *former* or early autumnal rains begin to fall, when they usually ploughed their lands, and sowed their wheat and barley, and gathered the latter grapes.

SEED, Gen. 28. 9.

Ps. 126. 6. bearing precious s.

Eccle. 11. 6. in morning sow thy s.

Is. 55. 10. give s. to sower and

Matt. 13. 38. good s. are children of the kingdom

Luke 8. 11. s. is the word of God

1 Pet. 1. 23. born again not of corrup. s.

1 John 3. 9. for his s. remaineth in

Prov. 11. 31. s. of righteous shall be

Is. 1. 4. sinful nation, s. of evil-doers

14. 20. s. of evil-doers never

45. 25. s. of Israel be justified

53. 10. see his s. and be satisfied

Mal. 2. 15. shall seek a godly s.

Rom. 9. 8. children of promise counted for s.

29. Lord of sabbath hath left a s.

Gal. 3. 16. not to s. but to thy s.

SEEK.—"When thou saidst, *Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek;*" Ps. xxvii. 8. Dr. A. Clarke thus renders the passage:—"Unto thee, my heart, he hath said, Seek ye my face: Thy face, O Jehovah, I will seek. O my heart, God hath commanded thee to seek his face: *Then, his face I will seek.*"

Some have referred it to the church, thus: Unto thee, *his church*, God hath said, Seek ye, *all who compose the church*, my face, or friendship, and communion with me. To which, I, *his church, have answered*, Thy face, O Jehovah, I will seek.

SEEK, Ezra 8. 21; Job 5. 8; Ps. 10. 15.

Deut. 4. 29. If thou s. him with all thy

heart, 1 Chr. 28. 9; 2 Chr. 15. 2;

Jer. 29. 13.

2 Chr. 19. 3. prepared heart to s. God,

30. 19.

Ezra 8. 32. them for good that s.

Ps. 9. 10. not forsaken them that s.

37. 4. one thing I desire, & will s. after

Ps. 68. 1. God, early will I s. thee
69. 33. hearts live that s. God
119. 176. s. thy servant
Prov. 8. 17. s. me early shall find
Songs 3. 2. s. whom soul loveth
Isa. 26. 9. with spirit will I s. thee
45. 19. I said not s. me in vain
Jer. 29. 13. s. me and find me
Lam. 3. 25. Lord is good to soul that s.
Amos 5. 4. s. me and live, 5. 8.
Mal. 2. 7. s. law at his mouth
Matt. 6. 33. s. first kingdom of God
 7. 7. s. and ye shall find
Luke 12. 24. will s. to enter in
 19. 10. to s. and save which was lost,
Matt. 18. 12.
John 4. 23. Father s. such to worship
 8. 21. ye shall s. and not find
Rom. 2. 7. s. glory, honour, &c.
1 Cor. 10. 24. let no man s. own
 13. 5. charity s. not her own
Phil. 2. 21. all s. their own, not
Col. 3. 1. s. things above
1 Pet. 3. 11. let him s. peace and
 5. 8. s. whom he may devour
SEEM. **Gen.** 27. 13; **Deut.** 28. 2.
1 Cor. 11. 16. if any s. contentions
Heb. 4. 1. s. to come short of it
Jam. 1. 26. if s. to be religious
Luke 8. 15. that he s. to have
1 Cor. 2. 18. s. wise in this world
Heb. 12. 11. no chastening s. to be joy-
 ous, but grievous

SEER.—An appellation given to a prophet, from his foreseeing, or declaring future events; **1 Sam.** ix. 9; **2 Sam.** xv. 27; **1 Chron.** xxi. 9.

SEGUB, Se'-gub, fortified, raised.—The son of Hebron; **1 Chron.** ii. 21.—The son of Hiel; **1 Kings** xvi. 34; **Joah.** vi. 26.

SEIR, Se'-er, hairy, demon, tempest.—The father of the ancient Horites; **Gen.** xiv. 6; **Deut.** ii. 12.—Also the name of the country where he resided, near the Dead Sea; **Gen.** xxxvi. 20—30.—Also a mountain on the frontiers of Judah and Dan; **Joah.** xv. 10.

SEIRATH, Se'-i-rath.—A place in the land of Moab, not far from Bethel and Gilgal; **Judges** iii. 26.

SELAH, Se'-lah, a rock.—It was the capital of Idumea. Mount Hor overlooks its ruins. It was formerly called Petra from its rocky position; prophets call it "the clefts of the rock;" **Jer.** xlix. 16; **2 Kings** xiv. 7. Its ruins attest its former splendour. There are remains of arches, palaces, temples, theatres, magnificent tombs excavated in the solid rock, and extensive ruins of other buildings are

scattered over this once wonderful place. Read Keith on *Prophecy*.

SELAH.—A term which often occurs in Hebrew poetry, and is thought to denote merely a pause, or change of song or measure.

SELA-HAMMAH-LEKOTH, Se-la-ham'-mah-le'-koth, the rock of divisions.—A place in Judea; **1 Sam.** xxiii. 28.

SELEUCIA, Se-lew'-she-a, beatific waves.—A sea-port, 15 miles north west of Antioch, and on the Orontes; **Acts** xiii. 4. It derived its name from Seleucus Nicator, and was sometimes called *Seleucia ad Mare*, to distinguish it from nine other cities of the same name in Syria. Although Seleucia was a large and well-fortified city, there is not now a single habitation remaining, nothing but ruins.

SELL me thy birth right, **Gen.** 25. 31.

Prov. 23. 23. buy truth and s. it not

Matt. 13. 44. he s. all and buyeth

19. 21. go s. all that thou hast

25. 9. go rather to them that s. and buy

SEM.—This word is used for Shem; **Luke** iii. 36.

SEMACHIAH, Sem'-a-ky'-ah.—A Levite; **1 Chron.** xxvi. 7.

SEMEI, Sem'-e-i, hearing, obeying.—One of Christ's ancestors; **Luke** iii. 26.

SENAAH, Sen'-a-ah.—A person whose children returned from captivity; **Ezra** ii. 35.

SENATE; **Acts** v. 21. Probably men of age and experience, who in ch. iv. 8. and xxv. 15. are called 'elders of the Jews,' and who were present to give counsel and advice in a case of emergency.

SENATORS, **Ps.** 105. 22.

SEND thee help from the sanctuary, **Ps.** 20. 2.

Ps. 43. 2. s. out thy light and truth

57. 8. s. a from heaven and save

Matt. 9. 38. s. forth labourers into

John 14. 26. Father will s. in my name,

16. 7.

2 **Thess.** 2. 11. s. them strong delusions

SENNACHERIB, Sen-na-ke'-rib, or Sen-nak'-ke-rib, bush, destruction of the sword.—The king of Assyria, son and successor of Salmanser: he began to reign A. M. 3290, and reigned only four years; **2 Kings** xix. 7, 20.

37. With an immense army he invaded Judah, besieged Lachish, reduced that city, and threatened to invest Jerusalem; on which Hezekiah engaged to pay him a tribute of 300 talents of silver, and 30 talents of gold. This did not satisfy him. Hezekiah sought advice of Isaiah, who recommended him to confide in God. He did so; and omnipotence destroyed the invader's army. Sennacherib was afterwards slain by his two sons.

SENNACHERIB. *Destruction of his army*; 2 Kings xix. 35; 2 Chron. xxxii. 21; Isa. xxxvii. 36. Probably the blast or hot pestilential south wind, called the *Simoom*, as directed and inflicted by angelic agency. *Thevenot* mentions one of these winds, which, in 1665, suffocated 4,000 persons, and another in 1668, which suffocated 20,000 men in *one night*. The destruction of the same army before Pelusium, in the reign of Sethos, king of Egypt, is attributed, by Herodotus, to an immense number of mice, that infested the Assyrian camp *by night*, so that their quivers and bows, were gnawed in pieces. Herodotus calls the Assyrian king *Sennacherib*, as the Scriptures do, and the time referred to in both is perfectly accordant. They only differ as to the *cause* of the destruction of the army:—Herodotus derived his information from the Egyptian priests, who had the greatest aversion to the Jews, and would relate nothing which would give reputation to either.

SENSE. *Nch.* 8. 8; *Heb.* 5. 14.

SENSUAL. *Jam.* 3. 15; *Jude* 19.

SENTENCE. signifies opinion, *Acts* 15.

19.—A full persuasion, *2 Cor.* 1. 9.

Deut. 17. 9; *Dan.* 5. 12.

Prov. 16. 10. divine s. in lips of

Ecc. 8. 11. because s. is not executed

speedily

2 Cor. 1. 9. had s. of death in

SEORIM. *Se-o'-rim*.—The fourth of the twenty-four families of priests; 1 Chron. xxiv. 8.

SEPARATE. *Gen.* 13. 9; *Ex.* 33. 16.

Gen. 40. 23. head of him s. from brethren,

Deut. 33. 16.

Deut. 29. 21. Lord shall s. him to

Is. 59. 2. your iniquities have s.

Acts 13. 2. s. me Paul and Barnabas

19. 9. he departed and s. his disciples

Rom. 8. 35. who shall s. us from love of Christ, 39.

2 Cor. 6. 17. come out, be ye s.

Gal. 1. 15. who s. me from mother

Heb. 7. 26. holy, harmless, and s. from sinners

SEPHAR, *Se'-far, a book, scribe*; in Syriac, *a haven*.—A mountain of the east, near Armenia; *Gen.* x. 30.

SEPHARAD, *Sef'-ar-ad, a book, descending, ruling*.—A place in Judea; *Obadiah* 20.

SEPHARVAIM, *Sef'-ar-vay'im, two books, two scribes*.—A country of Assyria; 2 Kings xvii. 24, 31. Its situation uncertain.—Also a city; *Is.* xxxvii. 13.

SEPHARVITES, *Se'-far-vites*.—Inhabitants of Sepharvaim; 2 Kings xvii. 31.

SEPULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put; *Gen.* xxiii. 6; *Judg.* viii. 32; 1 *Sam.* x. 2; 2 *Sam.* ii. 32; *Isa.* xxii. 16. The Jews placed them without the cities, on account of the noxious effluvia arising from them. The royal family only were buried in Jerusalem; 2 Chron. xxiv. 16. Natural caves were often used for interment; and in these thieves and lunatics sometimes resided. Hence the grave is called *a pit*; *Psa.* lxxxviii. 3—12. Our Saviour's sepulchre was "hewn out of a rock;" and the door being sealed, his body could not be removed unknown to the guards. The size of the stone which formed the door was an ample security. "*A great stone*" was generally selected for this purpose; *Matt.* xxvii. 60.

SEPULCHRES, 'whited sepulchres'; *Matt.* xxiii. 27. The Jews whitened their sepulchres for ornament, and to prevent defilement by approaching them too near; see *Num.* xix. 16.

SERAH, *Se'-rah, song, the morning*.

—The sister of the sons of Asher; *Gen.* xli. 17.

SERAIAH, *Se-ra-i'-ah, prince, or song of the Lord*.—David's secretary;

2 Sam. viii. 17.—The father of Joah;
1 Chron. iv. 14.—The son of Aziel;
1 Chron. iv. 35.—A high priest;
Jer. lli. 24. See also Ezra ii. 2; 2
Kings xxv. 23; Jer. li. 59, 60.

SERAPHIMS, Ser'-a-fims, *fiery, or burning ones*.—Indicative of purity and zeal.—They are thought to be the highest order of angelic beings; Isa. vi. 2, 6.

SERGIUS-PAULUS, Ser'-je-us-Paw'-lus, *maker of nets*.—The deputy governor of Cyprus; Acts xiii. 12.

SERGEANTS, Sar'-jants, Acts xvi. 35. *The lictors, those having rods*. Public officers who went before magistrates with the emblems of authority. In Rome they bore the fasces before the senators; viz. a bundle of rods with an axe in its centre, as a symbol of office. Their office resembled that of a beadle in England.

SERPENT.—The only kind of serpent mentioned in Scripture is the *flying serpent*, so called, say some, from their *swift-darting* motion. They were called *fiery* from their colour and their venom; Isa. xxv. 6. Several profane authors mention serpents found in the east with wings like a bat. Herodotus saw them at the city of Butus, and describes them minutely. Bochart quotes many authors to prove that they are the same as the *hydra* of the Greeks and Latins.

SERPENT—Satan, the enemy of souls; Rev. xii. 9; 2 Cor. xi. 3.

SERPENT, Gen. 3. 1, 13, & 49. 17.
Num. 21. 6. Lord sent fiery s. 8. 9
Prov. 23. 32. biteth like a s. and
Eccl. 10. 11. s. will bite without
Matt. 7. 10. ask fish will he give a.
10. 16. be wise as s. harmless as
John 3. 14. as Moses lifted up a.
2 Cor. 11. 3. as s. beguiled Eve
Rev. 12. 9. old s. called devil

SERUG, Se'-rug, *a branch, layer, turning*.—The son of Reu; Gen. xi. 20—22; 1 Chron. i. 26.

SERVANTS, were 1. Aliens, purchased or taken captive in war; these their masters kept, exchanged, or sold. The 2. were Hebrew slaves, who from poverty had sold themselves, or by their parents to satisfy the demands of a creditor. These continued

in slavery until the year of jubilee. The 3. order of servants were such by choice; thus, Joshua was the servant of Moses, Elisha of the prophet Elijah, and the apostles the servants of Jesus Christ. From the parable of the proprietor of a vineyard and his labourers; Matt. xx. 1—15, we learn concerning the servants in Judea, or at least in Jerusalem, 1. that early in the morning they stood in the market-place to be hired; 2. that the usual wages of a day labourer there were a denarius, or about seven-pence half-penny of our money; and 3. that the hours of working were till six in the evening.

SERVANT, 'took upon him the form of a servant;' Phil. ii. 7. Allusion is here made especially to the manner of Christ's death; for crucifixion was a *servile* punishment inflicted on vile and incorrigible slaves.

SERVANTS, 'again he sent forth other servants,' &c. Matt. xxii. 4. Grotius says, that it was sometimes customary to give two invitations to a feast. This was the case also among the Nestorians.

SERVANTS of sin, 'but God be thanked that ye were the servants of sin;' Rom. vi. 17.—'that though ye were the servants of sin.'

SERVANT, Prov. 29. 19. a. will not be corrected

Is. 24. 2. with s. so with master

42. 1. behold my s. 49. 3. & 42. 12.

Matt. 20. 27. be chief let him be s.

26. 21. well done thou good and faithful s. 23.

John 8. 34. committeth sin is a. of 13. 16. a. not greater than Lord, 15. 22.

1 Cor. 7. 21. art called being a s.

9. 19. I made myself s. to all

Gal. 1. 10. if pleased men not s. of

Phil. 2. 7. took on him form of a s.

2 Tim. 2. 24. s. of Lord must not

Ezra 5. 11. s. of the God of heaven, Dan.

8. 26; Acts 16. 17; 1 Pet. 2. 16;

Rev. 7. 3.

Rom. 6. 16. yield a. to obey

17. ye were the s. of sin

Phil. 1. 1. s. of Jesus Christ

2 Pet. 2. 19. s. of corruption

SERVE, 'I will serve thee seven years for Rachel;' Gen. xxix. 18. This practice is still common among the easterns; and a poor youth serves a rich man some years, to obtain his daughters.

SERVE the Lord with all thy heart,
Deut. 10. 12, 20, & 11. 13; *Josh.* 22.
5; 1 *Sam.* 12. 20.

Deut. 13. 4. shall s. him and cleave to
Josh. 24. 14. s. him in sincerity

16. choose this day whom you will s.
for I and my house will s. the Lord
1 *Sam.* 12. 24. s. him in truth with

1 *Chr.* 28. 9. s. him with a perfect heart
Job 21. 15. what Almighty that we s.

Is. 43. 24. made me to s. with
Matt. 6. 24. no man can s. two masters;
ye cannot s. God and mammon

Luke 1. 74. s. him in holiness

12. 37. come forth and s. him

John 12. 26. if any s. me him will my
Father honour

Acts 6. 2. leave word of God and s.

27. 23. whose I am and whom I s.

Rom. 1. 8. s. in gospel

6. 6. we should not s. sin

7. 6. s. in newness of life

25. s. law of God

Col. 3. 24. ye s. the Lord Christ

Gal. 5. 13. by love s. one another

1 *Thess.* 1. 9. to s. living and true God,

Heb. 9. 14.

Heb. 12. 23. may s. God acceptably

Rev. 7. 15. s. him day and night

22. 3. his servant shall s. him

SERVICE, *Rom.* 12. 1. your reasonable s.

SERVING, *Acts* 20. 19. s. Lord with

26. 7. twelve tribes instantly s. God

Rom. 12. 11. fervent in spirit s. Lord

Tyt. 3. 3. foolish, disobedient, s. divers

SET, *Ps.* 2. 6, & 4. 3, & 12. 5, & 16. 8, &

54. 3, & 75. 7, & 113. 8; *Prov.* 1. 25;

Songs 8. 6; *Rom.* 3. 25; *Col.* 3. 2.

SETH, Seth, *set up, who puts.*—

The son of Adam and Eve, born A. M.

130; *Gen.* v. 3—8.

SETHUR, See'-thur.—A spy; the

son of Michael; *Num.* xiii. 13.

SETTLE, *Luke* 21. 14; 1 *Pet.* 5. 10.

Col. 1. 23. continued in faith s.

SEVEN.—That is, 'many'; *Gen.*
xxiii. 3.

SEVEN—Eight.—A definite num-
ber is specified for an indefinite: seven

implies, perfection; eight, therefore,
denotes more than sufficiency: sug-

gesting we should give out necessities,
as well as superfluities; *Eccles.* xi. 2.

SEVEN WAYS.—Meaning,
'many ways'; *Deut.* xxviii. 7.

SEVENTH DAY.—"And on the
seventh day God ended his work;" *Gen.*

ii. 2. The Septuagint, the Syriac,
and the Samaritan, read the SIXTH

day instead of the SEVENTH, which is
the genuine reading, originally that of

the Hebrew text; the error having
arisen from the SIMILARITY of the

two numeral letters, VAU and ZAIN,
six and *seven*.

SEVEN EARS of corn came up;
Gen. xli. 5. Infidels have considered
this a liberty taken with nature, in
order to show a symbol. But a species
of wheat *does* grow in Egypt, which
does actually bear, when perfect, this
number of ears on one stalk, as its nat-
ural conformation. It differs from
ours in having a solid stem, or at
least a stem full of pith, in order to
yield sufficient nourishment and sup-
port, to so great a weight as the ears
which it bears.

SEVERITY and goodness, *Rom.* 11. 22.

SHAALABBIN, Shay-al-ab'-bin,
beholding the heart.—A city of Pales-
tine, in the tribe of Dan; *Josh.* xix. 42.

SHAALBIM, Shay-al'-bim, *be-*
holds the heart.—A city in Judea;

Judg. i. 35; 2 *Sam.* xxiii. 32.

SHAAPH, Shay'-aff. — Son of
Jahdai; 1 *Chron.* ii. 47.

SHAARAIM, Shay-a-ray'-im, *gales*
hairs, valuation, barley.—A city; 1

Chron. iv. 31.

SHAASHGAZ, Shay-ash'-gaz, *he*
that passes the fleece.—A chamberlain

of Ahasuerus; *Esther* ii. 14.

SHABBETHAI, Shab-beth'-a-i—
A Levite; *Ezra* x. 15.

SHACHIA, Shak'-i-a.—A chief of
the tribe of Benjamin; 1 *Chr.* viii. 10.

SHADE, Lord is thy, *Ps.* 121. 5.

SHADOW.—See *Hiding-place*. De-
fence, protection. In sultry eastern

countries, this metaphor is highly ex-
pressive of support and protection.

The Arabs and Persians use the like
figure, 'May the shadow of thy pros-
perity be spread over the heads of thy

well-wishers.'

SHADOW, 'as a servant earnestly
desireth, (or *gapeth* after) the shadow';

Job vii. 2. Eastern labourers accu-
rately measure time by the length of

their shadow. Our shadow is the short-
est when the sun is due south, right

over our heads, and the longest just
before the sun disappears; when we

are "gone," our sun is set. The ser-
vant rejoices as his shadow gets longer.

—It was also customary to put a

stick in the ground. When the sun rises the shadow of the stick is immediately to the west. As they work in relays, between the east and the west, lines are drawn on the ground, dividing the distance into as many parts as are required. Mr. Gadsby saw this contrivance, and he says, "The distance was divided into five parts, and the day was about ten hours long, ten men were united, and were to work in relays of two each. The sun had just risen when I saw it. Two men were at work, and they would continue to labour until the shadow of the stick appeared on the first line. They would then leave off and another two take their place, until the shadow appeared on the next line, when they would retire, and another two succeed in like manner, until all the ten men had had their fair share of the day's work."

SHADOW 'of a great rock in a weary land;' Isa. xxxii. 2. Travellers through the burning sand of the desert are glad to sit under the cooling shade of a projecting rock. It not only excludes the rays of the sun, but it has itself a refreshing coolness grateful to the weary traveller.

SHADOW. 'The law having a shadow of good things to come;' Heb. x. 1. Alluding to the different states of a painting, when the *first sketch* only is drawn, and when the piece is *finished*; or to the first sketch of a painting when compared with what is yet more expressive than even the completest painting, an exact image.

SHADOW our days are a, 1 Chr. 29. 15; Eccl. 8. 13, & 6. 12; Job 8. 9; Ps. 102. 11, & 109. 23, & 144. 4.

Ps. 17. 8. under a. of thy wings, 36. 7, & 57. 1, & 63. 7, & 91. 1.

Songs 2. 8. I sat under his a. with great delight

17. until day break and a. flee, 4. 6.

Is. 4. 6. for a s. from, 25. 4, & 32. 2.

49. 2. in a. of his hand bath he

Jer. 6. 4. a. of evening stretched

Acts 5. 15. a. of Peter might overshadow

them

Col. 2. 17. a. of things to come, Heb. 10. 1.

Jam. 1. 17. no variableness or a. of a

SHADRACH, Shay'-drak, *tender nipple*.—A name given to Hananiah, Daniel's companion; Daniel i. 7.

SHAHAZIMAH, Shay-haz'-mah.—A city; Josh. xix. 22.

SHAKE 'off the dust of your feet' Matt. x. 14. The Jews regarded every other part of the world as profane and polluted; hence this symbolical action; Mark vi. 11; Luke ix. 5.

SHAKE thyself from the dust: this alludes to the custom of sitting on the bare ground; the custom of male and female, and of rich and poor; of richly adorned females and men, spending their time in conversation. Their dresses necessarily gather up dust, and they now and then arise, shake their clothes, or flowing robes, adjust them, and sit down again: Isa. li. 1. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to *arise and shake herself* from the dust of degradation; and then, with grace, dignity, composure, and security to *sit down*, and take again her seat and rank among the company of the nations of the earth, which had before afflicted her, and trampled her to the ground; Isa. li. 2.

SHAKE heaven and earth, Hag. 2. 6, 71.

Hag. 11. 7. will s. all nations and desire

Matt. 10. 14. s. off dust of your feet

11. 7. to see seed a. with the wind

Luke 6. 38. good measure a.

2 Thess. 2. 2. not soon a. in mind

Heb. 12. 26, 27. shook—shake—shaken

SHAKING, Ps. 44. 14; Is. 17. 6, & 24. 13,

& 30. 32; Ezek. 37. 7, & 38. 19.

SHALEM, Shay'-lem, *fox, fist*.—A city; Gen. xxxiii. 18.

SHALISHA, Shal'-e-sha, *three*, the third, prince.—A city about fifteen miles from Diospolis; 1 Sam. ix. 4.

SHALLECHETH, Shal'-le-keth, *casting out*.—The name of one of the gates of Jerusalem; 1 Chron. xxvi. 16.

SHALLUM, Shal'-lum, *perfect, peaceable*.—The son of Jabeah. He murdered and succeeded Zechariah; 2 Kings xv. 10–15.—See also 2 Kings xxii. 14; 1 Chron. ii. 40; iv. 25; iii. 15; vi. 12, 13; ix. 19, 31.

SHALMANESER, Shal'-ma-ne'-ser, *peace, perfection, or reward*.—The king of Assyria, who succeeded Tiglath-pileser; see 2 Kings xvii. 3; xviii. 9. He began his reign A. M.

3267, and reigned fourteen years. He conquered Israel when Hoshea was its king, and three years afterward, finding out a negotiation with Egypt to set themselves free from his yoke, he overran Israel with his armies, ravaged the country, destroyed their fenced cities, killed many of the inhabitants, captured Samaria, the metropolis, and transported Hoshea and the chief citizens to Media and other eastern parts of his empire; 2 Kings xvii. Among these was *Tobit*, whose history is given in the Apocryphal book which bears his name. At this time Hezekiah reigned in Judah, and Sabacus reigned in Egypt. The successor of Shalmaneser was Sennacherib.

SHAMARIAH, Sham-a-ry'-ah.—A son of Rehoboam; 2 Chron. xi. 19.

SHAMBLES, 'sold in the shambles, that eat'; 1 Cor. x. 25. Alluding to the custom of bringing the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol.

SHAME.—(1.) That affection which proceeds from an inward apprehension of guilt, dishonesty, or filthiness. In the state of innocence, there was no shame, nor any occasion for it; Gen. ii. 25. (2.) Trouble and perplexity of mind, on account of guilt and disappointment; Ezra ix. 6; Rom. vi. 21; v. 5. (3.) Derision, contempt, harassment; Ezek. xxxvi. 6. (4.) What is shameful; as an idol, whose worship was abominable, and tends to bring its practisers to shame; Hos. iv. 10.

SHAME, 1 Sam. 20. 34; 2 Sam. 18. 12.

Ex. 32. 25. made naked to their s.

Ps. 119. 31. put me not to a. 69. 7.

Prov. 3. 35. s. shall be the promotion of fools, 9. 7, & 10. 5, & 11. 2, & 13. 5, 18, & 14. 35, & 17. 2, & 19. 26, & 18. 13, & 25. 8.

Isa. 50. 6. hide not face from s.

Dan. 12. 2. awake some to s. and

Hos. 4. 7. change glory into s.

Zeph. 3. 5. unjust knoweth no s.

Acts 5. 41. worthy to suffer s. for

Phil. 3. 19. glory is in their s.

Heb. 12. 2. endured the cross despising a.

Rev. 3. 18. s. of thy nakedness

1 Tim. 2. 9. a. facedness

SHAMED, Shay'-med.—One of the chief men of Benjamin; 1 Chr. viii. 12.

SHAMER, Shay'-mer.—One of the family of Kohath; 1 Chron. vi. 46.

SHAMGAR, Sham'-gar, *stranger, surprise of the stranger*.—One of the judges of Israel; Judges iii. 31.

SHAMHUTH, Sham'-huth, *desolation, astonishment*.—One of David's men; 1 Chron. xxvii. 8.

SHAMIR, Shay'-mir, *prison, bush*.—The name of a city in Judah; Josh. xv. 48; and one in the mountains of Ephraim; Judges x. 1.

SHAMMA, Sham'-mah, *loss, desolation, astonishment*.—A son of Jesse; 1 Chron. vii. 37.

SHAMMAH, Sham'-mah.—Son of Reuel; Gen. xxvi. 13.

SHAMMAI, Sham'-may-i.—Son of Rekem; 1 Chron. ii. 44.

SHAMSHERAI, Sham-she-ray'-i.—A chief of the tribe of Benjamin; 1 Chron. viii. 28.

SHAPE, Luke 3. 22. bodily s. like dove on John 5. 37. his voice, nor seen his s.

SHAPEN, Ps. 51. 5. a. in iniquity

SHAPLAT, Shay'-fat, *judge, judging*.—A spy to the land of Canaan; Num. xiii. 5.—Father of Elisha; 1 Kings xix. 16, 19.

SHARAI, Shar'-a-i, *my lord, my song*.—One who had married a strange wife in Babylon; Ezra x. 40.

SHARESER, Sha-ro'-zer, *overseer of the treasury*.—The second son of Sennacherib, who slew his father in the temple of his god Nisroch; 2 Kings xix. 37.

SHARON, Shay'-ron, *his plain, field, song*.—The campaign, or open country, situated at the south of Mount Carmel, along the coast of the Mediterranean, extending to Caesarea and Joppa. It was a region of great fertility, and, therefore, became proverbial of any place of beauty or fertility, see Isa. xxxiii. 9. It is still fertile, and produces in the spring white and red roses, the narcissus, the white and orange lily, the carnation, and other flowers.—Sharon, or Lasharon, a city whose king was taken and slain by Joshua; Josh. xii. 18.

SHARP.—Convictions produced by the preaching of the gospel; Ps. xlv. 5, compare with Acts ii. 37; Heb. iv. 12; Rev. i. 16.—A piercing look; Job xvi. 9. "Iron sharpeneth iron;

so a man sharpeneth the countenance of his friend; ⁵ Prov. xxvii. 17. One friend may be the means of exciting another to reflect, dive deeply into, and illustrate some subject, without which excitement this had never taken place.

"But let me sharpen others as the hone Gives edge to razors, though itself have none?"—*Horace*.

SHARP 'arrows of the mighty, with coals of Juniper;" Psa. cxx. 4. 'They (the false tongues) are like the sharp arrows of the mighty, or the glowing embers of the broom.'

SHARP instrument, *Is.* 41. 15, & 49. 2; *Rev.* 1. 16.

SHARPENETH, Job 16. 9; *Prov.* 27. 17.

SHARPE, *Mt.* 7. 4; *Heb.* 4. 12.

SHARPLY, *Judg.* 8. 1; *Tit.* 1. 13.

2 *Cor.* 13. 10. should use a.

SHASHAI, Shash'-a-i.—One who married a strange wife in Babylon; *Ezra* x. 40.

SHASHAK, Shay'-ahak, a bag of *Men.*—One of the chief men of the tribe of Benjamin; 1 *Chron.* viii. 25.

SHAUL, Shay'-ul.—The son of Simeon; *Num.* xxvi. 13; *Gen.* xli. 10.

SHAVE 'her head, and pare her nails;' *Deut.* xxi. 12; signs of mourning.

SHAVSHA, Shav'-sha, a secretary.—One of David's officers; 1 *Chron.* xviii. 16.

SHEALTIEL, She-al'-te-el, *I have asked of God.*—The father of Zerubabel; *Ezra* iii. 2.

SHEAR.—To cut the wool from sheep; *Gen.* xxxi. 19. At the time of sheep-shearing feasts were made, to which the neighbours and relatives of the family were invited, as we see in the case of Abalom; 2 *Sam.* xiii. 23. "The shearing-house" was probably the place where the shepherds met for the annual sheep-shearing; 2 *Kings* x. 12.

SHEAVES—The fruit of labour, or joy after sorrow; *Ps.* cxxvi. 6; this passage refers to the joy of the Israelites on their return from captivity; *Isa.* lxvi. 20.—The Paschal sheaf was brought into the temple, as the first-fruits of the barley-harvest; *Lev.* xxiii. 10—12.

SHEBA, She'-ba, *captivity, repose, old age.*—A son of Raamah; *Gen.* x. 7.—The son of Joktan; *Gen.* x. 28.—Son of Jokhan; *Gen.* xxv. 3.—A city; *Josh.* xix. 2.—See also 1 *Chron.* v. 13; 2 *Sam.* xx. 1.—A province, in the south east of Arabia, between the Red Sea, and the Indian Ocean. It was famed for spices, gems, and gold; *Ps.* lxxii. 10; *Isa.* lx. 6; *Jer.* vi. 20; *Ezek.* xxvii. 22. The queen of Sheba visited Solomon; 1 *Kings* x. 1; *Matt.* xii. 42.

SHEBANIAH, Sheb'-a-ny'-ah, the Lord that converts.—A priest in the time of David; 1 *Chron.* xv. 24.

SHEBARIM, Sheb'-a-rim.—A place near Ai and Bethel; *Josh.* vii. 5.

SHEBAT, She'-bat.—The fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year.

SHEBNA, Sheb'-nah, *who rests himself.*—A treasurer and secretary to king Hezekiah; 2 *Kings* xviii. 18; *Isa.* xxii. 15, &c.

SHEBUEL, Sheb'-u-el, the turning.—The eldest son of Gershon, son of Moses; 1 *Chr.* xxiii. 16.

SHECHEM, She'-kem, *part, shoulder, early.*—The son of Gilead; *Num.* xxvi. 31.—The son of Hamor, and prince of the Shechemites; *Gen.* xxxiv. 1, &c.

SHECHEM.—A very ancient city of Samaria. It is also called *Sechem*, *Sichem*, *Sychem*, and *Sychar*, in the New Testament; afterwards Neapolis; now Nablous, Naplous, and Napolosa. It is 35 miles north of Jerusalem. It was ravaged by the sons of Jacob; *Gen.* xxxiv. Near it was Jacob's well; *John* iv. 6. And the parcel of ground which Jacob bought of Hamor for a burial-place; where the remains of Joseph, Eleazer, and Joshua, were deposited.

After the ruin of the city of Samaria, Shechem became the metropolis of Samaria, and was called *Sychar*. Near it occurred our Saviour's conversation with the Samaritan woman, which resulted in the conversion of so many citizens; *John* iv. It was enlarged and beautified by Vespasian, about forty years after Christ's death,

and was by him called *Neapolis*, or the New City. It is at this day a fine town, containing ten thousand inhabitants, of which about one hundred are nominal Christians. It is now called *Napouse*.

SHEED for many for remission, *Matt.* 26. 28.

Rom. 5. 5. love of God is s. abroad

Tit. 2. 6. Holy Ghost be s. on us

SHEDEUR, Shed'-e-ur, *field, destroyer of fire*.—A chief of the tribe of Reuben; *Num.* i. 5.

SHEEP—A well known animal, of the greatest utility, and famed for meekness and docility. In Syria there are two varieties of sheep: one differing little from ours,—the other, more common and more esteemed, having a tail of extraordinary bulk, often weighing twelve or fifteen pounds, and sometimes much more. It seems to consist of a substance between fat and marrow, and was commanded to be offered in sacrifice to God; *Lev.* iii. 9. The wealth of ancient kings, and other great men, consisted chiefly in flocks and herds; *2 Kings* iii. 4; and this is still the case in some eastern countries, especially where the people are few, and the pastures luxuriant. Christians are compared to *sheep*, for their innocence and excellence. Christ is "the Lamb of God," that is, the great atoning sacrifice; *John* i. 29.

SHEEP.—The disciples of Christ; *Zech.* xiii. 7; *John* x. 11, 16; *1 Pet.* ii. 25.

SHEEP, 'follow him;' *John* x. 4. Eastern sheep follow their shepherds as readily as dogs follow their masters in England.

SHEEP 'by name;' *John* x. 3. It is usual among eastern shepherds to give names to their sheep as we do to dogs and horses. 'Passing by a flock of sheep,' says Mr. Hartley, I asked the shepherd to call one of his sheep. He did so, and it instantly left its pasture and companions, and ran up to the hand of the shepherd with a prompt obedience and signs of pleasure, that I had never before observed in any other animal.' It is also true, 'that a stranger they will not follow, but will flee from him.' The shepherd

told me that many of his sheep were still wild; that they had not yet learned their names, but that by teaching, they would all learn them. The others which knew their names, he called tame.

SHEEP GATE.—Probably so called, from the sheep for sacrifice passing through it to the temple; *Neh.* iii. 1, 32; *xii.* 39.

SHEEP, *Ps.* 49. 14, & 74. 1, & 78. 52.

Ps. 44. 22. as s. for the slaughter, *Rom.* 8. 36.

Ps. 13. s. of pasture, *95.* 7, & *100.* 3.

119. 176. astray like lost s.

Is. 53. 6. all we like s. are gone

Zech. 13. 7. smite shepherd and s.

Matt. 9. 36. as s. having no shepherd

10. 6. to lost s. of Israel, *15.* 24.

18. 12. an hundred s. and one be gone

25. 32. dividing s. from goats, s. on right hand, *33.*

John 10. 2—27. shepherd of the s.

21. 16. feed my lambs, feed my s. *17.*

1 Pet. 2. 25. as s. going astray

SHEHARIAH, She-ha-ry'-ah. — One of the chief men of the tribe of Benjamin; *1 Chron.* viii. 26.

SHEKEL. — A Jewish weight, rather more than nine pennyweights troy, valued at *2s.* 3½d.; but the golden shekel was worth £1 16 6, English money; *Gen.* xxiv. 22; *Ex.* xxx. 13.

SHEKINAH.—The symbol of the Divine glory and presence which dwelt in the tabernacle and the temple — a glowing, bright, and preternatural splendour—the *glory of God*; *Exod.* xxxiii. 9; *Ps.* xcix. 6, 7; *Isa.* vi. 1.

SHELAH, She'-lah, *that breaks, that undresses*.—A son of Judah; *Gen.* xxxviii. 11.

SHELEMIAS, Shel-e-my'-ah, *God is my perfection*.—One who married a strange wife in Babylon; *Ezra* x. 39. —Also a priest; *Neh.* xiii. 13.

SHELOMI, Shel'-o-my, *peace, happiness*.—A commissioner for dividing the land of Canaan; *Num.* xxxiv. 27.

SHELOMITH, Shel'-o-mith, *peaceable, perfect*.—The daughter of Dibri; *Lev.* xxiv. 11.—Daughter of Zerubbabel; *1 Chron.* iii. 19.—Son of Shimei, a Levite; *1 Chron.* xxiii. 9.—Son of Ishar, a Levite; *1 Chron.* xxiii. 18.—Daughter of Rehoboam;

2 Chron. xi. 20.—Son of Zichri; 1 Chron. xxvi. 25.

SHELUMIEL, She-lew'-me-el, *happiness*.—Son of Zurishaddai, chief of the Simeonites; Num. i. 6; vii. 36.

SHEM, Shem, *name, renown, placed*.—The son of Noah, was born A. M. 1558; Gen. vi. 10. He was with his father in the ark during the deluge; and in his modest and dutiful behaviour towards his father, he was rewarded with his special benediction; Gen. ix. 23—25. The greatest prerogative of Shem was, that the Messiah descended from him. At the age of a hundred and six, he begat Arphaxad, and died when six hundred years old, A. M. 2158. His posterity obtained for their inheritance the best provinces of Asia.

SHEMAIAH, Shem-a-i-ah, *obeys the Lord*.—Father of Shimri; 1 Chr. iv. 37.—Son of Joel; 1 Chr. v. 4.

—A prophet of the Lord, sent to Rehoboam; 1 Kings xii. 22. Thirteen other persons of this name are mentioned in Scripture; 1 Chr. iii. 22; ix. 14, 16; xv. 8, 11; xxiv. 6; 2 Chr. xvii. 8; xxix. 14; xxxi. 15; xxxv. 9; Ezra viii. 16; Neh. vi. 10; Jer. xxix. 24—32; xxxvi. 12.

SHEMARIAH, Shem-a-ry'-ah, *God is my guard, diamond*.—A friend of David; 1 Chron. xii. 5.—One who married a strange wife in Babylon; Ezra x. 32.

SHEMEBER, Shem'-e-ber, *name of force*.—The king of Zebouim; Gen. xiv. 2, &c.

SHEMER, She'-mer, *guardian, thorn*.—The person who sold to Omri the mount on which Samaria was built; 1 Kings xvi. 24.

SHEMINITH, Shem'-e-nith, *eight*.—The title of several Psalms, meaning, perhaps, the harp of eight strings.

SHEMUEL, She-mew'-el.—A son of Ammihud; Num. xxxiv. 20.

SHENAZAR, She-nay'-zar. — A successor of Jechoniah; 1 Chr. iii. 18.

SHENIR, She'-nir, *lantern, light that sleeps, he that shoves*.—A name of Mount Hermon; Deut. iii. 9.

SHEPHERD.—Literally, a keeper of sheep. In compassion to us God is

frequently spoken of under the endearing character of a Shepherd; Ps. xxiii. 1, 2; lxxx. 1. The prophets exhibited Christ in the same way; Is. xl. 11; Ezek. xxxiv. 23. He at his coming adopted the same similitude; John x. And in the same way the Apostles represented him; Acts ix. 28; Heb. xiii. 20. "*The great Shepherd of the sheep*"—"which he hath purchased with his own blood."

SHEPHERD, 'chief shepherd'; 1 Pet. v. 4. See 1 Sam. xxi. 7. In Spain, where many Eastern customs are preserved from the Moors, they have to this day over each flock of sheep, a *chief shepherd*. Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of the whole, and absolute dominion over fifty shepherds and fifty dogs. He chooses them, chastises them, or discharges them at will.

SHEPHERDS, *prophetically*, means rulers, or commanders, civil or ecclesiastical; Jer. vi. 3; xxv. 34; Nah. iii. 18.

SHEPHERD'S TENT, 'removed as a shepherd's tent'; Isa. xxxviii. 12. As suddenly as the tent of a shepherd is taken down, folded up, and transferred to another place.

SHEPHERD, Gen. 46. 34, & 49. 24.

Num. 27. 17. as sheep that have no a.

1 Kings 22. 17; Mark 6. 34.

Ps. 23. 1. the Lord is my s.

80. 1. S. of Israel

Songs 1. 8. feed kids beside a tents

Ezek. 34. 2. prophesy against a woe be to the s.

Zech. 13. 7. awake sword against my a.

John 10. 14. I am the good s. a good a. giveth

16. one fold one a. Eccl. 12. 11.

Heb. 13. 20. that great S. of sheep

1 Pet. 2. 25. returned to S. of souls

5. 4. chief S. shall appear

SHEPUPHAN, She-few'-fan.—The son of Bela; 1 Chr. viii. 5.

SHERAH, She'-rah.—The daughter of Beriah, who dwelt at Beth-horon; 1 Chron. vii. 24.

SHEREZER, She-re'-zer.—One sent into the house of God to pray before the Lord; Zech. vii. 2.

SHERIFFS; Dan. iii. 3. *Dr. Boothroyd* reads 'presidents.' They were, probably, civil magistrates.

SHESHACH, She'-shak, *bag of flax, the sixth bag*.—A name given to Babylon; Jer. xxv. 26; li. 41, probably derived from one of its idols.

SHESHAZZAR, Sheesh-baz'-zar, *joy in tribulation*.—A prince of Judah, probably the same as Zerubbabel; Ezra i. 8.

SHETH, Sheth.—The same as **SETH**; 1 Chron. i. 1.

SHETHAR-BOZNAI, She'-thar-boz'-nay-i, *that makes to corrupt*.—An officer of the king of Persia; Ezra v. 6.

SHEVA, She'-vah, *vanity, elevation, tumult, fame*.—Secretary to king David; 2 Sam. xx. 25.

SHEWETH him 'all the kingdoms;' Matt. iv. 8. The territory of Judea was small, and from elevated places, mountains, &c., neighbouring kingdoms were visible.—*Macknight and Porteus*. Judah was now divided into several provinces and tetrarchies, popularly called kingdoms; these might be all that were intended. "To shew," may signify 'to describe.'

SHEW-BREAD, or *bread of faces*, that is, *of the Presence*, so called, because it was constantly placed in God's presence. Twelve loaves, according to the twelve tribes, were every Sabbath-day, put upon the golden table, to be exposed for the whole week. This bread was forbidden to be eaten by any except the priests; therefore in the extraordinary case of David, nothing but his urgent necessity could exempt him from sin; 1 Sam. xxi. 3—7; Matt. xii. 4. It seems to have been intended to remind the Hebrews of their dependence on God for daily support; and also as an emblem of Jesus, the bread of life; John vi. 48.

SHEW, Ps. 39. 6; Luke 20. 47; Col. 2. 23.

Ps. 4. 6. who will s. us any good
16. 11. wilt s. me path of life
91. 16. will s. him my salvation
92. 15. to s. that Lord is upright
John 5. 20. Father loves Son and s. him
1 Cor. 11. 26. do s. Lord's death till
Tit. 2. 7. s. thyself a pattern of
1 Pet. 2. 9. should s. forth praises
Rev. 22. 6. angel to s. to servant

SHIBBOLETH, Shib'-bo-leth, *ear of corn*.—A word by which the Gileadites tested an Ephraimite; Judg. xii. 6.

SHIBMAH, Shib'-mah.—A city of Reuben; Num. xxxii. 38.

SHIELD.—The principal piece of defensive armour among the ancients. It was made of strong thick leather. Thus the shield of Ajax was made of bull's hides, sevenfold thick. It was held on the left arm, to ward off blows. God is called a shield, as it is the symbol of strength and protection. Faith is likewise called a shield; Eph. vi. 16, because it derives strength from Christ for overcoming the temptations of Satan; Gen. xv. 1; Psa. v. 12; lxxxiv. 11; Eph. vi. 16.

SHIELD and exceeding great reward,
Gen. 16. 1.

Deut. 33. 29. saved by Lord s. of
Ps. 2. 3. Lord is s. s. for me, 5. 12, & 28.
7, & 119. 114, & 144. 2.

18. 35. given me s. of salvation

84. 11. God is a sun and s. 91. 4.

116. 9. their help and s. 10. 11.

Prov. 30. 5. s. s. to put trust in
Eph. 6. 16. take s. of faith

SHIGGAION, Shig'-gay'-on, *a song of trouble*.—The title of Psalm 7, and found in Hab. iii. 1. The Hebrew signifies to *stay*, or *wander*; some conjecture that it denotes the song to be various, running from one kind of tune into another, and expressive of great anguish of heart. Others suppose it to be an instrument of music.

SHIHON, Shy'-on.—A city of Palestine; Josh. xix. 19.

SHILHIM, Shil'-him.—A city of Judah; Josh. xv. 32.

SHILLEM, Shil'-lem.—A son of Naphtali; Gen. xlii. 24; chief of the Shillemites; Num. xxvi. 49.

SHILOAH, Shy'-lo'-ah, *sent, dart, branch*.—A small brook running at the foot of Mount Zion; Isa. viii. 6.

SHILOH Shy'-loh, *sent forth, peace, abundance*.—1. One of the names of Jesus Christ. The Great Deliverer; he that frees from the law, sin, and death; Gen. xlix. 10. It denotes the Redeemer, the author of our happiness, and our sole peace-maker with God.

2. **SHILOH**, a famous city of the tribe of Ephraim, about twenty-five miles north of Jerusalem. Here Joshua fixed the tabernacle of God; and here it continued 310 years.

SHILONI, Shy-lo'-ny.—One of the captivity chosen to dwell at Jerusalem; Neh. xi. 5.

SHIMEAH, Shim'-e-ah, *that hears, that obeys*.—David's brother; 2 Sam. xiii. 32.

SHIMEI, Shim'-me-i, *that hears, name of the heap*.—The son of Gera, a kinsman of king Saul; 2 Sam. xvi. 5, 6, &c.—David's vine keeper; 1 Chr. xxvii. 27.—A Levite; Ezra x. 23.

SHIMEI.—From David's advice to Solomon respecting Shimei, it has been asserted that the Scriptures inculcate assassination; 1 Kings ii. 8, 9, 36—46. With respect to Shimei, David had fulfilled his promise. He had only engaged that he would not put him to death on the day when Abishai had requested permission to do it (compare 2 Sam. xix. 23, with 1 Kings ii. 8,) and he left it to Solomon to treat with him as he thought just, in reference to his future conduct. David knew that he was Shimei still, and would so act as to bring upon himself due punishment. Solomon accordingly sent for Shimei, and commanded him to reside in Jerusalem, and not to depart thence, under pain of death, on the day when he should pass over the brook Kishon, a condition to which Shimei thankfully acceded; 1 Kings ii. 37, 38. Three years afterwards, the latter transgressed this convention, and went to Gath, (verse 40,) a suspicious quarter, in consequence of which Solomon, after charging him with the violation of his oath, commanded him to be put to death, (41—46.)

SHIMMA, Shim'-mah.—Brother of David; 1 Chr. ii. 13.

SHIMON, Shy'-mon. — Father of Ammon; 1 Chr. iv. 20.

SHIMRI, Shim'-ry. — A son of Shemaiah, of the posterity of Simeon; 1 Chron. iv. 37.

SHIMRITH, Shim'-rith. — A Moabish woman; 2 Chr. xxiv. 26.

SHIMSHAI, Shim'-shay, *my sun*. A scribe who wrote a letter against Jerusalem; See Ezra iv. 8.

SHINAR, Shy'-nab. — King of Admah; Gen. xiv. 2.

SHINAR, Shy'-nar, *watching of him that sleeps*.—A province of Babylonia, where they attempted to build the tower of Babel; Gen. xi. 2; x. 10.

SHINE.—The manifested favour and glory of God; Ps. lxxx. 1. "Shine forth"—restore thy worship; and give us evidences of thy presence now, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon. "Make thy face to shine upon thy servant;" Ps. xxxi. 16. only let me know that thou art reconciled to me, and pleased with me; and then come what will, all must be well. See Ps. lxxvii. 1, and cxix. 135. To be illuminated; Isa. lx. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To be in an unclouded state, as the sun in the firmament of heaven; Job xi. 17. "Thou shalt shine forth, thou shalt be as the morning." The way of the wicked is gloomy, dark, and dangerous; that of the righteous is open, luminous, and instructive; See Prov. iv. 18; Matt. v. 16; Phil. ii. 15.

SHINING of a flaming fire by night; *for upon all the glory shall be a defence*; Isa. iv. 5. This is a manifest allusion to the pillar of cloud and also of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle. This defence is a similitude taken from the outside cover of rams' skins and badgers' skins that were upon the curtains of the tabernacle; as if every dwelling of Mount Zion, and every assembly, were as dear to God as that tabernacle was.

SHINE, Job 22. 23, & 36. 32, & 57. 13.

Num. 6. 25. Lord make face to a.

Job 10. 3. why a. on wicked

Ps. 31. 16. make face to a. on, 67. 1, &

80. 3, 7, 19, & 119. 135.

Ecd. 8. 1. wisdom makes face a.

Dan. 12. 3. wise a. as firmament

Matt. 5. 16. light so a. before men

18. 43. righteous a. forth as sun
2 Cor. 4. 6. God who commanded the light to a.

Psalm. 2. 15. among whom ye a. as

SHIP.—A general name for all large sailing vessels. "There go the ships;" Ps. civ. 26. The tribes of

Zebulon and Dan early engaged in commerce; Gen. xlix. 13; Judg. v. 17. Solomon, then Jehoshaphat, had a considerable trade by sea; 1 Kings x. 22. The Trojans were powerful at sea; but the Tyrians and Zidonians were more so; and then the Carthaginians, and the Greeks. After the Saracens had ruined the Grecian commerce, the Venetians and Genoese became powerful in that way. About 330 years ago, the Spaniards and Portuguese became the most commercial people. Then the Dutch took the lead; but now the English do more business by sea than any other nation.

SHIPWRECK, 1 *Tm.* 1. 19.

SHIPMITE, *Shif'-mite*.—From SHIPPI; 1 Chr. xxvii. 27.

SHIPATAN, *Shif'-tan*.—Father of Kemuel; Num. xxiv. 24.

SHISHAK, *Shy'-shak*, *present of the bag, of the pot, of the thigh*.—A powerful king of Egypt, who declared war against Rehoboam; 2 Chron. xii. 2, 3, &c. Probably he was the Sesotris of history. He was one of the greatest warriors of antiquity. His invasion of Jerusalem is confirmed by recent discoveries in Egypt. A column found in the ruins of Thebes, has upon it a representation of Shishak dragging thirty or forty vanquished nations before his Egyptian gods. The learned interpret one of the figures to be the Jewish nation, and the hieroglyphic to be *Yood*, *MELCHI*, the kingdom of Judah. Even the names of the fenced cities; 2 Chron. xii. 4; are contained in the inscriptions, as having been taken by Shishak. Dr. Cumming says, "Among the captives, one engraving I have seen represents Rehoboam, and under the figure of Rehoboam, one of the captives, with a Jewish face so marked as to be ultra-Jewish, is written in hieroglyphics, *YEHUDA MELEK*, the king of Judea. And this was written 3000 years ago, as confirmatory of the record in 2 Chron. xii. and of the Bible itself.

SHITTAH, *Shit'-tah*, *that turns away, scourges*.—A tree, perhaps the box; Isa. xli. 19.

SHITTIM, *Shit'-tim*, *that turns away*.—A district of Moab, which gave name to a valuable wood, supposed to be the black acacia, very hard and incorruptible; Num. xxv. 1.

SHITTIM WOOD was used in building the tabernacle, and in making the sacred utensils, &c. Supposed to be the *Acacia vera* which grows in all the deserts, from the northern part of Arabia to the extremity of Ethiopia. It is about the size of a mulberry-tree, the bark of a greyish black; wood pale yellow, and very hard; branches thorny; flowers, sometimes white, but generally yellow, and the fruit, which resembles a bean, contained in pods, like the lupin. Both the wood and the flowers have a very pleasant smell. From this tree is obtained the gum Arabic, by making a gaah with an axe. Its leaves are almost the only food for camels while travelling in the great deserts.

SHOBAB, *Sho'-bab*, *returned, turned back*.—One of the sons of David; 2 Sam. v. 14.

SHOBACH, *Sho'-bak*, *bonds, captivity*: Syriac, *a dove-house*.—A Syrian general, defeated by David; 2 Sam. x. 16—19.

SHOBAL, *Sho'-bal*.—A son of Caleb; 1 Chron. ii. 50.

SHOBEL, *Sho'-bek*.—A prince; Neh. x. 24.

SHOBI, *Sho'-by*, *returned*.—A friend of David; 2 Sam. xvii. 27.

SHOCHOH, *Sho'-koh*, *defence*.—A city; 1 Sam. xvii. 1.

SHOE.—A covering for the feet, made of leather, linen, wood, &c. Among the Hebrews, slaves went barefoot; others generally had their feet and legs covered when they went abroad; and women of quality wore shoes or gaiters of very costly texture. Songs vii. 1; Ezek. xvi. 10. *Shoes* were ordinarily of no great value; so that a *pair of shoes* denotes persons treated with contempt and cruelty; Amos ii. 6. Soldiers often wore *shoes of iron and brass*; and to this day, many of the eastern people wear iron plates on the heels and the fore-sole of their shoes. The Hebrews' eating of the first pass-

over with their shoes on, loins girded, and staves in their hand, imported that they were immediately to begin their journey; Ex. xii. 11. *Putting off the shoes*, imported reverence, and was done in the presence of God, or on entering the mansion of a superior; Ex. iii. 5; Josh. v. 15. *Want of shoes* denoted mourning, debasement, and slavery; 2 Sam. xv. 30; Ezek. xxiv. 17; Isa. xx. 2, 4. *The plucking off a shoe and giving it to another*, imported resignation of right to him; Ruth iv. 7.

SHOE, 'casting out my shoe'; Ps. lx. 8. It was the office of the slaves to take care of their master's sandals. "They shall serve me like slaves, taking care of my sandals when put off;" (*Boothroyd*) denoting a state of servitude. The sense of verses 7 & 8, appears to be this; "Gilead and Manasseh have submitted unto me; Ephraim furnishes me with valiant men; and Judah with men of prudence and wisdom. I will reduce the Moabites to servitude; I will triumph over the Edomites, and make them slaves; and the Philistines shall add to my triumph."

SHOES, 'I am not worthy to bear'; Matt. iii. 11. Denoting great humility, as the meanest slaves untied the shoes or sandals, and sometimes carried them after their masters. It was regarded as the meanest office.

SHOE'S LATCHET; John i. 27. The latchet of the sandal was the string or thong by which they fastened it. It was the office of a servant to unloose them. John therefore meant that he was unworthy to perform the lowest office for the Messiah.

SHOMER, Sho'-mer.—The father of Jehozabad, who murdered Joash; 2 Kings xii. 21.

SHOOT. To cast arrows and darts; 2 Kings xiii. 17; xix. 32; 2 Chron. xxvi. 15. The righteous judgments of God; Ps. lxxv. 7.

SHOPACH, Sho'-fak.—A captain of the Syrian host, slain by David; 1 Chron. xix. 18.

SHOPHAN, Sho'-fan.—A city of Gad; Num. xxxii. 35.

SHORT. A small space of time, Job 22. 5; 1 Cor. 7. 29; 1 Thess. 2. 17.—Weakness, inability, Num. 11. 23; Is. 50. 2; 69. 1.

Num. 11. 23. Lord's hand waxed a. Ps. 89. 47. remember how a. my time is Rom. 3. 23. come a. of glory of God Ps. 102. 23. he a. my days 89. 45. Is. 50. 2. is my hand's 59. 1. Matt. 24. 22. except days be a. Prov. 10. 27.

SHOSHANNIM, Sho'-shan-nim, *lilies of the testimony*.—A word in the titles of Psalms xlv. lx. and lxxx. probably a musical instrument of six strings.

SHOULDER, 'The government shall be upon his shoulder'; Is. ix. 6. That is, the ensign of government, or the like, which was borne upon or hung from the shoulder. The keys of the ancients were sometimes made of brass, but more generally of wood, and being shaped like a reap-hook, would easily lodge upon the shoulder.

SHOULDERS, 'daughters carried upon their shoulders'; Isa. xlix. 22. In the east, thousands of parents so carry their children.

SHOUT. The voice of an enemy in war, Jer. 50. 15; 61. 14.—The voice of lamentation; Lam. 3. 8.—Of impious flattery, Acts 12. 22.—Of joy, Ex. 32. 18. Num. 23. 21; Is. 12. 6, & 42. 11, & 44. 23; Zeph. 2. 14; Zach. 9. 9.

Ps. 47. 5. God is gone up with a s. 1 Thess. 4. 16. Lord descend with a.

SHOW, to make public exhibition; Col. ii. 15; to attract popular notice; Gal. vi. 12; Luke xx. 47; a shadowy image; Pa. xxxix. 6; to give evidence; Eph. ii. 7; to make manifest by a good and useful life, the transforming grace of God; 1 Pet. ii. 9.

SHRINES, 'silver shrines'; Acts xix. 24. Literally, 'silver temples of Diana,' that is, silver models, or representations in miniature, of the temple of Diana, and probably containing a silver image of the goddess.

SHUA and **SHUAH**, Shu'-ah, *pit, crying, humiliation*.—Brother of Caleb; 1 Chron. iv. 11.—Daughter of Heber; 1 Chron. vii. 32.—The son of Abraham; Gen. xxv. 2.—See also, Gen. xxxviii. 1, &c.

SHUAL, Shu'-al, *fox, hand, fat*,

traces.—Supposed to be a country in the land of Israel; 1 Sam. xiii. 17.

SHUBAEL, Shu'-ba-el.—Son of Amram; 1 Chron. xxiv. 20.

SHUHAM, Shu'-ham.—A descendant of Dan; Num. xxvi. 42.

SHUITE, Shu'-bite.—Bildad, the Shuite, was probably a descendant of Shuah, son of Abraham; Job ii. 11.

SHULAMITE, Shu'-lam-ite, *peaceable one, perfect*.—A name applied to the church, taken from the name of Solomon's wife; Songs vi. 13.

SHUMATHITES, Shum'-mathites.—One of the six families that came out of Kirjath-jearim; 1 Chron. ii. 53.

SHUNAMMITE, Shu'-nam-mite.—A woman of Shunem. She was a pious and generous female, and along with her husband, ministered to the comfort of Elisha; Josh. xix. 18; 2 Kings iv. 12.—Also a native of Shunem, Abishag; 1 Kings i. 2.

SHUNEM, Shu'-nem, *their change*.—A city of the tribe of Issachar, five miles south of Tabor; Josh. xix. 18.

SHUNITES, Shu'-nites.—Posterity of Shuni; Num. xxvi. 15.

SHUPHAM, Shu'-fam.—A prince; Num. xxvi. 39.

SHUR, Shur, *wall, oz.*—A city of Arabia Petrea, which gave name to the desert of Sur in the same country.—Also a desert; Gen. xvi. 7; Ex. xv. 22.

SHUSHAN, Shu'-shan, *lily, rose, joy*.—On the banks of the river Ulai, in Persia. It is said to have been built by Memnon, before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, being sheltered by a high ridge of mountains from the north-east wind; but in the summer, it was so intensely hot as to be scarcely habitable. Here Daniel had his vision of the ram and he-goat; Daniel viii.

The walls of Shushan were upwards of thirteen miles in circumference. It is now in ruins, which extend twelve miles from the one extremity to the other. The mounds are abundant. One is a mile in circumference, another two miles, about 100 feet high. They are formed of clay, pieces of tile, with

layers of brick and mortar. Large blocks of marble, covered with hieroglyphics, are frequently discovered by the Arabs when digging in search of hidden treasure. At the foot of one of these mounds, or pyramids, stands the tomb of the prophet Daniel.

SHUSHAN-EDUTH, Shu'-shan'-e-duth.—An instrument of six strings; Ps. vi., *title*.

SHUT. To withhold; 1 John iii. 17.—To cover; Ps. lxxix. 15.—To be desolate; Isa. xxiv. 10.—To keep secret; Dan. viii. 26.—To be kept as in a strong hold; Gal. iii. 23; "shut up unto the faith;" that is, unto the religion of the Lord Jesus, which should afterwards be revealed. The unalterable state of saints and sinners; Matt. xxv. 10: "The door was shut."—Dreadful words to the wicked! no hope remains. Death shuts the door of mercy; and after death despair is their only portion. The hope of future good is the balm of life; where that is not, there is despair; where despair is, there is hell.

SHUT, 'then came Jesus, the doors being shut and stood in the midst;' John ix. 26. Not through the door, but by his power he opened the door.

SHUT up or left, *Deut. 32. 38.*

Matt. 25. 13. s. up kingdom of heaven

Gal. 3. 23. s. up to the faith

Rev. 3. 7. he openeth and no man s. Ia. 22. 22.

SHUTHALITES, Shu'-thal-ites.—Children of Shuthelah.

SHUTHELAH, Shu'-the-lah, *plant, verdure, moist pot*.—A son of Ephraim; Num. xxvi. 35.

SIA, Sy'-a.—A returned captive; Ezra ii. 44.

SIBBECHAI, Sib'-be-ka-i.—David's valiant man who slew the giant Saph; 2 Sam. xxi. 18; 1 Chron. xx. 4.

SIBBOLETH, Sib'-bo-leth, *burden*.—See SHIBBOLETH.

SIBMAH, Sib'-mah, *conversion, captivity, old age, rest*.—A city of Reuben, near Heabbon; Isa. xvi. 8.

SIBRAIM, Sib'-ray-im.—A city of Canaan, between Hamath and Damascus; Ezek. xlvii. 16.

SICAR, Sy'-kar.—See **SHECHEM**.

SICHEM, Sy'-kem.—See **SHECHEM**.

SICK. Bodily disease; 1 Sam. xxx. 13; Luke vii. 10.—A sense of sin; Matt. ix. 12. "They that be whole need not a physician, but they that are sick."

SICK of love, *Songs* 2. 5, & 5. 8.

Is. 1. 5. whole head is *s.* and heart
1 Cor. 11. 30. many are weak and *s.*

Jam. 5. 14. is any *s.* call elders

15. prayer of faith shall save *s.*

Ps. 41. 8. make bed in *s.*

Ex. 23. 25. I will take away *s.*

Matt. 8. 17. himself bare our *s.*

SIDDIM, Sid'-dim.—The *Vale of Siddim* is the spot upon which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela, which were destroyed by fire from heaven on account of the impiety of the inhabitants. It is evident from the description of this valley, as well as from Lot's choosing it for the pasturage of his cattle, that it was a delightful and fruitful spot; Gen. xiii. 10, 11.

SIDON, Sy'-don, *hunting, fishing, venison*.—Sidon was the capital of the Phœnicians, founded soon after the deluge, by Sidon, the son of Canaan; Gen. x. 15, 19. Sidon lay at the extreme north-west of Canaan. The Sidonians built ships, and were the founders of maritime commerce. They were the first manufacturers of glass. Sidon still subsists as a town, and carries on some traffic with the neighbouring coasts. It is now called Saïde, or Seïde. The inhabitants are estimated at 15,000, chiefly occupied in spinning cotton, which, with silk, and boots, shoes, and slippers of morocco leather, form the principal articles of their trade. Fragments of columns and remains of the ancient city may still be discovered.

SIFT, *Is.* 30. 28; *Amos* 9. 9; *Luke* 22. 31.

SIGHT, put for the sense of seeing, *Mark* x. 51; *saving knowledge*, *Luke* iv. 18; a spectacle, *Luke* xxiii. 48; a vision, *Ex.* iii. 3; fearful appearances, *Luke* xxi. 11; 2 Cor. v. 7.

SIGHT 'to the blind'; *Luke* iv. 18. Thought to allude to the wretched state of those prisoners, who according

to the inhuman custom, still prevalent in the East, had their eyes put out.

SIGN.—That which expresses or represents another thing; as the rainbow which was appointed to be a sign or token of the covenant; *Gen.* ix. 12, 13; *Ex.* iv. 17. Also circumcision; *Gen.* xvii. 11; *Rom.* iv. 11; *xv.* 19. A manifestation of miraculous power; *Acts* ii. 22. Something indicating some future wonderful event; *Luke* xxi. 11. A type or prediction; *Isa.* viii. 18.

SIGN OF FIRE, 'set up a sign of fire in Beth-haccerim'; *Jer.* vi. 1. Kimchi observes, that the word signifies a high tower, for the keepers of the vines to watch it. If it were so, it was a very proper place to set up the sign of fire in, to give notice to all the surrounding country. It was usual with the Persians, Grecians, and Romans, to signify in the night by signs of fire, and by burning torches, either the approach of an enemy, or succour from friends. The former was done by shaking and moving their torches; the latter by holding them still.

SIGNET.—A seal, often set on a ring; *Gen.* xxxviii. 18; *Ex.* xxviii. 11, 21, 36; *Dan.* vi. 17; *Hag.* ii. 23.

SIHON, Sy'-hon, *rooting out, conclusion*.—A king of the Amorites, who put himself at the head of his army to oppose the Hebrews, on their way from Egypt to Canaan. He was slain and his army routed; *Num.* xxi. 21.

SIHOR, Sy'-hor, *black, trouble, early in the morn*.—A small river in the southern part of Canaan. Some think it a name for the Nile. A rivulet called Sihor-Libnath flowed from mount Carmel; *Josh.* xiii. 3; *xix.* 26.

SILAS, Sy'-las, *considering, marking*.—The name is a contraction of Silvanus. An eminent Christian minister, who accompanied Paul in visiting the churches of Syria and Cilicia. He was a pious and distinguished minister of the gospel; called one of the "chief men among the brethren." Paul made choice of Silas to accompany him in his travels, when he visited the churches of Syria and Cilicia; *Acts* xvi. 29; 2 Cor. i. 19.

SILENCE.—Utter destruction; *Is. xv. 1.*—Great calamities; *Jer. viii. 14.* A state of death; *Ps. xciv. 17; cxv. 17.*

SILENCE in Heaven; *Rev. viii. 1.* Expressive of the deep impression which previous scenes had made on the heavenly hosts—especially the wonders of redeeming love. They were silent, lost in wonder, admiration, and silent praise. Their silence also denotes that they were expecting with the deepest reverence, the stupendous things which the Divine Majesty would yet make known.

SILENCE, *Ps. 31. 13, & 32. 3, & 35. 22, & 50. 3, 21, & 83. 1, & 94. 17; Jer. 8. 14; Amos 5. 13, & 8. 3; 1 Cor. 14. 24; 1 Tim. 2. 11, 12; 1 Pet. 2. 15; Rev. 8. 1.*

SILENT, in darkness, *1 Sam. 2. 9.*
Ps. 28. 1. be not s. to me. *30. 12.*
Ezek. 2. 13. be s. all flesh before

SILK, is not mentioned in the Bible, except in *Ezek. xvi. 10, 13.* The original word means to *draw out gently*; and as there is no historical evidence that silk was known in the days of Ezekiel, it might be better to translate the word, *very fine linen*; the threads of which are drawn out with great care in spinning.

SILLY, *Job 5. 2; 2 Tim. 3. 6.*

SILOA, Sil'-o-ah, or Sy-lo'-ah.—The same as **SHILOAH**.

SILOAM, Sy-lo'-am.—A fountain, or pool of water, south-east of Jerusalem, at the foot of Mount Zion. Its waters were received into two large pools; and what overflowed from the *lower* one passed into the brook Kidron. The upper pool was sometimes called the "King's pool," probably because his gardens were watered from it. Near this stood the *tower* of which Christ speaks; *Luke xii. 4; John ix. 7.*—A tower of the same name; *Luke viii. 4.*

SILOE, Sil'-o-e, or Sy-lo'-e.—The same as **SILOA**.

SILVANUS, Sil-vay'-nus, *one who loves the woods.*—A faithful preacher whom Paul associates with him in the Epistle to the Thessalonians; *ch. i. 1.*

SILVER, 'who shall not regard silver,' &c. *Isa. xiii. 17.* The rage

and cruelty of the Medes would lead them to despise wealth, so that they would rather murder their prisoners, than spare them for the ransoms.

SILVER CORD; *Eccl. xii. 6*, the spinal marrow.

SIMEON, Sim'-e-on, *that hears or obeys.*—The son of Jacob and Leah; *Gen. xxix. 33*; born A. M. 2253.—He was head of a tribe, who were, according to the Divine prediction, scattered in Israel. He was brother to Dinah by the same mother, and was active in resenting the insult that was done her by the son of Hamor. Jacob on his death-bed showed his indignation against the conduct of Simeon in this instance. See *Gen. xlix. 5.* This tribe, when it came out of Egypt, consisted of 59,300 fighting men; *Num. i. 23*, but of the generation that entered the promised land, they numbered only 22,200; *Num. xxvi. 14, 15.*

SIMEON.—An aged saint who lived at Jerusalem, full of the Holy Spirit, and waiting for the redemption of Israel; *Luke ii. 25.* It had been revealed to him that he should not taste of death till he had seen the Messiah. Visiting the temple he did see him. Ascertaining in him, by a supernatural impulse, the long expected deliverer, he took the child up in his arms, gave thanks to God who had thus performed the mercy promised unto the fathers by the prophets, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel;" *Luke ii. 26-32.* Having said this, he returned the infant to its mother, and added, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed," verses 33, 34.

SIMEON.—A Christian minister of Antioch; *Acts xiii. 1.*

SIMILITUDE.—Likeness, form, or figure; *Num. xii. 10; Ps. cxliv. 12.*

SIMON, Sy'-mon, *that hears or obeys*.

—There were several of this name.

(1) Simon Peter, a distinguished disciple of our Lord. The celibacy of the clergy finds no example in his case, as we know that he had a wife; Mark i. 29, 30.—(2) The Cyrenian, who is thought to be the same as Niger, the teacher at Antioch; Matt. xxvii. 32. It is said that he died a martyr for the faith.—(3) **SIMON ZELOTES**, or the Canaanite, one of Christ's apostles. He was called *Zelotes*, because he had been one of those Galileans who refused to pay tribute to the Romans. The term Canaanite is applied to him, because he was born in Cana of Galilee, or more probably from the Hebrew word *Kanaim*, synonymous to the Greek word *Zelotes*. Some suppose that he preached the gospel in Egypt, Cyrenaica, Lybia, and Mauritania, if not also in Britain. Others affirm that he was murdered at Lunir, in Persia, along with Jude; Mat. x. 4.—(4) **SIMON**, the brother or cousin of our Saviour, and the son of Cleophas; Mat. xiii. 55.—(5) **SIMON**, the Pharisee, who invited Christ to an entertainment; took offence at his allowing Mary Magdalene to anoint him. Jesus, by the parable of the two debtors, convicted him of his fault; Luke vii. 36–50.—(6) **SIMON MAGUS**, from whom *Simony* had its name. *Simony* means making merchandise of ecclesiastical livings, &c. Acts viii. 18.—(7) **Aleo Simon**, a tanner, Acts ix. 43; and *Simon* the father of Judas Iscariot; John xii. 4, &c.

SIMON MAGUS, 'Peter said unto him, *Thy money perish with thee*;' Acts viii. 20. This is not an imprecation, but a strong way of admonishing Simon of his danger, and of expressing how much rather the apostle would see the greatest sum of money lost and cast away, than receive any part of it on such shameful terms.

SIMOOM.—The pestilential wind or blast, by the Arabs termed the Sam-wind; by the Persians, Samoun; by the Turks, Simoom, or Samiel, is noticed in Jer. iv. 11. Its effects are most dreadful; and the most awful

calamity with which any of the far regions of the East are visited. It is alluded to in Ps. ciii. 15, 16, and 2 Kings xix. 7, 26, 35.

SIMPLE, harmless, free from deceit. To be "simple concerning evil," is to have little knowledge of the art of committing it; Rom. xvi. 19. The "simplicity that is in Christ," is either the plain self-consistent truth of the gospel, or an unfeigned faith in this truth; 2 Cor. xi. 3.

SIMPLE, Prov. i. 4, 22, 32, & 7. 7, & 8. 5, & 9. 4, 13, & 19. 25, & 21. 11.

Ps. 19. 7. testimony of the Lord maketh wise the s.

115. 16. Lord preserveth the s.

119. 130. giveth understanding to s.

Prov. 14. 15. s. believeth every word, 18.

22. 3. s. pass on and are, 27. 12.

Rom. 16. 19. s. concerning evil, 18.

SIN, Sin, *bush*.—A wilderness south of the Holy Land, in Arabia Petrea. It lies between Elim and Sinai. Dr. Shaw and his companions traversed these plains in nine hours. Before the Israelites came into this desert, they had a previous encampment by the Red Sea; Num. xxxiii. 10, 11. (2) Sin is the name of a town in Egypt; Ezek. xxx. 15, 16; Ex. xvi. 1; xvii. 1.

SIN is any opposition to God's will, whether it be in doing what he has forbidden, or omitting to do what he has commanded. "All unrighteousness is sin;" 1 John v. 17. The same apostle defines sin as "the transgression of the law;" 1 John iii. 4. The spirit of the law, as well as of the gospel, is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to love; therefore sin is the violation of the precept, whether the act refer immediately to God, or to our neighbour.

SIN, Original.—Is that whereby our whole nature is defiled, and rendered contrary to the nature and law of God; Ps. li. 5; and hence the inward part is said to be very wickedness; that is, the heart is enmity against God; Ps. v. 9. This is the sin that dwells in us; Rom. vii. 17, 20, and works in us all manner of concupiscence; Rom. vii. 8, 23.

SIN, sometimes means a sin-offering; Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28; Hosea iv. 8.

SIN, 'not had sin,' John xv. 22. A Hebraism, meaning, 'so much sin.'

SIN, 'he hath made him to be sin for us, [even him] who knew no sin, that we might be made the righteousness of God in him; 2 Cor. v. 21. In Lev. iv. 21; xvi. 5; and Psa. xl. 6; the word used for sin, is also used for a sin-offering; and in this sense the first occurrence of the word in this verse must be understood. The latter clause is a very strong phrase, to signify our being accepted of God, as perfectly righteous, when considered as by faith united to Him who was perfectly so. There is an evident and beautiful contrast between *Christ being made sin, and our being made righteousness*; that is, we are treated as perfectly righteous, as he was treated as guilty.

SIN. 'If we sin wilfully, &c.—there remaineth no more sacrifice for sin;' Heb. x. 26. The sin here mentioned, is a total and final apostacy, when men, with a full and fixed resolution, despise and resist the Spirit; and renounce the gospel of salvation; and all this after they have known and professed the Christian religion, and continue to do so obstinately and maliciously. This is the great transgression: the apostle seems to refer to the law concerning presumptuous sinners; Num. xv. 30, 31. They were to be cut off.

SINS as scarlet; Isa. i. 18. This was the favourite colour of the ancient heathen prostitutes; Jer. iv. 30. To discharge this strong colour, which was produced, like cochineal, from a worm or insect, was then impossible to human art or power; but by the free grace of God, sins of the deepest dye can be obliterated. There appears also to be an allusion to the custom of fastening a piece of scarlet cloth to the horns of the scape-goat; Psa. li. 7; Rev. vii. 14; Lev. xvi. 20. The scarlet cloth was significant of the *deep stain* of sin.—"Though your sins have been as scarlet and crimson, &

deep dye, a double dye, first in the wool of original corruption, and afterwards in the many threads of actual transgression: though you have been often dipped, by your many backslidings into sin, and though you have long lay soaking in it, as the cloth may do in the scarlet dye, yet pardoning mercy will thoroughly discharge the stain."

SIN-OFFERING.—The *Sin-offering* and the *Trespass-Offering* are described in Lev. iv. and v; but the exact difference between the transgressions to which they have reference is very obscure. It seems probable that the sin-offering was for the violation of prohibitory statutes; and the trespass offering was for neglect of imperative statutes. It was not so entirely consumed by fire as the burnt-offering. The victim was brought to the door of the tabernacle; the offender put his hand upon its head, confessed his sins, and supplicated pardon, saying, "I beseech thee, O Lord; I have sinned, I have trespassed, I have rebelled: but now I repent, and let THIS" (that is, his sacrifice) "be my expiation." The animal was then slain, and reconciliation enjoyed with God. It is thus we confess our sins, in an humble dependence upon the atonement of Jesus Christ, and look for salvation through his precious blood. *Restitution*, so often mentioned in Scripture, formed an indispensable part of the duty of him that presented these offerings. If he held his neighbour's property unjustly, he not only now restored it, but added a fifth part; Num. v. 5, 8; Ex. xxii. 3, 8.

SIN lieth at door, Gen. 4. 7.

Ps. 4. 4. stand in awe and a. not
32. 1. blessed whose a. covered
5. I acknowledge my a. to thee
38. 18. I will be sorry for my a.
51. 3. my a. is ever before me
5. in a. did my mother conceive
119. 11. I might not a. against thee
Prov. 14. 34. a. is a reproach to
Is. 30. 1. that they may add a. to a.
53. 10. an offering for a.
12. he bare the a. of many
John 1. 29 taketh away a. of
5. 14. a. no more, lest worse
Rom. 8. 12. by one man a. entered
6. 14. a. not have dominion

Bom. 7. 9. a. revived and I died, & 11.
13. s. it might appear a.

14. sold under a.

17. a. that dwelleth in me

25. law of a. and death, & 2.

1 Cor. 15. 34. awake and s. not

2 Cor. 5. 21. made him a. for us who

knew nos.

Eph. 4. 26. be angry and s. not

Jam. 1. 15. s. and s. when it is finished

bringeth forth

1 Pet. 2. 22. who did no s.

1 John 1. 8. any say we have no s.

2. 1. if any man s. we have an advocate

3. 9. he cannot s. because seed

6. 16. there is a s. unto death

SINS, Ps. 19. 13. from presumptuous s.

Ezek. 33. 16. none of his s. shall

Dan. 9. 24. to make an end of a.

1 Tim. 5. 22. be not partakers of other

men's s.

2 Tim. 3. 6. silly women laden with s.

1 John 2. 2. propitiation for s. of the

Ps. 69. 5. my s. 51. 9; Is. 38. 17.

79. 9. our s. 90. 8, & 103. 10; Is. 59.

19; Dan. 9. 16; Gal. 1. 4; 1 Cor. 15.

8; Heb. 1. 3; 1 Pet. 2. 24; Rev. 1. 5.

Matt. 1. 21. their s. Rom. 11. 27; Heb. 8.

12. & 10. 17; Num. 16. 26.

Is. 59. 2. your s. Jer. 5. 25; John 8. 31;

1 Cor. 15. 17; Josh. 24. 19.

SINNED, Ec. 32. 33. who hath s. I will

Job 1. 22. in all this Job a. not

Lam. 1. 8. Jerusalem grievously s.

6. 7. our fathers s. and are not

Rom. 2. 12. many s. without law

8. 23. all have s. and come short of

1 John 1. 10. say we have not s.

Ec. 9. 27. I have s. Num. 22. 34; Josh.

7. 20; 1 Sam. 15. 24, 30; 2 Sam. 12.

13. & 24. 10; Job 7. 20, & 33. 27;

Ps. 41. 4, & 51. 4; Mic. 7. 9; Matt.

27. 4; Luke 15. 18, 21.

Judg. 10. 10. we have s. 1 Sam. 7. 6; Ps.

109. 6; Is. 42. 24, & 64. 5; Jer. 3.

25, & 8. 14, & 14. 7, 20; Lam. 5. 16;

Dan. 9. 5, 8, 11, 15.

Prov. 8. 36. s. against me wrongs

Eccl. 7. 20. there is no man that doeth

good and s. not

Ezek. 18. 4. soul that s. shall die

1 John 5. 18. is born of God s. not

SINNER, Eccl. 7. 20. s. shall be taken

9. 18. me s. destroyeth much

Is. 66. 20. s. 100 years old accused

Luke 15. 7. joy in heaven over one s.

that repenteth

18. 13. God be merciful to me s. a.

Jam. 5. 20. converteth s. a. from

1 Pet. 4. 18. where shall s. appear

SINNERS, Gen. 18. 18. s. a. before the Lord

Ps. 1. 1. nor stands in way of a.

25. 8. Lord will teach s. in way

51. 13. s. a. be converted to thee

Is. 38. 14. s. in Zion are afraid

Matt. 9. 13. come to call s. to repentance

Luke 13. 2. s. above Galileans, &

John 9. 31. God heareth not s.

Rom. 5. 8. while we were yet s.

15. by one man's disobedience many

are made s.

1 Tim. 1. 15. Christ came to save a.

Heb. 7. 26. holy, separate from a.

12. 8. endured such contradiction of a.

Jam. 4. 8. cleanse hands ye s.

Jude 15. ungodly s. have spoken

SINFUL, Num. 32. 14; Is. 1. 4; Luke 1.

8; Rom. 7. 13, & 8. 3.

SINAI, Sy'-nay, or Sy'-nay-i, *banai*: in Syriac, *ennai*.—A celebrated mountain of Arabia Petrea, on which God gave the law to Moses. It consists of a prodigious pile of mountains, comprehending many peaks, and extending 30 or 40 miles in diameter. There are *two lofty peaks* in the range, the more elevated of which, 8000 feet high, is supposed to be Mount Sinai, and the other 6000 feet high, is supposed to be Horeb; Exod. xix. 11; Deut. xxxiii. 2; Judges v. 5; Psa. lxxviii. 8, 17. From the law being mentioned in Exodus, as delivered on Mount Sinai, and Mount Horeb in Deuteronomy, it has been insinuated, that these two books are unworthy of credit; some injudicious persons having represented them in maps as two *distinct* mountains. Sinai and Horeb are *two different peaks of one and the same range* of mountains; and hence it is, that what in one passage of Scripture is related as having been done at Horeb, is in another place said to have been done at Sinai, or in the wilderness of Sinai.

SINCERE.—To be free from hypocrisy or dissimulation. It means pureness of mind, without double-dealing. The word is derived from the Latin *sincerus*, composed of *sine*, without, and *cera*, wax; or pure honey; 1 Cor. v. 8. The Greek word *eulitres*, *sincerity*, means evident purity as held up in the light of the sun just as we examine water; 2 Cor. i. 12.

SINCERE, Phil. 1. 10, 16; 1 Pet. 2. 2.

Josh. 24. 14. serve him in s.

1 Cor. 5. 8. unleavened bread of s.

2 Cor. 1. 12. in Godly a. we had our conversation

2. 17. as of s. in sight of God

8. 8. to prove a. of your love

Eph. 6. 24. grace be with all who love

our Lord Jesus Christ in s.

Tu. 2. 7. showing gravity, s.

SINEWS, nerves or tendons; Gen. xxxii. 32.—Sinews are used to denote power, and strength; Ezek. xxxvii. 6, 8; Isaiah xlviii. 4; Job x. 11.

SING, SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. The Gospel not only authorizes it by example, Matt. xxvi. 30; but expressly enjoins it; Eph. v. 19; Col. iii. 16. President Edwards observes that "as it is the command of God that all should sing, so all should make a conscience of *learning* to sing; as it is a duty that cannot be decently performed without learning. Those, therefore (where there is no natural inability), who neglect to learn to sing, live in *sin*, as they neglect what is necessary in order to their attending one of the ordinances of GOD'S worship."

Singing was by the early Christians usually performed in a standing posture. The mode of pronunciation was clear and intelligible, not greatly varying from a recitative tone. Those modern tunes which almost preclude intelligible enunciation, tend to defeat the object of the ordinance. Jewish hymns were accompanied with different musical instruments.

SING ALOUD, 'upon their beds,' Psa. cxlix. 5. While conversing together on the *divan* or *couches* on which they ordinarily reclined, let them sing praises.

SING to the Lord, Ex. 15. 21; 1 Chr. 16. 23; Ps. 30. 4, & 68. 32, & 81. 1, & 95. 1, & 96. 1, 2, & 98. 1, & 147. 7, & 149. 1; Is. 12. 5, & 52. 9; Eph. 5. 19. Ex. 15. 1. I will a. Judg. 5. 3; Ps. 13. 6, & 57. 7, 9, & 59. 16, 17, & 101. 1, & 104. 33, & 144. 9; Is. 5. 1; 1 Cor. 14. 15.

Job 29. 13. a. for joy, Is. 65. 14. Ps. 9. 11. a. praises, 18. 49, & 27. 6, & 30. 12, & 47. 6, & 68. 4, & 75. 9, & 108. 1, 5, & 135. 8, & 147. 1, & 149. 3, & 146. 2, & 92. 1.

145. 7. a. of thy righteousness Prov. 29. 6. the righteous shall a. and Is. 35. 6. shall tongue of dumb a. 1 Cor. 14. 15. I will a. with spirit Jam. 5. 13. merry, let him a.

SINGLE eye, Matt. 6. 22; Luke 11. 34. Acts 2. 46. a. of heart, Eph. 6. 5; Col. 3. 22.

SINIM, Si'-nim, the south country.—The name of Pelusium, a city in Egypt; Isa. xlix. 12.

SINITE, Sin'-ite.—The race of Canaan's eighth son; Gen. x. 17.

SINK, Ps. 69. 2, 14; Luke 9. 44.

SION, Sy'-on, noise, tumult.—A name of Mount Hermon; Deut. iv. 48.

SION.—See Zion.

SIPHMOTH, Siff'-moth.—A place to which David sent spoil; 1 Sam. xxx. 28.

SIRION, Sir'-re-on, a breast plate.—The north east part of Lebanon; Psa. xix. 6.

SISAMAI, Sis-am'-a-i.—1 Chron. ii. 40.

SISERA, Sis'-e-ra, sees a horse or swallow.—The general of Jabin, king of Hazor, slain by Jael; Jude iv. 2.

SISERA, 'stars in their courses fought against Sisera;' Judges v. 20. This has been stigmatized as a piece of Jewish rant and hyperbole.—A tempest meeting the enemy in the face discomfited them; and the torrent Kishon was so suddenly swelled by the rain, (which common opinion ascribed to the PLANETS,) as to sweep away the greater part of Sisera's army in their precipitate flight. The whole is very poetical, though infidels may sneer; their cavils are characterized by want of taste, and wilful ignorance and malignity of disposition.

SISTER often denotes, in Hebrew, a near female relation. It is used also for a sister by the same father only, or by the same mother. Thus Sarah is called sister to Abraham, though probably she was only his niece. Also, the cousins of Jesus Christ are called his brethren and sisters; Matt. xiii. 55, 56; Mark vi. 3; Sometimes it denotes resemblance of character and condition; Jer. iii. 8, 10; Ezek. xvi. 45; Matt. xii. 50.

SIT, SITTING.—Reigning, ruling, and judging; Judg. v. 10. (1.) To "sit upon the earth or dust;" Isa. iii. 26; xlvii. 1; Lam. ii. 10; Ezek. xxvi. 16, or on a dunghill, signifies to be in extreme misery. (2.) "To sit in darkness;" Psa. cvii. 10; Isa. xliii. 7, is to be in prison and slavery. (3.) To "sit as a widow;" Isa. xlvii. 8, is to mourn as a widow. The common way

of sitting in the east, is upon the ground, or floor, with the legs crossed.



The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. Sitting down means exaltation, or sitting on a chair of state or throne; for which a footstool was necessary. "Chairs," says Sir John Chardin, "are never used in Persia, but at the coronation of their kings. The king is seated on a chair of gold set with jewels, three feet high. The chairs are always so high, as to make a footstool necessary. And this proves the propriety of the scriptures, which always join the footstool to the throne;" Isa. lvi. 1; Psa. cx. 1. Besides the six steps to Solomon's throne, there was a footstool of gold fastened to the seat; 2 Chron. ix. 18, which would otherwise have been too high for the king to reach, or to sit on conveniently.

SIT down with Abraham, Isaac, and Jacob, in the kingdom of heaven. This alludes to a nuptial banquet; Matt. viii. 11.

SIT down 'in the dust;' Jer. xiii. 18; 'on the ground;' Isa. xlvii. 1. Sitting was a posture of humiliation under circumstances of affliction and distress; Judg. xx. 26; Job ii. 8, 13; Isa. iii. 26.

^aIT. 'How doth the city sit soli-

tary,' Lam. i. 1. There were numerous medals struck in honour of the event of Titus's destruction of Jerusalem; one very rare coin is now in the British Museum. It represents the conquered country as a desolate female sitting under a tree, and affords an extraordinary fulfilment of Isaiah's prediction; ch. iii. 26, delivered at least eight hundred years before, as well as a striking illustration of the above passage.

SIT, Ps. 110. 1. a. thou at my right hand

Lam. 1. 1. how doth city a. solitary

Matt. 8. 11. shall a. down with Abraham

19. 28. Son of man shall a. on throne

of his glory, ye shall a. on 12 thrones,

Luke 22. 30.

20. 21. sons may a. on thy right hand

22. 44. on my right hand till I make

thy enemies, Mark 12. 36; Luke

20. 42; Heb. 1. 13.

23. 26. s. ye here while I pray

Luke 13. 29. a. down in kingdom of God

Eph. 2. 6. made us a. in heavenly

Rev. 3. 21. grant to s. with me in throne

18. 7. saith in heart, I a. a queen

SITTING in the midst of the doctors; Luke ii. 46. The representation of Christ disputing with the doctors, as it has been called, in words and pictures, is an injury to the character of our blessed Redeemer. Not one word is said of his disputing, but only of his asking some questions, and answering others, which was a very usual thing in those assemblies; and, indeed, the very end of them. All was, no doubt, conducted with the utmost modesty and decorum; and if he were, with others, at the feet of these teachers, (where learners generally sat; Luke x. 39; and Acts xxii. 3.) he might be said to be in the midst of them, as they sat on benches of a semi-circular form, raised above their auditors and disciples.

SITNAH, Sit'-nah. — A well in Gerar; Gen. xxvi. 21.

SIVAN, Sy'-van. — The Babylonish name of a Hebrew month, answering to May and June; Esth. viii. 9.

SITUATION pleasant, 2 Kings 2. 19; Ps. 43. 2.

SIXTH HOUR. — "Now from the sixth hour there was darkness over all the land unto the ninth hour;" Matt.

xxvii. 45.—“All the land does not mean all the world, but only the land of Judea. Beza translates the passage, “*over the whole country.*”

SKIN for *skin*; Job ii. 4. A proverbial expression, borrowed from the mode of transacting business in ancient times by exchange. Every one will give the skin, or animal, which it perhaps represents, which he valued much, for one of greater value, or more adapted to a particular purpose. But others consider the language to be figurative, and render the clause, “*skin after skin.*” They think that the sense is, that a man may bear to be stripped of all that he possesses, provided only that his life is safe. To strip off the skin still denotes in the Arabic to destroy a man's fortune.

SKIN for *skin*, Job 2. 4, & 10. 11, & 12.

36; Jer. 13. 23; Heb. 11. 37.

SKIP, Ps. 29. 6, & 114. 4; Songs 2. 8.

SKIRT.—It was an ancient custom for the bridegroom to spread the skirt of his garment over the bride; to signify his right to her, his authority over her; Ezek. xvi. 1. Ruth said to Boaz, ‘Spread thy skirt over me, i. e. be my husband’; Ruth iii. 9.

SKIRTS discovered, &c. Jer. xiii. 22. Alluding to the barbarous practice of wholly stripping female captives in war; Isa. iii. 17; xx. 4; xlvi. 3; iv. 21. The parts of the mantle that hung round the feet were denominated the skirts, which were sometimes large and flowing, as in the case of Saul, when David cut off the skirt of his robe; 1 Sam. xxiv. 4; xv. 27. The Jews carried and concealed articles in the skirts of their mantles. To this practice there is an allusion in Jer. ii. 34; Lam. i. 8, 9; Hag. ii. 12.

SKIRTS ‘of his garments’; Psa. cxxxiii. 2. Properly the *collar* and not the *skirts*.

SKY.—The azure vault which surrounds the earth; Job xxxvii. 18. The signs of fair and foul weather were observed from the appearance of the sky; Matt. xvi. 2, 3, which some read thus:—

“When it is evening, ye say, ‘A calm!
For the sky is red.’”

And in the morning, ‘To-day a tempest:
For the sky is red and lowering.’
Hypocrites! the face of the sky ye know how to discern:
But ye cannot (discern) the signs of the times.”

SLACK, to delay, 2 Kings 4. 24; to be indolent, Prov. 10. 4; Zeph. 3. 16. See Deut. 7. 10; Hab. 1. 4; 2 Pet. 3. 9.

SLAIN ‘a man’; Gen. iv. 23. See *Lamech*.

SLANDER, the uttering of false accusations against another. It may consist in surmises or assertions; in imputing bad motives to correct actions; in partial accounts of our neighbour's conduct; in putting false constructions on words or conduct; in magnifying real faults; in imputing consequences to our neighbour's conduct, which do not, or may not follow; and in any way of speaking, designed to injure one's fame, safety, or welfare. Christians should guard against the appearance of this odious vice.

SLAVE.—One who has no property in himself, but is bought by another. Such are all mankind, whom Christ has redeemed from the slavery of sin; 1 Cor. vi. 20. See Deut. vii. 8; Isa. lxi. 1.

SLAVERY is of very remote antiquity. It existed before the flood; Gen. ix. 25. And when Moses gave his laws to the Jews, finding it already established, though he could not abolish it, yet he enacted various laws and regulations. The Israelites might have Hebrew servants or slaves, as well as alien-born persons, but these were to be circumcised, and were required to worship the only true God; Gen. xvii. 13—17. For the statutes of Moses concerning humane treatment towards slaves; see Lev. xxv. 39—53; Ex. xx. 10; xxi. 20, 21; Deut. v. 14; xii. 18; xvi. 11, and xxiii. 15, 16.

SLAY, Job 12. 15; Ps. 139. 19; Lev. 19. 17. Eph. 2. 16. having a enmity
Ecc. 5. 9. wast a. hast redeemed
6. 9. souls of a. for word of God
13. 8. Lamb a. from foundation of the world

SLEEP.—Bodily repose; Esth. vi. 1; Ps. iv. 8.—Indolence; Prov. xix. 16.—Spiritual insensibility;

Eph. v. 14; Rom. xiii. 11.—The sleep of death; 1 Kings i. 21; Jer. li. 39; Dan. xii. 2; John xi. 11.

SLEEP on now; Matt. xxvi. 45, 46.—It seems strange that Jesus, after having twice roused his disciples and enjoined them to watch, should in these words tell them to repose, and then immediately after add, "Rise, let us be going." When he said, "Sleep on now," there was no indication of the enemy's approach. But it would appear that very soon there were indications of his coming, which caused the Redeemer to say quickly, "Rise, let us be going," &c.

Whitby paraphrases, "Sleep on now, and take your rest (for by your watching you can show no further kindness to or concern for me; behold the hour," &c. So Grotius understood it. Some think that a censure, by sarcasm, is couched under the words;—thus,—“Since you have thus far failed to watch, sleep on the rest of the time, and take your rest, if you can.” Others, with the Vulgate, make the sentence interrogative;—“Do ye now sleep on, and take rest? Behold the hour, &c. This interpretation is confirmed by Luke xxii. 46.

SLEEP, 'for so he giveth his beloved sleep'; Psa. cxxvii. 2. Not well translated:—"It is in vain that you rise up early and sit up late, and eat your bread with anxious care, for he gives it to his beloved, sleeping, or while he sleeps;"—figuratively, in a state of mental repose,—the mind not corroded by worldly cares.

SLEEP deep, Gen. 2. 21, & 15. 12; 1 Sam.

26. 12; Job 4. 13; Ps. 76. 6; Prov.

19. 15; Isa. 29. 10.

Ps. 90. 5. they are as a. in the morning

127. 2. he giveth his beloved a.

132. 4. not give a. to mine eyes

Prov. 3. 24. thy a. shall be sweet

6. 4. give not a. to thine eyes nor

10. yet a little a. a little slumber,

94. 23.

20. 13. love not a. lest come to

Ecc. 5. 12. a. of labouring man is sweet

Jer. 31. 26. my a. was sweet to

51. 39. a. a perpetual a. 57.

Luke 9. 32. were heavy with a.

Rom. 13. 11. high time to awake out of a.

Ezek. 6. 1. that night king not a.

Ps. 8. 5. laid me down and a. 4. 8.

76. 5. they have a. their a.

Ecc. 5. 12. abundance of the rich not suffer to a.

Songs 5. 2. I s. my heart waketh

1 Cor. 11. 30. for this cause many a.

15. 20. become the first-fruits of them that a.

51. we shall not all s. but

Eph. 5. 14. awake thou that a.

1 Thess. 4. 14. a. in Jesus will God bring

5. 6. let us not s. as others

7. they that s. s. in the night

10. whether we s. or wake we should

live with him

SLEIGHT of men. A mode of tricking

and deceiving, Eph. 4. 14.

SLIDE, Deut. 32. 25; Ps. 26. 1, & 37. 31;

Jer. 8. 5; Hos. 4. 16.

SLIGHTLY, Jer. 6. 14, & 8. 11.

SLIME, was used by the builders of Babel instead of mortar. It is called in the Septuagint version *asphaltos*; and is bitumen, or a kind of pitch. Great quantities of it are still found about Babylon. Herodotus, Dioscorides, Justin, Vitruvius, Strabo, Diodorus, Siculus, &c., state it was used as mortar.

The *slime pits of Siddim*, were mud holes or springs, out of which issued this liquid bitumen, or naphtha. It was used in the process of embalming, and was hence called "Gummi funerum," and "Mumia."



SLING.—

One of the earliest weapons invented by man. By long practice, wonderful skill is attained in the use of it, as was the case with the Benjaminites, who, "with either hand, could sling stones

at an hair, and not miss;" Judg. xx. 16.

SLIP, 'let them slip,' that is, to run out, like water at the joints of a leaky vessel; Heb. ii. 1.

SLIP, Ps. 17. 5, & 18. 26, & 35. 16, & 94.

18; Heb. 2. 1.

SLIPPERY, Ps. 35. 6, & 73. 18; Jer. 23. 12.

SLOTHFUL be under tribute, Prov. 12. 34.

Prov. 12. 37. a. roasteth not that took in hunting

Prov. 15. 19. way of *s.* is an hedge
 18. 9. *s.* is brother to great waster
 19. 15. *s.* casteth into deep sleep
 24. *s.* man hideth hand in his bosom,
 26. 16.
 21. 25. desire of *s.* killeth him
 22. 12. *s.* saith there is a lion, 26. 13.
 24. 30. I went by field of the *s.*
 26. 14. as door on hinges, so is *s.* upon
Rom. 12. 11. not *s.* in business
Heb. 6. 12. be not *s.* but followers

SLOW BELLIES.—That is, lazy
 gluttons; *Titus* 1. 12.

SLOW to anger, *Neh.* 9. 17.
Luke 24. 25. fools *s.* to believe
Jam. 1. 19. *s.* to speak, *s.* to wrath
SLUGGARD go to ant, *Prov.* 6. 6.
Prov. 6. 9. how long sleep, *O s.* when
 18. *s.* soul of *s.* desireth and hath
 20. *s.* will not plough by reason of
 26. 16. *s.* wiser in own conceit
SLUMBER *Ps.* 132. 4; *Rom.* 11. 8.
Ps. 121. 3. that keepeth will not *s.*
Matt. 25. 5. they all *s.* and slept
2 Pet. 2. 3. their damnation *s.* not

SMELL of his raiment—of a field;
Gen. xxvii. 27; *Psa.* xlv. 8. The
 latter passage refers to the perfuming
 of garments by the Easterns. Pliny
 says, that the land after a long drought,
 moistened by the rain, exhales a de-
 lightful odour, with which nothing can
 be compared.

SMITE "thee on the right cheek,
 turn to him the other also;" *Matt.* v.
 39. This passage does not imply non-
 resistance when one is unjustly attack-
 ed; but the avoidance of revenge or re-
 taliation. *Turn to him the other cheek*
also. Rather than revenge, be willing
 to suffer patiently a repetition of the
 same injury.—Such language specially
 applied to persecuted Christians who
 were to differ from the resentful Jews,
 who ever fostered hatred and strife.

SMITE. 'God shall smite thee';
Acts xxiii. 3. This was not an im-
 precation, but a prediction, and was
 fulfilled about five years after, when
 Ananias was dragged from an aque-
 duct, where he had concealed himself
 from a tumult, and was assassinated.

SMITE 'mine hands together,'
Ezek. xxi. 17, denotes indignation,
 and in the east was equal to an oath.

SMITE 'him with the tongue'; *Jer.*
 xviii. 18, or 'on the tongue,' falsehood
 being still punished in the East, by
 smiting on the mouth with a strong

piece of leather, like the sole of a
 shoe: sometimes a bodkin is run
 through the tongue.

SMITERS, 'I gave my back to the
 smiters'; *Isa.* i. 6. This infliction Jesus
 suffered; *Matt.* xxvii. 30. "And my
 cheeks to them that plucked off the
 hair!" The Easterns held the beard
 in great veneration; and to pluck a
 man's beard is one of the grossest in-
 dignities that can be offered. An Arab
 having received a wound in his jaw,
 chose rather to hazard his life than to
 suffer the surgeon to cut off his beard.
 It is also very offensive to spit in any
 one's presence; and if this is such an
 indignity, how much more spitting in
 the face! This they did to the Saviour;
 for adds the prophet, 'I hid not my
 face from shame and spitting.'

SMITE thee shall *L. Deut.* 28. 22.

Ps. 141. 5. let righteous *s.* me
Jer. 18. 18. *s.* him with tongue
Matt. 5. 39. *s.* thee on right cheek
Is. 53. 4. esteem him *s.* of God
Hos. 6. 1. he hath *s.* and he will blind us

SMOKE.—Metaphorically, a false
 religion, filling the world with dark-
 ness and error; *Rev.* ix. 2.—The
 greatness of God's anger; *Ps.* xviii. 8.
 —Grievous judgments; *Is.* xiv. 31.

SMOKING FLAX, *Is.* xlii. 3;
Matt. xii. 20. An allusion to the ex-
 piring wick (*made of flax*) of a lamp,
 when the oil is nearly consumed, and
 the light feeble and dying. It indi-
 cates a state of humble and feeble piety
 —a low state of religion.

SMOKE, *Gen.* 19. 28; *Ex.* 19. 18.
Deut. 29. 20. anger of the Lord shall *s.*
Ps. 74. 1. why doth thine anger *s.*
 102. 3. as *s.* *Prov.* 10. 26; *Is.* 65. 5.
Is. 42. 3. *s.* flax, *Matt.* 12. 20.

SMOOTH, *Gen.* 27. 11, 16; *Is.* 30. 10.
SMOOTHER, *Ps.* 55. 21; *Prov.* 5. 8.

SMOTE 'upon my thigh'; *Jer.*
 xxxi. 19. A method by which the
 Jews and others, expressed their sor-
 row; see *Ezek.* xxi. 12. So Cyrus
 acted upon receiving the news of the
 death of his generous friend Abradatus.

SMYRNA, Smer-nah, myrrh.—A
 celebrated city and sea-port of Asia
 Minor, on the Archipelago, having a
 fine harbour. The ancients called it
 "the lovely, the crown of Ionia, the
 ornament of Asia." Here Homer was

born. Ten times destroyed, Smyrna has ten times risen from her ruins with new splendour. It has been subject to many revolutions, having been in the possession of Æolians, Ionians, Lydians, and Macedonians. The ancient inhabitants were much addicted to luxury and indolence, but celebrated for their valour and intrepidity when called into action.

Of this city no ruins of importance remain. Only the foundations of the stadium remain, but the *area* is sown with grain. There are a few remains of the walls, which were of immense strength and thickness. The ancient city was built on a rising ground. The present town is much lower, about four miles in circuit, and it extends about a mile along the water, in approaching from which it presents a very beautiful appearance. The streets are narrow, dirty, and ill-paved. The bazaars are not splendid. There are two very fine caravanserais inclosing square courts, which being covered with cupolas, make a very handsome appearance; the shops too are very fine.

A Christian Church was planted here very early; and the disciples maintained their holy faith with such purity and exactness, that in the divine epistle sent them by John, there is no reproof, but only praise and direction; Rev. ii. 8, 9, 10. At the time Christianity was introduced here, Smyrna was in all its glory, abounding in wealth, works of art, and schools of learning. Persecutions soon raged against the Christians; but after Polycarp and many others had laid down their lives for Christ, multitudes were converted. It has often suffered from earthquakes, plague, fires, and war; but at present it is one of the most flourishing places in the Levant; having a large and good harbour, and sustaining an active commerce with all nations. During the late revolutionary struggle, this city suffered dreadfully; but as Greece is now free, it may be expected to regain its ancient prosperity. By the last accounts, before the revolution, it contained 100,000 souls. The Greek church numbered 10,000.

SNARE.—Literally refers to a trap, or net, to catch birds or fishes; Job xviii. 10; Prov. vii. 23, &c.

SNARE, 'recover themselves out of the snare of the devil;' 2 Tim. ii. 26. The original signifies, to awake from a deep sleep, or from a fit of intoxication, referring to an artifice of fowlers, to scatter seeds impregnated with drugs, which cause birds to sleep, that they may draw the net over them with the greater security.

SNARE, Ec. 23. 33; Judg. 2. 3.
Ps. 11. 6. on wicked he will rain a.
18. 5. a. of death prevented me.
69. 22. let their table become a a.
91. 8. deliver from a. of fowler.
119. 110. wicked laid a a. for me.
124. 7. a. is broken, w. escape.
Prov. 18. 14. to depart from the a. of.
29. 25. fear of man bringeth a a.
1 Tim. 6. 9. will be rich fall into a.
2 Tim. 2. 26. recover themselves out of the a. of devil.
SNARED, Ps. 9. 16; Prov. 6. 2, & 12. 13; Eccl. 9. 13; Is. 8. 15, & 23. 13, & 42. 22.

SNOW, falls occasionally in Palestine, and always in flakes as large as a chestnut. Hence the expression, 'He giveth snow like wool;' Ps. cxlvii. 17. It was brought from the mountains, and sold in the hot season, to cool wine, &c., as ice is in our cities. Its water was very cleansing; Job ix. 30.

SNOW.—"Will a man leave the snow of Lebanon, WHICH COMETH from the rock of the field," &c.—Jer. xviii. 14.—The passage is obscure. Dr. Roberts paraphrases it,—“Will any one in his senses go from better to worse? And yet ye have forsaken me, says Jehovah, to serve idols!” Hence the comparison “Will any man leave the snow of Lebanon for the rock of the field?” Snow was most refreshing in the heat of summer; (according to Dr. E. Clarke, the loftiest parts of Lebanon were covered with snow) a naked rock in the field must have retained intense heat. Therefore, “Will any one leave the refreshing snows of Lebanon to bask upon a hot rock in the middle of a field, or shall waters exposed to the heat of the sun be preferred to the flowing waters that come from the melted snow of Lebanon?”

SNOW IN SALMON; Psa. lxxviii.

14.—It relates to prosperity. The Persians to this day describe honour and prosperity, by the expression *being made white*. Boothroyd renders 'Salmon, darkness or shadow.'

'The Almighty having scattered these kings Hath by this turned death-shade to splendour'

SNOW WATER.—By the ancients it was regarded as peculiarly cleansing; Job ix. 30; xxiv. 19.

SNOW.—'as the cold of snow in the time of harvest;' Prov. xxv. 13. Alluding to the refreshing influence of snow, used to cool wine and other drinks, which it renders pleasant.

SNOW as, Ps. 61. 7; 68. 14; Isa. 1. 18;

Dan. 7. 9; Matt. 28. 3; Rev. 1. 14.

SNUFFED, Mal. 1. 13; Jer. 2. 24.

SO, So, measure for grain.—A king of Egypt, who joined Hoshea against the Assyrians; 2 Kings xvii. 4.

SOAP, a word which occurs only Jer. ii. 22, and Mal. iii. 2. It seems to mean some cleansing herb; probably the *borith*, or saltwort, a very common plant in Syria and parts adjacent. The natives burn it, and use the ashes. The water becomes impregnated with a strong salt, very proper for removing stains from cloth. There is also an unctuous kind of earth called "steatites," or soap-earth; of much esteem in the baths of the east for cleansing and softening the skin. Dr. Harris thinks that the two mules' burden of earth, taken by Naaman, were for this use; 2 Kings v. 17.

SOBER for your sake, 2 Cor. 5. 13.

1 Thess. 5. 6. watch and be a. 8.

1 Tim. 3. 2. a bishop must be vigilant, a.

11. wives not slanderers a. in all

Tit. 1. 8. a. just, holy, temperate

2. aged man be a grave

4. teach young women to be a.

1 Pet. 1. 13. gird up loins, be a.

4. 7. be a. and watch unto prayer

5. 8. be a. be vigilant

Rom. 12. 3. not think highly but a.

Tit. 2. 12. teaching us to live a.

Acts 28. 25. speak words of a.

SOBRIETY, 1 Tim. 2. 9, 15.

SOCHO, So'-koh, *tents, tabernacles*. Two cities of this name, the Upper and Lower; 1 Chron. iv. 18.

SODOM, Sod'-om, *their secret, their time, their cement*.—The capital of Pentapolis, which was for some time the

residence of Lot, and was destroyed by fire from heaven; Gen. xiii. 12, 13. It stood on the ground now covered with the Dead or Salt Sea. This dreadful catastrophe is attested by ancient historians, and confirmed by modern travellers. See Dead Sea.

SODOM AND GOMORRAH.—Apostate wicked cities; Isa. i. 10; Rev. xi. 8.—An emblem of the fire of hell; Jude 7.

SOFT my heart God maketh, Job 23. 12.

Prov. 15. 1. a. answer turneth wrath

25. 15. a. tongue breaketh the bone

Matt. 11. 8. clothed in s. raiment

SOJOURNER, one who dwells in a strange country, and has no possession of his own; Gen. xxiii. 4. "And Abram went down into Egypt to sojourn there." He felt himself a stranger and a pilgrim, and by his unsettled state he was kept in mind of the city which hath foundations, that is permanent and stable, whose builder is the living God; See Heb. xi. 8, 9.

SOJOURN, Gen. 12. 10; Ps. 120. 5.

Lev. 25. 23. a. with me, 1 Chr. 29. 15;

Ps. 59. 12.

SOJOURNING, Ex. 12. 40; 1 Pet. 1. 17.

SOLD, 'commanded him to be sold;' Matt. xviii. 25. It was an ancient custom to sell persons for the payment of debts; Exod. xxii. 3; Lev. xxv. 35—55; 2 Kings iv. 1.

SOLD 'a girl for wine;' Joel iii. 3. Slaves in the east are often sold for a trifle in time of war. In Mingrelia, they sell them for provisions and wine.

SOLD thyself to work ill, 1 Kings 21. 20.

2 Kings 17. 17. a. themselves to do evil

in the sight of the Lord

Rom. 7. 14. carnals. under sin

SOLDIERS, the Roman soldiers insulted and mocked Jesus Christ; Luke xxiii. 11, 36. Ministers of the gospel in the first age were called soldiers; Phil ii. 25. "My brother, and companion in labour, and fellow-soldier." Paul considers a Christian minister as a soldier, on account of the hardships and difficulties to which he must be exposed if he faithfully preaches the gospel of Christ.

SOLDIER.—A Christian who is at war with the world, the flesh, and Satan; 2 Tim. ii. 3, 4.

SOLOMON, Sol'-o-mon, *peaceable, perfect, recompenser*.—The son of David and Bathsheba: born A. M. 2971. He was selected to build the temple; and was one of the best kings of Israel. He began to reign at eighteen years of age, and reigned forty years; 2 Sam. xii. 24. He fell into vice; but was reclaimed from evil practices before he died, A. M. 3029. The following is an outline of his history:—He married the daughter of Pharaoh, king of Egypt. On his offering a most costly sacrifice the Lord appeared to him, and offered to grant him whatever he should ask; 2 Chron. i. 6. He asked for wisdom; 2 Chron. i. 10. His prayer was answered, and his wisdom became conspicuous; but on some occasions he lacked prudence. He was to administer justice faithfully to the poor and the rich; he studied to preserve his dominions in peace; and by his wise management "silver and gold became as plenteous at Jerusalem as stones, and cedar-trees as the sycamore trees that are in the vale, for abundance." By an attention to commerce he greatly enriched his subjects, and acquired powerful allies. Solomon resolving to fulfil his father's solemn injunction, of building a temple to the glory of God, communicated his intentions to the king of Tyre, requesting that he would provide him a person qualified to superintend the work, together with proper labourers and materials. Hiram complied with the wish of his neighbour; and this magnificent structure was prosecuted with eagerness, and, on being completed, was consecrated in the most solemn manner. On that great festival Solomon appeared as the conductor of his people's devotions; and the prayer which he pronounced at the dedication of the temple was fervent, and pathetic, solemn, and humiliating. It is the lowly language of a sinner bowing himself to the dust in the presence of his Creator, and acknowledging that the greatest of his performances is unworthy of the divine notice.

Though gifted with eminent wisdom, and though the greatest part of his

reign was truly glorious, yet he fell from his dignity into apostasy; "he loved many strange women, together with or besides the daughter of Pharaoh, who was his lawful wife;" 1 Kings xi. It was this connection with strange women, therefore, which disgraces the close of Solomon's life; and this lawless love drew him aside after the abominations of the Heathen.

It is probable that Solomon repented of his folly, and again enjoyed the favour of God. Read the book of Ecclesiastes which he wrote in his old age, and mark his estimate of true religion. 'Let us hear the conclusion of the whole matter: says he, Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'

SOLOMON'S SONG.—A sacred poem composed by the King of Israel. It represents the mutual love of Christ and his church under the endearing figure of a bridegroom and bride. This book if rightly read, and properly understood, gives a beautiful representation of Christ's love to his people; a love stronger than death, since it triumphed over the grave and became perfected in his resurrection, and the Author of eternal life to them that believe. The Jews would not allow their children to read this book till their judgment was sufficiently matured, lest, in the fervour of youth, they should interpret in a bad sense the spiritual ideas of Solomon.

SOLOMON 'had 40,000 stalls of horses, &c.' 1 Kings iv. 26. In 2 Chron. ix. 25, it is only 4000, which translation is correct.

SOLOMON'S PORCH.—The porch or covered way on the east of the temple, John x. 23; Acts iii. 11.

SON.—Son is put for a male child, Gen. iv. 25; a successor, Isa. xix. 11; a scholar, 1 Sam. iii. 6; Prov. i. 8; 1 Tim. i. 2; a people, Exod. iv. 22; Ezekiel is called the "Son of man" about eighty-nine times; and Christ about eighty times in the evangelists.

Son of God, the well-known title of

the Lord Jesus Christ. Both angels and men are sometimes called sons of God, Job. xxxviii. 7; 2 Cor. vi. 18. the former as created immediately by his hand, in which sense we also find it applied to the first man, Luke iii. 38. and to the latter in consequence of their adoption into his family, Rom. viii. 14, 15. But the appellation of "the Son," or "Son of God," is given to Jesus of Nazareth, in such a peculiar and exalted sense as will apply to none but himself. He is termed God's dear Son, or as the margin reads, "the Son of his love," Col. i. 13. Of this glorious person we are informed that he is the Word, who in the beginning was with God, and was God, by whom all things were made, John i. 1, 2, 3. that he possessed glory with the Father before the world was, ch. xvii. 5; that he was before all things, Col. i. 17; that he existed in the form of God, and thought it not robbery to be equal with God, Phil. ii. 6. And in his incarnate state, he is declared to be the Word made flesh, John i. 14.

SON.—"The form of the fourth is like the son of God," Dan. iii. 25. *Boothroyd* reads, Like 'a son of God.' Like one of the angels who are called sons of God. *A. Clarke* renders the original 'a son of the gods,' that is, a divine person or angel. What notion could this idolatrous king have had of the Lord Jesus Christ?

SON, 2 Sam. 18. 33, & 19. 4.

Ps. 2. 12. kiss ye S. lest be angry

116. 16. I am s. of handmaid

Prov. 10. 1. wise s. makes a glad father, 15. 20.

Mal. 3. 17. as man spareth own s.

Matt. 11. 27. no man knows S. but F.

17. 5. this is my beloved S. 3. 17.

Luke 10. 6. if S. of peace be there

John 1. 18. only begotten S. 3. 16, & 3. 18.

6. 21. S. quickens whom he will

23. honour S. as honour Father, 26.

8. 35. the S. abideth for ever

26. S. shall make you free

17. 12. lost none but the s. of perdition

Rom. 8. 3. sent his own S. 32.

Gal. 4. 7. if s. then an heir of God

2 *Thess.* 2. 3. man of sin s. of

Heb. 5. 8. though s. learned obedience

1 *John* 2. 22. denieth S. denieth Father

5. 11. life is in his S.

12. he that hath S. hath life

Matt. 21. 37. his s. *Acts* 3. 13; *Rom.* 1.

8, & 5. 10, & 8. 29, 32; 1 *Cor.* 1. 9;

Gal. 1. 16, & 4. 4, 6; 1 *Thess.* 1. 10;

Heb. 1. 2; 1 *John* 1. 7, & 3. 23, & 4. 9, 10, 14, & 5. 9, 10, 11, 20.

Luke 15. 19. thy s. *John* 17. 1, 19, 28.

Dan. 3. 25. the S. of God, *Matt.* 4. 8, &

16. 16. and 41 other places

Numb. 23. 19. s. of man, *Job* 25. 6; *Ps.*

8. 4, & 80. 17, & 144. 3; *Dan.* 7. 13.

Ps. 144. 12. our s. be as plants

Songs 2. 3. my beloved among s.

Is. 60. 10. s. of strangers, 61. 5, & 62. 8.

Mal. 3. 3. purify s. of Levi

6. s. of Jacob not consumed

Mark 3. 17. Boanerges s. of thunder

1 *Cor.* 4. 14. my beloved s. I warn

Gal. 4. 6. because S. of God sent forth

Spirit of his S.

Heb. 2. 10. bring many s. to glory

12. 7. God deals with you as s.

8. bastards and not s.

Gen. 6. 2. s. of God, *Job* 1. 6, & 2. 1, &

38. 7; *Hos.* 1. 10; *John* 1. 12; *Rom.*

8. 14, 19; *Phil.* 2. 15; 1 *John* 3. 1, 2

SONG unto the Lord, *Ex.* 15. 1.

Ex. 15. 2. God is my s. *Ps.* 118. 14.

Job. 30. 9. I am their s. *Ps.* 69. 12.

35. 10. giveth s. in night, *Ps.* 42. 8, &

77. 6; *Is.* 20. 29.

Ps. 32. 7. with s. of deliverance

53. 3. sing a new s. 40. 3, & 94. 1, &

144. 9, & 149. 1; *Is.* 42. 10; *Rev.* 5. 9.

119. 64. been s. in house of

137. 3. required a s. one of the s. of Zion

Ezek. 33. 32. as a very lovely s.

Eph. 5. 19 speak in spiritual s.

Rev. 14. 3. no man could learn s.

15. 3. sing s. of Moses and of the Lamb

SOON as they be born, *Ps.* 58. 3.

Ps. 103. 12. they s. forgot his mighty

Prov. 14. 17. s. angry: not s. angry, *TY.*

1. 7.

Gal. 1. 6. s. removed to another

2 *Thess.* 2. 2. be not s. shaken in

SOOTHSAYER.—One who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds. or magical arts, *Isa.* ii. 6; *Dan.* ii. 27; v. 7, 11; *Micah.* v. 12; *Acts* xvi. 16.

SOPATER, So'-pa-ter, *defends his father.*—A Berean Christian, *Ac.* xx. 4.

SOPHEREETH, Sof'-e-reth.—One who returned from captivity in Babylon, *Ezra* ii. 55.

SORCERER.—A magician, or enchanter who pretended to form wonders by charms, *Ex.* vii. 11; *Isa.* lvii. 3; *Jer.* xxvii. 9; *Dau.* ii. 2; *Mal.* iii. 5; *Rev.* xxi. 8; xxii. 15; *Acts* xiii. 6, 8; viii. 9, 11.

SOREK, So'-rek, *hissing.*—The name of a brook; and also a valley where Delilah dwelt, *Judges* xvi. 4. It was famous for choice wines, to which

probably there is an allusion in Isa. v. 12; Jer. ii. 21.

SORES, *Isa. i. 6.* bruises and purifying a.

SORROW, inward pain, arising from guilt or affliction. It is said that "the sorrow of this world worketh death;" that is, mere distress, without regard to God, and looking to him for help, breaks the heart, and brings us to the grave: "Godly sorrow," is grief tempered with reliance on God. "The sorrows of hell," *Psal. xviii. 5.* are troubles of soul and spirit.

SORROW, labour and, *Ps. 90. 10.*

Prov. 15. 13. by s. of heart the spirit is
Ecc. 1. 18. knowledge increaseth a.

7. a. a. better than laughter

Isa. 25. 10. a. and sighing flee away 51. 11.

Lam. 1. 12. is any s. like to my s.

John 16. 6. a. filled your hearts

20. your a. be turned into joy

2 *Cor. 2. 7.* with overmuch a.

7. 10. godly s. worketh repentance to

salvation, s. of world death, 9.

Phil. 3. 27. should have s. upon a.

1 *Thes. 4. 13.* a. not as others who have

Rev. 21. 4. no death, neither a.

Ps. 18. 2. s. of hell compassed

Isa. 53. 3. a. man of s

4. he hath carried our a.

1 *Tim. 6. 10.* pierced through with s.

SORROWED, 2 *Cor. 7. 9*; *Jer. 31. 12.*

Prov. 14. 13. in laughter heart is a.

Jer. 31. 25. replenished a. soul, *Ps. 69. 29.*

Matt. 19. 22. man went away a.

26. 22. my soul is exceeding s. even

unto death, 37. 38.

2 *Cor. 6. 10.* a. yet alway rejoicing

SORROWING, *Luke 2. 48*; *Acts 20. 38.*

SORRY, *Ps. 38. 18*; 2 *Cor. 2. 2*, & 7. 8.

SORT godly, 2 *Cor. 7. 11*; 3 *John 6.*

SOSIPATER, So-sip'-a-ter, *saving father*.—Paul's kinsman, *Rom. xvi. 21.*

SOSTHENES, Sos'-the-nees, *a strong saviour*.—Chief of the synagogue at Corinth, *Acts xviii. 17.* He became a Christian; 1 *Cor. i. 1.*

BOUGHT the Lord, *Re. 23. 7*; 2 *Chr. 14. 7.*

Ps. 34. 4. I s. the Lord and he heard me

111. 2. s. out of all that take pleasure

119. 10. with whole heart I s.

Ecc. 7. 28. s. out many inventions

Isa. 65. 1. I am s. found of them that a.

68. 12. be called s. out city not

Rom. 9. 32. s. it not by faith

Heb. 12. 17. he s. it carefully

1 *Chr. 15. 3.* s. him, 2 *Chr. 14. 7.* & 15.

4; *Ps. 78. 24*; *Songs 2. 1, 2.*

2 *Chr. 15. 12.* a. not the Lord, *Zeph. 1. 6.*

SOUL, often signifies 'life,' *Ps. xxxv. 4*; *lix. 3.* The soul is that spiritual, rational, and immortal part

or substance in man, which distinguishes him from the brute creation, and which causes him to resemble his Maker. It has a consciousness of its own existence, and actuates, directs, or disposes, in all the relations of life. The Scripture ascribes to beasts a soul, which may be a second acceptation of the word, as having the same import with breath or respiration, which is the general principle of animal life. But the Scripture allows to man alone an *immortal* soul, possessing the knowledge of God, wisdom, immortality, the hope of eternal life. *Soul* is sometimes used for a human creature, or the whole person both soul and body. *Gen. xii. 5.* *Acts ii. 41.*

Ever since the world was made it has been too narrow for the capacities of a soul. Hence men in every nation, however barbarous, have tried by one way or by another to pierce the veil that conceals from us the invisible future state. But what are the results of such speculation? They show that the spirit of man feels its own immortal nature, and at the same time our need of Divine revelation. For let us see to what uncertain knowledge of a future state even those men only attained, who stood on the summit of philosophical learning. Cyrus, who had been educated in the schools of the most illustrious Persian sages, said, at the approach of death, to his children, "I cannot imagine that the soul lives only while it remains in this mortal body. I am rather inclined to think, that when separated from this body, it will possess more understanding and greater purity!" Socrates, the prince of heathen philosophers, in his last hour, could only say to his judges, "We are about to part; I am going to die, and you to live. Which of us goes the best way is known to God alone!" All that Cicero, the great and polished Roman, could say upon this subject was, "I do not wish that what I am about to write of a duration of existence beyond the present life, should be regarded as certain, like a divine oracle. Upon this subject I entertain no more than conjectures."

Neither have the wise of this world in our day any better staff to lean upon, while they refuse to rest their hopes on the truths of Divine revelation.

But while these wise men can show us nothing more, as the fruit of their deep and laborious speculations, than a barren conjecture, that there is a future state, and an eternal existence of the soul, it is the privilege of the Christian to exclaim, in his severest sufferings, "O death, where is thy sting? O grave, where is thy victory?" "We know," says the apostle, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The believer can refer you, not to a dream of his own imagination, but to the word of Him who is called eternal life, who confirmed his words by miracle, who approached the tombs of the dead, and called them to life by a word; yea, who in his own person rose again and ascended visibly into heaven. Listen to Him, when he saith, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

SOU abhor my judgments, *Lev. 26. 43.*

Gen. 2. 7. man became a living s.

Deut. 11. 13. serve him with all your s.

13. s. love the Lord with all s. *Josh. 23. 5; 1 Kings 2. 4; Mark 12. 83.*

1 *Sam. 18. 1.* s. of Jonathan knit to s. of

1 *Chr. 22. 19.* set your s. to seek

Job 16. 4. if your s. in my s. stead

Ps. 19. 7. law of the Lord is perfect,

converting the s.

34 *23* Lord redeems s. of his

49. 8. redemption of s. precious

107. 9. he fillet the hungry s. with

Prov. 10. 3. not suffer s. of the righteous

to famish

19. 2. s. be without knowledge

27. 7. full a. loatheth honeycomb

Is. 56. 2. let s. delight in fatness

3. hear, and your s. shall live

58. 10. I will satisfy afflicted s.

Matt. 10. 23. are not able to kill a.

Rom. 13. 1. every s. be subject

1 *Thess. 5. 23.* spirit a. and body be

Heb. 4. 12. to the dividing of s.

10. 39. believe to saving of s.

Ex. 30. 12. ransom for his s.

2 *Kings 23. 25.* turned to the Lord with

all his s.

Job 27. 8. when God taketh away s.

Hab. 2. 4. s. lifted up s. not right

Matt. 16. 26. lose his s. what give in ex-

change for his s.

Ps. 16. 10. not leave my s. in hell

21. 7. thou hast known my s. in

25. 8. say to my s. I am thy salvation

9. my s. joyful in the Lord rejoice

42. 6. why art thou cast down, O my

s. 11. & 43. 5.

62. 1. my s. waiteth upon God, 5.

63. 1. my s. thirsteth for thee

5. my s. shall be satisfied as

8. my s. followeth hard after thee

Is. 26. 9. with my s. have I desired thee

61. 10. my s. shall be joyful

Luke 1. 46. my s. doth magnify

John 12. 27. now is my s. troubled

Ps. 33. 20. our s. 44. 25. & 63. 9. & 123.

4. & 124. 4; *Is. 26. 8.*

Deut. 13. 5. own s. 1 *Sam. 18. 1.* & 20.

17; *Ps. 22. 29; Prov. 8. 36.* & 11.

17. & 15. 32. & 19. 8. 16. & 6. 39. &

20. 2. & 29. 24; *Mark 8. 36.*

4. 9. with all thy s. 6. 5. & 10. 12. &

30. 6; *Matt. 22. 37.*

Ezek. 8. 19. delivered thy s. 21. & 23. 9.

Luke 12. 20. thy s. be required

3 *John 2.* as thy s. prospereth

Ps. 72. 13. save s. of needy, 97. 10.

Prov. 11. 30. winneth s. is wise

Is. 57. 16. spirit fall and s. which I have

Ezek. 14. 14. but deliver own s.

18. 4. all s. are mine, s. of the father

and s. of the son

Luke 21. 19. your s. *Josh. 23. 14; Jer. 6.*

16. & 28. 19; *Matt. 11. 29; Heb. 13.*

17; 1 *Pet. 1. 9.* 22. & 2. 25.

1 *Pet. 3. 20.* wherein few, i. e. 3 s. were

4. 19. commit keeping of our s.

2 *Pet. 2. 14.* beguiling unstable s.

Rev. 6. 9. s. of them slain that were be-

headed, 20. 4.

SOUND. 'I will take from them the sound of the millstones;' *Jer. xiv. 10.* The time for grinding corn in the east is at break of day. If one goes out in the morning, one hears every where the noise of the mill; and it is so great as often to awaken people. But in the east, where no millstones are heard in the morning, no light seen in the evening, it must be a dreary, dismal solitude. This powerfully expresses its threatened utter desolation.

SOUND dreadful, *Job 15. 21.*

Ps. 47. 5. God gone up with s. of

89. 15. people know joyful s.

119. 80. my heart be s. in thy statutes

Prov. 2. 7. s. wisdom, 2. 21. & 3. 14.

Ecc. 12. 4. s. of grinding is low

6. 5. woe to chant to s. of viol

Rom. 10. 18. their s. went into all

1 *Tim. 1. 10.* contrary to s. doctrine, 2

Tim. 4. 2.

2 *Tim. 1. 7.* of a s. mind

13. the form of s. words

Tit. 1. 9. by s. doctrine, and s. in faith

2. s. s. speech cannot be condemned

SOW 'in tears;' *Ps. cxxvi. 5.* In

Palestine, the farmer sometimes sows with an armed man attending him, lest he should be robbed by banditti of his seed.—The Jews, in their captivity, had been sowing good seed, had watered it with their tears, and now would gather their sheaves rejoicing.—So ministers and others, (as did Christ and the apostles) frequently labour under difficulties, sowing in tears, but their sorrows shall be turned into joy at the great harvest day, when Christ the judge shall come.

SOW 'beside,' or upon 'all waters'; Isa. xxxii. 20. Alluding to the sowing of rice upon the water, and before sowing, while the earth is covered with water, the ground is trodden by oxen, horses, and asses, who go mid-leg deep! As the rice is sown on water, so it is transplanted in the water. The Hindoo farmer sows his rice near a pool, that if the rains be less than usual, he may water his young rice. The passage points out the success of those who, in gospel times, should sow the word in all lands;—the hearts of the people shall be like well-watered ground, that shall bring forth abundantly.

SOW washed to wallowing, 2 Pet. 2. 22.
SOW wickedness, reap the same, Job 4. 8.
 Ps. 126. 5. s. in tears, reap in joy
 Eccl. 11. 4. observeth wind shall not s.
 Is. 32. 20. blessed that s. beside all
 Jer. 4. 3. fallow ground s. not among
 31. 27. I will s. with seed of man
 Hos. 10. 12. s. in righteousness
 Mt. 6. 15. shall s. and not reap
 Matt. 13. 8. sower went out to s.
 Luke 12. 24. ravens neither s. nor
 19. 22. reaping what I did not s.
 Ps. 97. 11. light is s. for righteous
 Hos. 8. 7. s. wind and reap whirlwind
 1 Cor. 9. 11. have s. to you spiritual
 15. 42. s. in corruption, in weakness, 43.
 2 Cor. 9. 10. multiply your seed s.
 Jam. 3. 18. fruit of righteousness s. in
 Prov. 11. 18. s. righteousness be sure
 22. 8. s. iniquity reap vanity
 John 4. 37. one s. another reapeth
 2 Cor. 9. 6. s. sparingly, s. bountifully
 Gal. 6. 7. what a man s. that he will reap
 8. s. to flesh, reap corruption
 Is. 55. 10. seed to s. 2 Cor. 9. 10.

SPAIN, Spaine, *rare, precious*.—A large country, south-west of Europe; Rom. xv. 24.

SPAN.—The distance from the top of the middle finger to the end of the

thumb, when it is extended on a plain, that is, about nine inches; Ex. xxvii. 16; 1 Sam. xvii. 4; Ezek. xliii. 13.

SPARE all the place, Gen. 18. 26.
 Neh. 13. 22. s. according to thy mercy
 Ps. 30. 13. s. me that I may recover
 Prov. 13. 24. he that s. his rod hateth
 19. 18. let not thy soul s. for his
 Joel 2. 17. s. thy people give not
 Mal. 3. 17. I will s. them as man s. his
 Rom. 8. 32. s. not his own son
 11. 21. If God s. not natural branches
 2 Pet. 2. 4. God s. not angels that
SPARKS, Job 5. 7; Is. 60. 11.

SPARROW.—A very small and well-known bird. It is gregarious, and remarkably lively; and when lamed, or deserted by its mate, seems quite disconsolate; Ps. cii. 7. They were so cheap at Jerusalem, that "five were sold for two farthings;" Luke xii. 6. The care of divine Providence is therefore most strikingly depicted when his minute attention to them is declared; Matt. x. 29; Ps. civ. 24—31.

SPARROW. "I watch, and am as a sparrow alone upon the housetop;" Ps. cii. 7. The bird alluded to is the *passer solitarius*; and not the common house-sparrow, which is not solitary in its habits. The bird to which the repentant king of Israel compared himself, is a real thrush, in size, in shape, in habits, and in song, with this difference from the rest of the tribe, that it is remarkable throughout all the East, for *sitting solitary on the habitations of man*. Moved by its melody, and comparing its lonely habits with his own, David exclaimed in the fulness of an afflicted heart, "I have watched, and am become as a thrush alone on the house-top."

SPARROW, Ps. 103. 7; Matt. 10. 29
SPEAK against Moses, Num. 12. 8.
 Gen. 18. 27. taken on me to s. to the L.
 Ex. 4. 14. Aaron thy brother can s.
 34. 35. went in to s. to the Lord
 1 Sam. 3. 9. a Lord thy servant heareth
 Ps. 85. 8. I will hear what the Lord s.
 Is. 8. 20. if s. not according to
 60. 4. knoweth how to s. word
 Jer. 18. 7. at what instant I s. a
 Hab. 2. 8. at end it shall s. and not lie
 Matt. 10. 19. how or that ye s.
 12. 32. who s. against Son of
 34. how a good, out of abundance of
 Luke 6. 26. when all s. well of
 John 3. 11. we s. that we know

Acts 4. 20. cannot but s. things
1 Cor. 1. 10. all s. the same thing
 2. 6. we s. wisdom among them that
Tit. 2. 2. to s. evil of man
Heb. 11. 4. he being dead yet s.
 12. 24. s. better things than
 25. refuse not him that s. from heaven
1 Pet. 2. 12. s. against you as evil
Jam. 1. 19. swift to hear, slow to s.
2 Pet. 2. 10. s. evil of dignities, *Jude* 8.
Jude 10. s. evil of things they not
Is. 45. 19. *1 s.* 63. 1; *John* 4. 26, & 7. 17,
 8. 28, 29, 33, & 12. 50; *Rom.* 3. 5, &
 6. 19; *1 Tim.* 2. 7.
 65. 24. while they are s. I will hear
Dan. 9. 25. while I was s. and
Matt. 4. 7. be heard for much s.
Eph. 4. 15. s. the truth in love
 51. evil s. be put away from you
1 Tim. 4. 2. s. lies in hypocrisy, *Ps.* 58. 3.

SPEAR.—A lance or piece of warlike armour; *Josh.* viii. 18; *Job* xxxix. 23.

SPECTACLE 'unto the world;' *1 Cor.* iv. 9. An allusion to the Roman spectacles, where men were brought upon the theatre to fight with wild beasts, or with each other. They fought in the arena, or level floor, and this was surrounded by circular seats, rising above one another to a great height, and was capable of containing many thousand spectators. In the concluding spectacle, were brought forth the gladiators, naked and defenceless with immediate and inevitable death before them in all its horrors, and destined to be mangled and butchered in the direst manner. So that these men might well be called, "men appointed for death!" and this being the last appearance on the theatre for that day,—for if any escaped, they were reserved for another day, they are said here to be set forth the last.

SPECTACLE to angels, *1 Cor.* 4. 9.

SPEECH. "There is no speech nor language, &c." The words "there is" and "where," are supplied; hence the proper reading may be, "No speech nor language, their voice is not heard." This is very beautiful, and has been noticed by many biblical students. The heavens are thus represented as silent, yet powerful preachers, declaring by their extended line the glory of God through all the earth, and to the end of the world; and, as Calvin ob-

serves, they have this advantage over the most learned of mankind, that they can speak to all nations, and that at the same time, by "a common language to teach them all at once;" *Ps.* xix. 3, 4.

SPEECH. *Gen.* 11. 1. earth of one s.
Deut. 32. 2. my s. shall distil as
Matt. 26. 78. thy s. betrayeth thee
1 Cor. 2. 1. came not with excellency of s.
2 Cor. 3. 12. great plainness of s.
 10. 10. bodily presence weak, s. con.
Col. 4. 6. s. be always with grace
Tit. 2. 8. sound s. cannot be condemned
Jude 15. of all their hard s.
Rom. 16. 18. by fair s. deceive

SPEECHLESS. *Matt.* 22. 12. he was s.

Luke 1. 32. Zacharias remained s.

Acts 9. 7. men with him stood s.

SPEED. *Gen.* 24. 12; *2 John* 10, 11.

SPEEDILY. *Ezra* 7. 31, 26; *Ps.* 31. 2, &

79. 8; *Ecc.* 8. 11; *Luke* 18. 8.

SPEND days in wealth, *Job* 21. 13.

Ps. 90. 9. s. days as a tale that is

Is. 49. 4. have s. my strength for

55. 2. why s. money for that which is

Rom. 13. 12. night is far s. day is

2 Cor. 12. 15. I would s. and be s.

SPICES.—Aromatic drugs, fragrant gums, as, cassia, cinnamon, myrrh, flowers, perfumes, roots, &c. It was customary among the Jews, at the funerals of great persons and valued relations and friends, to prepare a bed of spices; *2 Chron.* xvi. 14, of which they made a perfume by burning them, in order to perfume the dead body.

SPICES. *Songs* 4. 10, 14, 16, & 8. 14.

SPIDER.—A curious venomous, cruel, and crafty insect, used to describe wicked men. The trust of the hypocrite is compared to a spider's web; *Job* viii. 14. Because such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

SPIDER. *Prov.* 30. 28; *Job* 8. 14; *Is.* 59. 5.

SPIES.—Vagabonds, lying in wait for the property of others, *Gen.* xliii. 9; those who lie in wait to listen, catch, or hurt, *Luke* xx. 20; the persons sent by Joshua to examine the state of the land of Canaan; *ch.* ii. See *Heb.* xi. 31.

SPIKENARD, 'very costly'; John xii. 3; Song i. 12. Spikenard was a highly aromatic plant, obtained from the Indies. From this was made the very valuable perfume used at the ancient baths or feasts; which was so valuable, that, according to Horace, as much of it as could be contained in a small box of precious stone, was considered as a sort of equivalent for a large vessel of wine, and a handsome gift for a guest to contribute at an entertainment, according to the custom of antiquity. This ointment was brought from India at a great expense. Herodotus states an alabaster box of ointment among the precious gifts that Cambyse sent for a present to the king of Ethiopia. In the days of Christ, a single pound of it cost 300 denarii, or pence, equal to £10 12s. 6d. It was usually carried in a box closely sealed, and the opening of it was called the *breaking* it, because the seal of the box was broken.

SPIKENARD, *Songs* 1. 12, & 4. 13. 14.

SPIRIT of GOD *moved upon the face of the waters*; Gen. i. 2. By the "Spirit of God" is meant, not a violent wind, as some have supposed; nor fire, nor the sun, as some have thought; nor yet angels, nor a magnetic attraction, by which all things were drawn to a common centre. But that Holy Spirit is intended, whose influences Christ compares to wind; John iii. 8; and which, as a *mighty rushing wind* on the day of Pentecost, filled the house where the disciples were sitting; Acts ii. 12. This was followed by the disciples speaking with other tongues, because they were filled with the *Holy Ghost*; Acts ii. 4. In this sense the words were used by Moses.

"The Spirit of God *moved upon the face of the waters*." It means *brooding over*; for the word expresses that tremulous motion made by the hen while either hatching her eggs, or fostering her young. It probably signifies the communicating of a *vital* or *prolific* principle to the waters. The *Divine power* was actively in *operation* over the waters. See *Holy Spirit*.

SPIRIT, 'and soul, and body'; 1 Thess. v. 23. Spirit, mind, or intellect. Soul, the seat of the affections, appetites, and passions. Body, in which these dwell.

SPIRIT. "*Do ye say that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? Because he giveth more grace; &c.*" James iv. 5, 6.—This passage is very obscure. The following is the probable meaning of the Apostle:—"This the Scripture treateth upon every where; and do ye think it speaketh thus in vain? Certainly every word thereof is to excellent purpose, and shall be verified upon us. Doth, then, that Spirit of God, which we profess to have dwelling in us, lust after envy, and envy the good things of others? Surely not: so far is he from that, as that he giveth more grace where he hath given some already."

SPIRITS in prison; 1 Pet. iii. 18—20.—Christ, as God, had gone by his Spirit, inspiring his servant Noah to denounce the approaching deluge, and preach repentance to the incorrigible antediluvians who perished in their sins, and whose "spirits" were in "the prison" of hell, when the apostle wrote; being confined there till the judgment of the great day.—'By which also, he went and preached to those whose spirits are now in prison.'

SPIRIT made willing, *Ex.* 35. 21.

Num. 11. 17. take of a. on thee, 2 *Kings* 2. 9.

14. 34. Caleb had another s.

Ezra 1. 5. chose a. God raised to go

Neh. 9. 20. good s. to instruct

Job 26. 13. by his s. he garnished heaven

32. 8. there is a s. in man

18. the s. within me

Ps. 31. 2. into thine hand I commit my s.

32. 2. in whose s. there is no guile

51. 10. renew right a. within me

11. take not away holy s.

12. uphold me with thy free s.

17. a broken and contrite a. 34. 18;

Prov. 15. 13, & 17. 22.

76. 12. cut off a. of princes

78. 8. whose s. is not steadfast

104. 30. sendest forth thy S. *Job* 34. 14

129. 7. should I go from thy S.

142. 3. my s. overwhelmed, 143. 4.

143. 7. my s. faileth

10. thy s. is good

Prov. 14. 29. hasty of a. exalteth

Prov. 16. 18. haughty s. before a fall
 22. better that ruleth his own s.
 18. 14. wounded s. who can
 20. 27. s. of man is candle of the Lord
Ecc. 3. 21. wh. knoweth s. of a man
 8. s. power over s. to retain it
 11. 5. thou knowest not way of s.
 12. 7. s. shall return to God
Is. 52. 15. till s. be poured from
 31. 16. his s. gathered them
 57. 16. s. shall fall before me
 61. 3. garment of praise for s. of heav. *Mic.*
Mic. 2. 11. walk in s. and falsehood
Zech. 12. 1. forineth s. of man within
 10. pour out s. of grace and supplica.
Mal. 2. 15. take heed to your s.
Matt. 22. 43. how then doth David in s.
 call him Lord
 26. 41. s. is willing, flesh weak
Luke 1. 90. waxed strong in s.
 2. 37. came by s. into temple
 8. 55. her s. came again and
 9. 55. ye know not what manner of s.
 ye are of
 24. 39. s. s. bath not flesh and
John 3. 5. born of water and of s.
 6. that which is born of s. is s.
 24. God giveth not s. by measure
 4. 24. God is s. worship in s. and
 6. 63. s. quickeneth, words, s. and life
Acts 6. 10. not able to resist s.
 16. 7. the S. suffered them not
 17. 16. Paul's s. was stirred in
 18. 5. Paul was pressed in s.
Rom. 8. 1. not after flesh, but after s. 4.
 2. s. of life in Christ Jesus made me
 9. if any have not the S. of Christ, he
 is none of his
 13. if ye through s. mortify deeds of
 15. s. of bondage, s. of adoption
 16. the s. itself beareth witness
 26. S. helpeth our infirmities
 1 *Cor.* 2. 10. the S. searcheth all
 5. 3. but present in s.
 6. 17. joined unto the Lord in one s.
 2 *Cor.* 2. 6. not of letter but of S. for S.
 17. where the S. of the Lord is, there
 7. 1. from filthiness of flesh and s.
Gal. 3. 3. begun in S. are ye now
 4. 6. sent forth S. of his Son
 5. 17. flesh lusteth against S. and S.
 18. if led by S. not under law
 23. fruit of the S. is love, joy, and peace
 25. if live in S. let us walk in S.
 6. 18. grace be with your s. 2 *Tim.* 4. 22.
Eph. 1. 13. sealed with Holy S.
 4. 4. is one body and one s.
 22. renewed in s. of your mind
 5. 9. fruit of S. in all goodness
 18. not drunk but filled with S.
 6. 18. praying always in the S. *Jude* 19.
Col. 2. 6. I am with you in the S.
 1 *Thess.* 5. 23. s. soul and body
Heb. 4. 12. dividing asunder of soul & s.
 9. 14. through eternal S. offered
Jam. 4. 5. s. that dwelleth in us
 1 *Pet.* 3. 4. of a meek and quiet s.
 18. put to death in flesh, but quick-
 ened in S.
 1 *John* 4. 1. believe not every s. try the s.
Jude 19. sensual, not having S.

Rev. 1. 10. I was in the S. on the Lord's
 11. 11. S. of life from God
 14. 13. yea, saith S. that they may rest
 22. 17. S. and bride say come
Gen. 6. 3. my s. *Job* 10. 13; *Ps.* 31. 5. &
 77. 6; *Is.* 38. 16; *Ezek.* 36. 27; *Zech.*
 4. 6; *Luke* 1. 47; & 23. 46; *Acts* 7.
 59; *Rom.* 1. 9; 1 *Cor.* 14. 14.
Gen. 1. 2. S. of God, *Ez.* 1. 8; 2 *Chr.*
 15. 1; *Job* 33. 4; *Ezek.* 11. 24; *Matt.*
 8. 16; & 12. 28; *Rom.* 8. 9, 14, & 15.
 19; 1 *Cor.* 2. 11, 14, & 3. 16, & 6. 11,
 & 12. 8; 2 *Cor.* 3. 3; *Eph.* 4. 30; 1
Pet. 4. 14; 1 *John* 4. 2.
Is. 11. 2. s. of wisdom, *Kph.* 1. 17.
Zech. 13. 2. unclean s. *Matt.* 12. 43.
Ps. 104. 4. maketh his angels s.
Prov. 16. 2. Lord weigheth the s.
Matt. 10. 1. unclean s. *Acts* 5. 16, & 8.
 7; *Rev.* 16. 13, 14.
Luke 10. 20. rejoice not that s. are sub-
 ject unto you
 1 *Cor.* 14. 32. s. of prophets subject
Heb. 12. 23. to the s. of just men made
 1 *Pet.* 3. 19. preached to s. in prison
 1 *John* 4. 1. try s. for many false

SPIRITUAL means that which be-
 longs to spirits. The church is a
 spiritual house; her members are re-
 newed in Spirit. Jesus is her founda-
 tion; and his Spirit and grace connect
 them with him and with one another;
 1 *Pet.* ii. 5. Prophets and ministers
 are spiritual men, because their office
 lies in spiritual exercises; *Hos.* ix. 7.
 God's law is spiritual; it is a tran-
 script of the divine nature. It is
 given by the Holy Ghost, and extends
 its authority to duties of a spiritual
 nature; *Rom.* vii. 14.

Christians are required to be *spiritu-
 ally minded*; that is, to have their
 joys, exercises, objects, and motives
 spiritual. Such as have not this spi-
 ritual-mindedness are said to be dead,
 while such as possess it have life and
 peace; *Rom.* viii. 5-9.

SPIRITUAL. *Hos.* 9. 7. spiritual man is
Rom. 1. 11. impart some a gift
 7. 14. law is s. but I am carnal
 15. 27. partakers of s things
 1 *Cor.* 2. 13. comparing s things with a
 15. he that is s. judgeth all
 3. 1. not speak to you as s. but babes
 9. 14. if we have sown to you a things
 10. s. did all eat s. meat
 15. 44. it is raised a s. body
Gal. 6. 1. ye who are s. restore
Eph. 1. 3. with all s. blessings
 5. 19. speaking in psalms and s. songs,
 6. 12. wrestle against s. wickedness
Col. 1. 9. filled with all s. understand
 1 *Pet.* 2. 5. built s. house a sacrifice
Rom. 8. 6. to be a minded s. life

1 Cor. 2. 14. of S. of God are s. discerned
 Rev. 11. 8. a. is called Sodom and
 . SPIKE, Pa. 10. 14; Matt. 22. 6.

SPIIT. "Then did they spit in his face;" Matt. xxvi. 67. Among the Easterns such an act was regarded as the greatest insult; Deut. xxv. 9; Mark x. 23; Isa. 1. 6. Spitting and shame are there combined, and even spitting on the ground before a person's face is looked upon as one of the greatest possible insults that can be offered to an Arab.

SPITTING, Ja. 50. 6; Luke 12. 32.

SPOIL, plunder; Psa. xli. 10. Christ is said to have spoiled principalities and powers, when he gained a complete conquest over his foes; in allusion to victors who anciently stripped the vanquished of all their arms.

'SPOILED' principalities and powers,' Col. ii. 15. Christ is here represented as a great conqueror, who having vanquished and subjugated all the empires of false religion, and overturned the mighty establishments of Judaism and Paganism, celebrates a magnificent triumph over them, leading them in procession, openly exposing them to the view of the whole world as the captives of his omnipotence, and the trophies of his gospel! Thus, in a Roman triumph, after a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war—kings, princes, and nobles, with their wives and children—were, with the last dishonour and ignominy, led in fetters before the general's chariot, through the public streets of Rome, which were crowded by all classes of persons, in the highest excesses of joy.

SPOIL, Gen. 49. 27; Ps. 68. 12.
 Ex. 12. 36. they s. the Egyptians
 Ps. 119. 162. as one that findeth great s.
 Ja. 58. 12. divide s. with strong
 Matt. 12. 29. he will s. his house
 Col. 2. 8. lest any s. you through philes.
 15. having s. principalities
 Heb. 10. 34. took joyfully the s. of your

SPOT 'of his children;' Deut. xxxii. 5. Alluding to the marks which the worshippers of particular idols had on different parts of their bodies, especially on their foreheads.

SPOT without, Num. 19. 2, & 23. 3, 9;
 Job 11. 15; 1 Tim. 6. 14; Heb. 9.
 14; 1 Pet. 1. 19; 2 Pet. 3. 14.

Deut. 32. 6. their s. not s. of
 Songs 4. 7. there is no s. in these
 Eph. 5. 27. not having s. nor
SPOTS, Jer. 13. 23; Jude 23.
SPREAD, Job 9. 8; Ja. 25. 11, & 37. 14;
 Jer. 4. 3; Lam. 1. 17; Ezek. 13. 8.
SPRING, Pa. 85. 11; Matt. 13. 5, 7.
SPRINGING, Ps. 65. 10; John 4. 14; Heb.
 12. 15.

Pa. 37. 7. all my s. are in these
SPRINKLED. 'Hearts sprinkled'

from an evil conscience;' Heb. x. 22. Here is, probably, an allusion to the sprinkling of the blood on the door-posts before the Passover, which door-posts, perhaps, signified the heart of man, which is the gate or door by which the King of glory is to enter.

SPRINKLE, Lev. 14. 7, & 16. 14.
 Ja. 52. 15. shall he s. many nations
 Ezek. 36. 25. I will a clean water upon
 Heb. 10. 22. hearts s. from evil
 12. 24. come to blood of s.
 1 Pet. 1. 2. through s. of blood of Jesus
 SPUR out of my mouth, Rev. 3. 16; Hab.
 2. 16; Lev. 18. 28; Jer. 25. 27.
SPY, Num. 12. 16; Gal. 2. 6.
STABILITY of times, Ja. 53. 6.

STACHYS, Stay'-kis, *spike*.—A disciple; Rom. xvi. 9.

STACTE, Stak'-ta.—The fragrant gum which is distilled from myrrh trees. It was mixed with the holy oil; Ex. xxx. 34.

STAFF, Gen. 32. 10; Ezek. 11. 10.
 Ps. 23. 4. thy rod and a com. fort
 Ja. 3. 1. take away the s. of bread
 9. 4. broken s. of burden, 14. 6.
 18. 5. the s. in their hand is mine indignation

STAGGER, Pa. 107. 27; Rom. 4. 20.

STAIN, Ja. 22. 9, & 63. 2.

STAKES, Ja. 33. 20, & 54. 2.

STAMMER, Ja. 23. 11, & 33. 19, & 52. 4.

STAND. To wait with humble dependence upon God, Ex. 14. 13; 1 Chr. 20. 17.—Deeply to contemplate the works of God, Job 37, 14.—To be established; Ja. 32. 8; Rom. 5. 2. Ezek. 29. 7; Ex. 2. 11.

Job 19. 25. shall s. on earth at
 Ps. 70. 7. who s. in thy sight if once
 130. 3. if mark iniquities O Lord, who shall s.

Ja. 46. 10. my counsel shall s. Prov. 12. 11.
 Mat. 3. 2. who s. when he appears
 Matt. 12. 25. divided against itself, not s.
 Rom. 6. 2. grace wherein ye s.
 14. 4. God is able to make him s.
 2. Cor. 1. 24. by faith ye s. Rom. 11. 24
 Eph. 4. 18. having done all to s.
 14. a. therefore, having

1 *Pet.* 5. 12. grace of God wherein ye a.
Rev. 3. 20. I a. at door and knock
 1 *Cor.* 16. 13. a. fast in the faith
Gal. 5. 1. a. fast in the liberty
Phil. 1. 27. a. fast in one spirit
 4. 1. a. fast in the Lord
 1 *Thess.* 5. 8. we live if ye a. fast in Lord
 2 *Thess.* 2. 15. a. fast and hold
Ps. 1. 5. a. in, 4. 4, & 24. 3.
Ex. 14. 13. a. still see salvation, 2 *Chr.*
 20. 17; *Josh.* 10. 12; *Zech.* 11. 16.

STANDARD, a banner, flag, or colours, carried in time of war, Num. i. 52. "The Spirit of the Lord shall lift up a standard against him," Isa. xlix. 19. or, according to some, the Spirit of the Lord shall put the enemy to flight.

STANDETH, *Ps.* 1. 1, & 26. 12, & 38. 11;
Prov. 8. 2; *Songs* 2. 9; *Is.* 3. 13.
Ps. 119. 161. my heart a. in awe
Rom. 14. 4. to own master s. or
 1 *Cor.* 10. 12. him that thinketh he a.
 2 *Tym.* 2. 19. foundation of God a. sure
Jam. 5. 9. behold the Judge a. before

STANDING IDLE, Matt. 20. 6. Before a large mosque in Hamadan, is a maiden or square, which serves as a market-place. "Here," says a traveller, "we observed every morning, before the sun rose, that a numerous band of peasants were collected with spades in their hand, waiting to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable: particularly when passing the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as a most applicable question to them, they answered us, *Because no man hath hired us.*

STANDING, 'The publican standing afar off,' Luke xviii. 13. In the temple there was the holy of holies—the part apportioned for the Jews—and the court of the Gentiles. Probably the publican stood at the end most distant from the holiest place, or even in the court of the Gentiles.

STARS "God made the stars also," Gen. i. 16. The stars are suns, similar to the sun in our system, which gives us light and heat every day. Each of these suns has an appropriate

number of *planets* moving around it; as these stars are innumerable, therefore there are innumerable worlds, all dependent on the power, protection, and providence of God.

Dr. Herschel supposes they form *primaries* and *secondaries*, that is, suns revolving around *suns*, as planets revolving about the sun in our system. This must be the case in what is called the *milky way*, the stars being there in prodigious numbers. The *milky way* is the white or hazy belt in the heavens, supposed to be the light of innumerable fixed stars, or suns. On one occasion this great astronomer found that in 41 minutes not less than 258,000 stars had passed through the field of view in his telescope.

God numbers the stars and knows them by their names. *Ps.* cxlvii. 4. We have a few of their names in Scripture, as *Chiun*, *Mazzaroth*, *Arcturus*, *Orion*, *Pleiades*. The star which conducted the wise men to the infant Jesus was probably a meteor, which moved in the air; Matt. ii. 2. Jesus Christ is called the *Morning Star*, by a similitude borrowed from that which arises shortly before the sun; as he introduced the light of the gospel-day, and brought a fuller manifestation of the truths of God, than the prophets whose predictions are now accomplished. By stars are sometimes meant, the princes and nobles of a kingdom, Dan. viii. 10; and sometimes pastors or ministers of the Gospel, who ought to shine like stars in their lives and doctrine. Rev. i. 20. The angels are called stars, Job xxxviii. 7, who joined in extolling God for his work of creation. In Scripture, an extraordinary multitude is often expressed under the similitude of the stars of heaven.

STAR, Num. 27. 17; Matt. 2. 2.
Judg. 5. 30. a. in courses fought
Job 25. 5. a. not pure in his sight
 38. 7. when the morning a. sang
Dan. 12. 3. shine as a. together
Jude 13. wandering a. to whom is
Rev. 12. 1. crown of twelve a.
STATUE, Matt. 6. 27; *Eph.* 4. 13.
STATUTES, and laws, *Neh.* 9. 14.
Ps. 19. 8. a. of the Lord are right
Ezek. 20. 25. a. not good
 33. 15. a. of life

MIC. 6. 16. a. of Omri works of
Ex. 15. 26. his a. *Deut. 6. 17; 2 Kings*
17. 15; Ps. 18. 22, & 105. 45.

1 Chr. 29. 19. thy a. *Ps. 119. 12, 16, 23,*
28, 33, 54, 64, 68, 71, 117.

STAY, Ps. 18. 18; Songs 2. 5; 1a. 10. 20,
& 26. 3, & 27. 8, & 43. 2, & 50. 10.

STEAD, Gen. 4. 25, & 22. 13.

Gen. 30. 2. am I in God's a. who
Job 16. 4. your soul in my soul, a.
Prov. 11. 8. wicked cometh in his a.
2 Cor. 5. 20. we pray you in C'a. stead

STEAL.—Theft among the Hebrews was not punished by death, but by restitution. To steal away a Hebrew or a freeman, and subject him to slavery, was punished with death; *Ex. xxi. 16; Deut. xxiv. 7.* Those who are not saved from dishonesty, fear not God, though they may dread man; *Eph. iv. 28.*

STEAL, Ex. 20. 15; Lev. 19. 11.

Prov. 6. 30. if he a. to satisfy his soul

30. 9. lest I be poor and a.

Jer. 32. 30. against prophets that a. my

Matt. 6. 19. thieves break through and a.

Eph. 4. 22. that stole a. no more

Prov. 9. 17. stolen waters sweet

STEDFAST, Job 11. 15; Dan. 6. 23.

Ps. 78. 8. spirit was a. with God, 37.

Acts 2. 42. a. in the apostles' doctrine

1 Cor. 15. 58. be a. unmovable

Heb. 3. 14. if we hold confidence a. unto

1 Pet. 5. 9. whom resist a. in faith

STEDFASTNESS, Col. 2. 5; 2 Pet. 3. 17.

STEPHANAS, Stef'-fa-naa, a crown, crowned.—One of the first converts at Corinth, baptized by Paul, with some of his family. They are called the first-fruits of Achaia. He was highly esteemed by the Apostle Paul; *1 Cor. i. 16; xvi. 15.*

STEPHEN, Ste'-ven, a crown, crowned.—One of the first seven deacons, *Acts v. 5, 6;* and the first martyr for Christ; *Acts vii. 1, &c.* He is supposed to have been an Hellenistic Jew converted to the Christian faith. He was highly qualified for Christian office; for he was full of faith and the Holy Spirit; *Acts vi. 5. 8.* His character persecution, and martyrdom are graphically described *Acts vi. & vii.*

STEPS. Signifies the footsteps of God,

Job. 23. 11; Ps. 85. 13.—The ex-

ample of Christ, *1 Pet. 2. 21.*—The

ways of men, *Job 31. 4; Prov. 4. 12.*

Holy pursuits, *Ex. 30. 26; Ps. 18.*

26; 37. 31; 56. 6.

Ps. 37. 23. a. of good men ordered

31. none of his a. shall slide

44. 18. neither our a. declined

119. 133. order my a. in thy word

Prov. 16. 9. but the Lord directeth his a.

Jer. 10. 23. not in man to direct his a.

Rom. 4. 12. walk in a. of that faith

1 Pet. 2. 31. should follow his a.

STERN, the hindmost part of a ship; *Acts xxvii. 29.* "They cast four anchors out of the stern, and wished for the day."

STEWARD. A person whose business it was to provide all the members of a family with food and raiment. See *Gen. xv. 2; xliii. 19; 1 Kings xvi. 9; Matt. xx. 8.* He received all the cash, expended what was necessary for the support of the household, and kept regular accounts, which he was obliged at certain times to lay before his master. "Stewards of the mysteries of God;" *1 Cor. iv. 1.* The mysteries of God, or the doctrines of the gospel, relative to the salvation of men, by the death of Christ, constituted a principal part of the divine treasure intrusted to the hands of Christian ministers. Whatever gifts or endowments a man may possess, they are the Lord's property, and to be employed to promote his glory. With respect to the unjust steward, *Luke xvi. 1—13,* he was not commended because he had acted dishonestly, but because he had done wisely for himself. Christ would have Christians act as wisely and diligently in employing their riches in acts of piety and charity, as worldly men do, in laying out theirs to the greatest temporal profit; not to get wealth by unjust means, but rather to lay out what Providence hath blessed them with in works of mercy, that so they may "lay up for themselves treasures in heaven."

STEWARD, Luke 12. 42, & 16. 2; 1 Cor.

4. 1; Tit. 1. 7; 1 Pet. 4. 10.

STIFF-NECK. Mr. Bruce, when in Abyssinia, observed that kings had a horn on their diadems; and that the keeping them erect, or in a projecting form, makes them appear as if they had "a stiff neck;" and refers to *Psalm lxxv. 5,* for the antiquity of the usage, and the appearance also.

STIFF neck, Deut. 31. 27; Jer. 17. 23.

Ex. 22. 9. s. necked people, 33. 3, 5, & 34. 9; Deut. 9. 6, 13, & 10. 16.
 Acts 7. 51. s. necked, ye always resist the Holy Ghost
 2 Chr. 36. 13. he s. his neck
 STILL, Ex. 15. 16; Ps. 8. 2, & 139. 18.
 Ps. 4. 4. be s. Jer. 47. 6; Mark 4. 89.
 46. 10. be s. and know that I am
 83. 1. keep not silence, be not s.
 Is. 30. 7. their strength is to sit s.
 Rev. 22. 11. unjust s. filthy s. holy s.
 Ps. 65. 7. stilleth nose, 89. 9.

STING of death; 1 Cor. xv. 56.
 St. Paul says, "the sting of death is sin." Death could not have entered into the world if sin had not entered first: it was sin that not only introduced death, but has armed him with all its destroying force; the broken law, and the curse denounced against the transgressor, constitute the poignant sting of death; by this, both body and soul are slain. See Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14; Hos. xiii. 14.

STING, 1 Cor. 15. 55, 56; Rev. 9. 10.

Prov. 23. 52. It s. like an adder

STIRK, Ps. 38. 5; Is. 3. 24.

STIR up. To provoke, Prov. 15. 1.—To disquiet, Song 2. 7.—To exhort, 2 Pet. 1. 13. Num. 34. 9; Job 17. 8.

Ps. 35. 23. s. up thyself, 80. 2.

78. 38. did not s. up his wrath

Song 2. 7. ye s. not up, 3. 5, & 3. 4.

2 Tim. 1. 6. s. up gift of God in thee

2 Pet. 1. 13. meet to s. you up mind, 3. 1.

STIRRETH. 'As an eagle stirreth up her nest;' Deut. xxxii. 11, 12. See *Eagle*.

STOCKS. "Made their feet fast in the stocks;" Acts xvi. 24.—These stocks were the *Cippi*, or large pieces of wood, used among the Romans, which not only loaded the legs of the criminals, but often distended them, thereby giving them much pain.

STOICS, a sect of heathen philosophers, founded by *Zeno*, born at Citiun, in the island of Cyprus, so called from his teaching in *Stoa*, or porch, at Athens. He was born B. C. 360. They regarded pain, poverty, bereavement, &c., as only *imaginary* evils; and the gratifications of life as only *imaginary* pleasures, and therefore preserved a cool indifference under all circumstances. Paul argued with them when in Athens; Acts xvii. 18. Some of

Zeno's opinions owe their degree of truth to his knowledge of the Old Testament, and some he gathered from the writings of Socrates and Plato. One of his favourite sayings was, that 'men, having two ears, should hear much; and having but one mouth, should speak little.'

STOMACHER, Isa. iii. 24. Some suppose this to have been a girdle or zone, such as is now commonly worn by the Asiatic women, and which consists of a shawl folded wide, and put loosely and tastefully around the waist, leaving the corners hanging down, sometimes in front, and sometimes behind.

STONE—1. Jesus Christ; Ps. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.—2. A true believer; 1 Pet. ii. 5.

STONE, 'shall fall on this stone shall be broken;' Matt. xxi. 44. Alluding to the Jewish custom of stoning. Standing on the edge of a high scaffold, the man was violently struck off by one of the witnesses; if he died by the fall and the blow, nothing more was done; if not, a heavy stone was hurled upon him, which killed him; Luke xii. 18.

STONE, 'seven eyes;' Zech. iii. 9. The eye is the emblem of Providence; the number seven denotes perfection.

STONE, 'not be left one stone upon another, &c.;' Matt. xxiv. 2. Titus commanded the whole city of Jerusalem and temple to be razed from the foundation. The soldiers were not then disobedient to their general. Avarice combined with duty and resentment: the altar, the temple, the walls, and the city, were overthrown from the base, in search of the treasures which the Jews, beset on every hand by plunderers, had concealed and buried during the siege. Thus literally was fulfilled Christ's prediction.

STONE, 'white stone;' Rev. ii. 17. In heathen courts of judicature, a person's condemnation was announced to him by giving him a black stone; and his acquittal, by giving him a white stone.—In the agonistical games, the judges awarded the prizes by the use of these stones; a *white one*, with the

name of the person and the value of the prize being given to such as were victorious. The new name written may refer to a *hospitable tally* kept between families. It was divided into two equal parts, and the parties interchanged names inscribed on the tally. With this they travelled, and the contracting parties and their descendants mutually showed their hospitality. As they were *carefully and privately kept*, no one might claim the privilege they conferred, besides the person for whom they were intended. By this allusion, therefore, the promise made to the church at Pergamos, seems to be to this purpose:—"To him that overcometh, will I pardon and give a *pledge* of my affection, which shall constitute him my *friend*, and entitle him to privileges and honours, the value or extent of which none can estimate.

STONE. "*The Stone which the builders rejected, &c.*;" Ps. cxlii. 22. See *Corner-stone*.—At the building of Solomon's temple, one of those stones which David ordered to be made ready for use, was not approved by the builders, and consequently was rejected. But God, for different reasons, commanded, by a prophet, that this stone should be made the corner stone. The Easterns regard the corner-stone as the one peculiarly holy stone in a temple, and believe that it confers sanctity on the whole edifice. It is, therefore, probable that, either by *Urim* or *Thummim*, or by a prophet, God was consulted in the matter.—The answer was—That which they have declared to be unserviceable must be the corner-stone. It must have been for a very important reason, that God positively appointed this stone to be the corner-stone. But the New Testament discloses it to us, in Matt. xxi. 42, and 1 Pet. ii. 7, showing us that it referred to the Lord Jesus Christ.

The Jewish nation conducted themselves towards the Messiah, precisely as the builders did towards this stone, and rejected him; but God chose and ordained him to be the corner-stone,

to support and sanctify the whole church.

STONES 'of darkness,' that is, stones buried deep in the earth; Job xxviii. 3.

STONES—pillows, &c.; Gen. xxviii. 11. The Arabs often wrap their head in their mantle, and sleep abroad, with a stone for their pillow.

STONING, the punishment generally appointed in the law of Moses for capital offences. The witnesses threw first, then all present; Deut. xvii. 5—7; John viii. 7.

STONE of Israel, Gen. 49. 24.

Ps. 118. 22. a. which the builders

Is. 8. 14. a. of stumbling, Rom. 9. 32. 33.

28. 16. a. tried a. a precious corner a.

Dan. 2. 34. a. a. was cut out of mountain

Hab. 2. 11. a. shall cry out of wall

Zech. 3. 9. on one a. shall be seven

Matt. 3. 9. able of these a. to raise up

7. 9. bread will he give him a.

Luke 19. 40. a. would immediately cry

1 Pet. 2. 4. as unto a living a.

5. ye as lively a. are built up a

6. in Ston a. chief corner a.

STONY, Ezek. 11. 19; Matt. 13. 5.

STOOP, Job 9. 13; Prov. 12. 25; Mark

1. 7.

STORE, Provision, Gen. 41. 36.—That

which has been reserved, Lev. 25.

22.—Abundance, 1 Kings 10. 10;

1 Chr. 29. 16; 2 Chr. 11. 11; 1 Cor.

16. 2; 1 Tim. 6. 19.

STOREHOUSE, Luke 12. 24; Ps. 33. 7.

STORK.—A bird declared by Moses to be unclean. Its beak is long and rather compressed, the legs are long, the toes four, and long and connected. The general colour of the stork is white, having the long wing-feathers black; the legs are red, and naked a great way up; when it stands erect it is from three to four feet high, and its body is about the size of a goose. The stork is a bird of passage, which in winter migrates into hot climates. Hence the prophet says, "The stork in the heavens knoweth her appointed times," &c.; Jer. viii. 7. The Psalmist says, "As for the stork, the fir-trees are her house," Ps. civ. 17. With us she makes her nest upon some high tower, or the top of a house; but in Palestine, where the houses are flat, she builds in the highest trees.

STORM. The judgments of God against the wicked, Ps. 54. 8, & 93. 15; Is. 29. 6; Ezek. 13. 13; Job 13. 21.

Ps. 107. 29. he makes a. a calm

148. 8. s. wind fulfilling his word

Is. 4. 6. covert from s. and

25. 4. refuge from the s.

Nah. 1. 3. Lord hath his way in s.

Mark 4. 37. there arose a great s.

STOUT-hearted, *Ps.* 78. 5: *Is.* 46. 12.

Is. 10. 12. punish fruit of s. heart

Dan. 7. 20. look more s. than his

Mal. 2. 13. words have been s. against

Is. 9. 9. say in pride and s. of heart

STRAIGHT, *Josh.* 6. 5: *Jer.* 31. 9.

Ps. 5. 8. make thy ways s. before

Ecc. 7. 18. who can make s. crooked

Is. 40. 3. make s. the highway

4. crooked shall be made s. 42. 16, &

45. 2: *Matt.* 8. 3: *Luke* 3. 4, 5.

Heb. 12. 13. makes s. paths for feet

STRAIN AT A GNAT; *Matt.*

xxiii. 24. Should be "Strain out a gnat." See *Gnat*. The Jews had a law which forbade the eating of any creeping thing; *Lev.* xi. 41. Of this they were strictly observant. They considered a person who ate a gnat as an apostate. Hence they very carefully strained their liquors, lest they should transgress the above command. The passage alludes to the custom of filtering wine, for fear of swallowing any insect. The passage indicates that the sins of the Jews were as much larger than those they scrupled, as a camel is larger than an insect.

STRAIT GATE, 'enter ye in at the strait gate.' A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those that were bidden might enter, but which might exclude those who were not bidden; *Matt.* vii. 13; *Luke* xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games. Hence Christ, by whom we enter to partake of the gospel feast, compares himself to a door, or gate; *John* x. 1, 2, 7, 9. A man must strive to enter this gate, as it conducts to heaven. It is *strait*; for pride, worldly pleasures, selfishness, &c., must be renounced, or a man cannot enter. He must be stripped of all these, deny himself, break through all restraints, and sometimes suffer reproach for the sake of Christ.

STRAIT betwixt two, having a desire to depart, &c. *Phil.* i. 23. The word rendered to depart, is used by

Homer to express the loosing of the cable of a ship, in order to sail from a port. Hence there may be here an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds. The words may be paraphrased, "For I am, as it were, borne two different ways, having on the one hand a more earnest desire, out of regard to my own immediate happiness, to be unbound; to weigh anchor, as it were, and, quitting these mortal shores, set sail for that happy world where I shall be immediately with Christ, which is better, beyond all comparison and expression, than a longer abode here would be, were I to regard only my own immediate comfort and happiness."

STRAIT, 2 *Sam.* 24. 14; *Job* 20. 22, & 36.

16; *Is.* 49. 20; *Phil.* 1. 23.

Matt. 7. 13. enter in at s. gate, 14.

Job 18. 7. steps s. *Prov.* 4. 12.

Mic. 2. 7. is the spirit of L. s.

Luke 12. 50. how I am s. till it be

2 *Cor.* 6. 12. not s. in us ye are s. in

STRANGER.—A person having no certain dwelling-place; *Gen.* xxiii. 4.

—One who reckons this world as not his rest, and looks for a better country, that is, a heavenly one; *Ps.* xxxix. 12; *Heb.* xi. 13.—One who has not been reconciled to God, nor brought to the experience of the privileges and promises allotted to the church of Christ; *Eph.* ii. 12.

STRANGERS and **PILGRIMS**.

A *stranger* sojourns in a place only for a time; a pilgrim passes right on. The resident or settled inhabitants of a country, are very anxious to acquire money and property. But they who stay but for a few weeks in a country, or who only travel through it, are not very anxious to secure permanent accommodation, which they would soon have to leave. Thus true Christians consider themselves but as sojourners here; for they look for a better country, that is, a heavenly.

STRANGE, *Ex.* 21. 8, & 30. 9; *Lev.* 10. 1;

Ps. 81. 9; *Jer.* 2. 21; *Luke* 5. 26;

Heb. 11. 9.

Is. 28. 21. his s. work, his s. act

Hos. 8. 12. law counted a s. thing

Zeph. 1. 8. clothed with a. apparel
Heb. 12. 9. carried about with a. doctrines
1 Pet. 4. 9. think it a. ye run not
Judg. 11. 2. a. women, *Prov.* 2. 16, & 5.
 3, 30, & 6. 24, & 20. 16, & 23. 17, &
 37. 13; *Kera* 10. 2. 11.
Gen. 23. 4. stranger and sojourner, *Pa.*
 39. 12, & 119. 19; *1 Chr.* 29. 15.
Prov. 14. 10. s. not intermeddle
Jer. 14. 8. why should be as a s.
Matt. 23. 35. I was a s. and ye took me
Luke 17. 18. give God glory save this a.
John 10. 5. s. will they not follow
Ps. 105. 12. when s. in it
 146. 9. Lord preserveth s. he relieveth
Eph. 2. 12. s. from the covenants of
 19. are no more a. and foreigners
Heb. 11. 13. confessed they were s. on
 13. 2. not forget to entertain a.
1 Pet. 2. 11. beseech you as s. and
STRANGLER. *Acts* 15. 20, 29.
Job 7. 15. soul choseth s.

STRAW—Bricks; *Ex.* v. 18. The eastern bricks are only clay wall moistened with water, and mixed with straw and dried in the sun. Straw seems to have been a necessary composition in this sort of bricks, to make the parts of the clay adhere together. —The Egyptian pyramids of unburnt bricks, Dr. Pococke says, seem to be made of the earth brought by the Nile, with some pebbles and shells in it; it is mixed up with chopped straw in order to bind the clay together.

STREAM, *Is.* 80. 33, & 63. 12; *Dan.* 7. 10; *Amos* 5. 24; *Luke* 6. 48.
STREAMS, *Pa.* 46. 4, & 126. 4; *Song* 4. 15; *Is.* 30. 25, & 33. 21, & 35. 6.

STREET, which is called straight; *Acts* ix. 11. This street still exists, and extends from the eastern to the western gate, about a league, crossing the whole city and suburbs of Damascus, in a direct line. On both sides of it are shops, in which are sold the rich merchandise brought by the caravans.

STREET, 'truth is fallen in the street'; *Isa.* lix. 14, denotes the prevalence of wickedness in a city.

STREET, *Rev.* 11. 8, & 21. 21, & 22. 2.
STREETS, *Prov.* 1. 20; *Song* 3. 2; *Luke* 14. 21.

STRENGTH is applied to God; *Exod.* xv. 13; *1 Chron.* xvi. 28; *Pa.* xxix. 1; *xxix.* 4; to angels, *Pa.* ciii. 20; to the natural power of man, *Judg.* xvi. 5, 19; spiritual strength; *Col.* i. 11. "Strengthened with all might, according to his glorious

power;" i. e. according to that sufficiency of strength, which may be expected from him who has all power, both in the heavens and in the earth. The apostle prayed that the Ephesians might "be strengthened—in the inner man;" *Eph.* iii. 16. The outward man is strengthened with earthly food; the inward man, by spiritual and heavenly influences. Knowledge, love, peace, and holiness are the food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven; he that eats this bread shall live and be strengthened by it. Ministers of the gospel are directed to strengthen and comfort the saints; *Isa.* xxxv. 3, 4.

"Strengthen ye the feeble hands,
 And confirm the tottering knees,
 Say ye to the faint-hearted, Be ye strong;
 Fear ye not: Behold your God!
 Vengeance will come; the retribution of God:
 He will come, and will deliver you."

STRENGTH to Strength, 'troop to troop,' alluding to the journey to the temple thrice a year. When they had overtaken one troop, they ambitiously strove to overtake another troop; *Pa.* lxxxiv. 7.—They persevere through all difficulty or opposition.

STRENGTH, *Gen.* 49. 24; *Ec.* 12. 2.
Ec. 15. 2. Lord is my s. and song, *Pa.* 13. 2, & 28. 7; *Is.* 12. 2.
Judg. 5. 21. hast trodden down a.
1 Sam. 2. 9. by a. shall no man
 15. 29. 8. of Israel will not lie
Job 9. 19. if I speak of a. lo, he is strong
 12. 12. with him is wisdom and a. 16.
Ps. 18. 32. girded me with a. 32.
 27. 1. Lord is the s. of my life
 29. 11. will give a. to my people
 39. 13. that I may recover a.
 46. 1. God is our refuge and a. 81. 1.
 68. 34. ascribe a. to God
 35. God is he that giveth a.
 73. 26. God is the s. of my heart, 43. 2.
 84. 5. blessed whose a. is in thee
 7. they go from s. to a. every
 133. 3. a. me with a. in soul
Ecc. 9. 16. wisdom better than a.
Is. 25. 4. s. to poor, a. to needy
 26. 4. in Lord Jehovah is everlasting a.
 40. 29. no might increaseth a.
 45. 24. in L. I have righteousness and a.
Luke 1. 51. showed a. with his arm
Rom. 5. 6. when yet without a. Christ
1 Cor. 15. 56. a. of sin is the law
Rev. 3. 8. open door hast a little s.
 5. 12. worthy Lamb to receive a.
 12. 10. now is come salvation and a.
1 Chr. 16. 11. his a. *Pa.* 32. 17; *Is.* 63. 1; *Hos.* 7. 9, & 12. 3.

Gen. 49. 24. in a. **Job 9. 4. & 36. 5; Ps. 71. 16. & 103. 20.**

49. 3. my a. **Ex. 15. 2; 2 Sam. 22. 33; Job 4. 12; Ps. 18. 1, 2. & 19. 14. & 28. 7. & 38. 10. & 43. 2. & 59. 17. & 62. 7. & 71. 9. & 90. 10. & 102. 23. & 118. 14. & 144. 1; Is. 12. 2. & 27. 5. & 49. 4. 5; Jer. 16. 19.**

Ps. 37. 39. their a. **39. 17; Prov. 20. 29; Is. 30. 7. & 40. 31.**

Neh. 8. 10. your a. **Is. 23. 14. & 30. 15.**

Ps. 20. 2. Lord a. thee out of Zion
27. 14. wait on Lord he shall a. your

31. 24. be of good courage he shall a.
41. 8. Lord will a. him on bed of

119. 28. a me according to thy
Is. 35. 3. a. ye the weak hands

41. 10. I will a. thee
64. 2. and a. thy stakes

Dem. 11. 1. I stood to confirm and a. him
Zeek. 10. 12. I will a. them in the Lord

Luke 22. 32. when converted a. thy
1 Pet. 5. 10. establish a. settle you

Rev. 3. 2. watchful and a. things
Zeek. 34. 4. diseased have ye not a.

Eph. 3. 16. a. with might, **Col. 1. 11.**
2 Tim. 4. 17. I stood with me and a. me

Ps. 138. 3. thou a. me with a. in my
Phil. 4. 13. through Christ which a. me

STRETCH thy hands, **Job 11. 18.**
Gen. 22. 10. a. forth hand to slay

1 Kings 17. 31. a. himself upon the child
Prov. 31. 20. she a. out her hand to the

Is. 5. 25. his hand is a. out still, **9. 12. & 10. 4.**

40. 22. a. out the heavens as a curtain,
42. 5. & 44. 24. & 45. 12. & 51. 13.

Amos 6. 4. a. themselves on couches
Matt. 12. 13. a. forth thy hand—and he

John 21. 18. shall a. forth hands
Rom. 10. 31. all day long I have a. forth

STRIKE between me, **Gen. 12. 7. 8.**
Ps. 80. 6. thou makest us a. to our

Prov. 10. 12. pride stirreth up a.
16. 28. forward man soweth a.

20. 3. it is honour to leave off a.
26. 20. where no tale-bearer a. ceaseth

30. 33. forcing of wrath brings a.
Luke 22. 24. was a. a. among the

Rom. 13. 13. not in a. and envying
1 Cor. 3. 3. among you a. and envying

Gal. 5. 20. wrath. a. seditious
Phil. 1. 15. preach Christ of a. and

2. 3. nothing be done through a.
1 Tim. 6. 4. whereof cometh a. a. of words

2 Tim. 2. 23. gender a. **2 Cor. 12. 20.**
Jam. 3. 14. envying and a. 16.

STRIKE signifies to sprinkle; **Ex. xii. 7, 22;** to kill, **Deut. xxi. 4;** to

beat, **Mark xiv. 65.** Not quarrelsoms, not ready to strike a person who may displease him; no persecutor of those who differ from him; not prone, as one (cited by Dr. Clarke) wittily said,

"To prove his doctrine orthodox

By apostolic blows and knocks,"

STRIKE hands, **Job 17. 8; Prov. 6. 1.**

Prov. 17. 26. not good to s. princes

STRICKEN. **Is. 1. 5.** why be a. any more
33. 4. did esteem him a. of God

1 Tim. 3. 2. bishop no a. **Tit. 1. 7.**

STRIKING the hand.—"If thou be surety for thy friend, if thou hast stricken thy hand with a stranger;" **Prov. vi. 1.** *Striking the hand* was the ancient mode of making a bargain; and giving the hand to a creditor obliged the surety to answer for the payment of the debt.

STRIPES. Spoken of the Christian ministry, **Rom. 15. 20.** — Prayer, **Rom. 15. 30.** — Contending against God, **Is. 45. 9.** — Against his ministers, **Hos. 4. 4.** — Against the righteous,

Ps. 35. 1; 1 Pet. 2. 24; Prov. 17. 10. & 20. 30; Luke 12. 47, 48.

STRIVE. **Ex. 21. 18, 22; Job 33. 18.**
Gen. 6. 3. my Spirit not always a.

Prov. 3. 30. a. not without cause
Is. 45. 9. woe unto him that a. with his

Matt. 12. 19. he shall not a. nor
Luke 13. 24. a. to enter strait gate

2 Tim. 2. 24. servant of the Lord must not a.

Phil. 1. 27. a. together for faith
Heb. 12. 4. blood a. against sin

STRONG this day as, **Josh. 14. 11.**
Ps. 24. 8. Lord is a. and mighty in battle

30. 7. my mountain to stand a.
31. 2. be thou my a. rock for

71. 7. thou art my a. refuge, **8.**
Prov. 10. 15. rich man's wealth is his a.

city
11. 16. a. men retain riches

14. 28. in fear of Lord a. confidence
18. 10. name of Lord is as a. to a. or

Ecc. 9. 11. battle not to a.
12. 3. a. men bow themselves

Song 8. 5. love is a. as death
Is. 55. 4. he a. fear not, behold

Jer. 50. 34. their redeemer is a. **Rev. 18. 8.**
Luke 11. 31. a. man armed keep house, **32.**

Rom. 4. 20. a. in faith giving glory
15. 1. a. ought to bear infirmities

2 Cor. 12. 10. when weak, then am I a.
Heb. 11. 34. of weakness make a.

Is. 35. 4. be a. **Hag. 2. 4; 1 Cor. 16. 13; Eph. 6. 10; 2 Tim. 2. 1.**

1 Cor. 1. 25. a. than, **10. 22.**

STUBBLE, the stalks left in a field of grain which has been reaped. Stubble is of little value; of no strength or force; is easily scattered by the wind; and easily burnt. **Job 12. 25; 21. 18; 41. 29; Joel 2. 6.** To it wicked men are compared, **Ps. 83. 14; Is. 40. 24; Mal. 4. 1.** False doctrines are as stubble, of no worth; of no force to convince or comfort men's consciences, and cannot abide the trial of God's word, **1 Cor. 3. 12.**

STUBBORN. Spoken of sin, **Judg. 2. 19.** — Of the harlot, **Prov. 7. 11.**

Of a stubborn, gluttonous, rebellious son, **Deut. 21. 18; Ps. 78. 3.**

STUBBORNNESS, 1 Sam. 15. 23; Deut. 9. 27.

STUDY, Eccl. 12. 12; 1 Thess. 4. 11; 2 Tim. 2. 15; Prov. 15. 23, & 24. 2.

STUFF, may signify earthenware, agricultural articles, &c.; Gen. xlv. 20.

STUMBLE, thy foot shall not, Prov. 3. 23. *Is. 5. 27. none be weary or s.*

23. 7. err in vision, & in judgment *Mal. 2. 8. many to s. with law*

John 11. 9. walk in day he s. not

Rom. 9. 32. they s. at that s. 1 Pet. 2. 8. 14. 21. whereby thy brother s.

STUMBLING, *Is. 8. 14; 1 John 2. 10. Lev. 19. 14. s. block, Is. 8. 14, & 57. 14; Jer. 6. 21; Ezek. 3. 20, & 7. 19, & 14. 3, 4, 7; Rom. 9. 33, 33, & 11. 9, & 14. 13; 1 Cor. 1. 23, & 8. 9; Rev. 2. 14.*

SUAH, Su'-ah.—A descendant of Asher; 1 Chron. vii. 36. The same as SHUAH.

SUBDUE our iniquities, *Mic. 7. 19. Ps. 81. 14. I should soon have s. their enemies*

Phil. 3. 21. able to s. all things

Heb. 11. 33. through faith s. kingdoms

SUBJECT devils, *Luke 10. 17, 20. Rom. 8. 7. not s. to law of God*

20. made s. to vanity

13. 1. s. unto the higher power 5.

1 Cor. 14. 32. s. to the prophets

15. 23. Son himself be s. to him

Eph. 5. 24. as Church is s. to Christ

Tyt. 3. 1. to be s. to principalities

Heb. 2. 15. all life-time s. to bondage

Jam. 5. 17. Elias was a man s. to like

1 Pet. 2. 18. servants be s. to

2. 22. angels, authorities, & to him

5. 5. all be s. to one another

SUBJECTION, 1 Cor. 9. 27; 1 Tim. 2. 11, & 3. 4; Heb. 2. 5, 8, & 12. 9; 1 Pet. 3. 1, 5.

SUBMIT, *Gen. 16. 9; Ps. 18. 44, & 66. 3, & 68. 30, & 81. 15.*

1 Cor. 16. 16. s. yourselves, *Eph. 5. 21, 23; Col. 3. 18; Heb. 13. 17; Jam. 4. 7; 1 Pet. 2. 18, & 5. 6.*

Rom. 10. 3. have not s. to righteousness

SUBSCRIBE, *Is. 44. 5; Jer. 32. 44.*

SUBSTANCE, *Gen. 7. 4, & 16. 14. Deut. 33. 11. bless Lord, his s. and Ps. 139. 15. my s. was not hid from thee*

Prov. 3. 9. honour Lord with thy s. 8. 21. those that love me to inherit s. Luke 8. 8. ministered of their s. Heb. 10. 34. in heaven a more enduring s.

11. 1. faith is s. of things hoped

SUBTLE, *Gen. 3. 1; Prov. 7. 10.*

SUBTLETY, *Acts 13. 10; 2 Cor. 11. 3; Prov. 1. 4.*

SUBURBS, with the Hebrews, signified and included the surrounding country; 1 Chron. v. 16.

SUBVERT, *Lam. 3. 38; Tyl. 1. 11, & 3. 11. Act. 15. 24, & souls, 2 Tim. 2. 14.*

SUCCOTH, Suk'-koth, *tents*.—The first encampment of the Israelites on the Egyptian side of the Red Sea; Ex. xii. 37.—Also a city beyond Jordan, lying between the brook Jabbok and the Jordan; Gen. xxxiii. 17; Josh. xiii. 27; 1 Kings vii. 46.

SUCCOTH-BENOTH, Suk'-koth-be'-noth, *tents of young women*.—See 2 Kings xvii. 30.

SUOK—Abundance of blessings; Deut. xxxiii. 13; xxxiii. 19.

SUOK, *Gen. 21. 7; Deut. 32. 13. Job 20. 16. s. poison of asps and Is. 60. 16. s. milk of Gentiles, s. breasts of kings*

Matt. 24. 19. woe to them that give s. in those days

Luke 11. 27. blessed papa thou hast a 23. 29. blessed papa that never gave s. Is. 11. 3. a child, 49. 15.

Pz. 8. 2. sucklings, Lam. 2. 11, & 4. 4.

SUDDEN, *Prov. 3. 25; 1 Thess. 5. 3.*

SUFFER—To permit, give leave to; Gen. xx. 6; Luke ix. 59.—To bear affection, persecution, and death; 1 Thess. ii. 2; Heb. ii. 18.—To endure patiently after the example of Christ; 1 Pet. iv. 1.

SUFFER, *Ec. 12. 23; Deut. 18. 14. Ps. 55. 22. never s. righteous to be moved*

80. 33. nor s. faithfulness to fall

121. 3. not s. foot to be moved

Prov. 10. 3. Lord not s. soul of righteous to famish

Matt. 16. 21. must s. many things

17. 17. how long shall I s. you

19. 14. s. little children to come

Rom. 8. 17. if we s. with him we 1 Cor. 4. 12. being persecuted we s. it

10. 13. God will not s. you to be

Phil. 1. 29. also to s. for his sake

2 Tim. 2. 12. if we s. we shall reign

Heb. 11. 25. choosing rather to s. 13. 3. remember them that s.

22. s. word of exhortation

19. them that s. according to the will

Act. 16. 19. s. all nations to walk 16. 7. the Spirit s. them not

Phil. 3. 8. Is. loss of all things

Heb. 5. 8. learned obedience by things he s.

1 Pet. 2. 21. s. for us, leaving us

3. 18. Christ s. once for sin, just for

5. 10. after ye have s. a while

SUFFERING, *Matt. 11. 13; 1 Cor. 12. 4. SUFFERING, Rom. 8. 18; 2 Cor. 1. 5, 6; Phil. 3. 10; Col. 1. 24; Heb. 2. 10; 1 Pet. 1. 11, & 4. 13, & 5. 1.*

SUFFICE, 1 Pet. 4. 8; John 14. 8.

SUFFICIENT to day is evil, *Matt. 6. 24. 1 Cor. 2. 16. who is s. for these*

3. 5. not s. of ourselves our

12. 9. my grace is s. for these

SUFFICIENT, *Job 20. 22; 2 Cor. 3. 1.*

SUKKIMS, Suk'-ke-ims, *covered, shadowed*.—A people of Africa; 2 Chron. xii. 3.

SUM, Ps. 139. 17; Ezek. 28. 12; Heb. 8. 1.

SUMMER.—The warm season of the year; Gen. viii. 22. In countries north of the equinoctial line, it begins in June, and ends in September. South of the equinoctial it begins in December, and ends in March. Seasons of prosperity, and opportunities of salvation, are called summer; Prov. x. 5; Zech. xiv. 8.

SUMMER and winter not cease, *Gen. 8. 22.*

Ps. 74. 17. *hast made s. and winter*
Prov. 6. 8. *provideth her meat in s.*
10. 5. *gathereth in s. is a wise son*
Isa. 18. 6. *fowls shall s. and winter on*
Jer. 8. 22. *harvest past, s. ended*
Zech. 14. 8. *living waters in s. and*
SUMPTUOUSLY *tared, Luke 16. 19.*

SUN.—The glorious luminary in the heavens, the great source of light and heat to the earth and other planets. "The sun," says Bishop Sherlock, "is the great Spirit of the world, in the light of which all things are made to rejoice; perpetual spring attends his course; all things revive at his approach, and assume a new face of youth and beauty; winter and frost lag behind him; nature grows deformed, and sickens at his departure."

The diameter of the sun is about 800,000 miles. His distance from our earth is ninety-five millions of miles; so that light, which flies at the inconceivable swiftness of *two hundred thousand miles in a second*, requires eight minutes to reach our earth! A cannon ball, shot thence, and moving with unabated swiftness, viz. (according to Durham), a mile in eight and a half seconds, would take about thirty years to reach our earth! The spots which often appear on the sun have never been satisfactorily accounted for. *Herschel* thought them to arise from chasms in the sun's atmosphere, caused temporarily by the ascent of gases.

Multitudes, from the brightness and usefulness of the sun, have worshipped it under the characters of *Baal, Chemosh, Moloch, Phœbus*, &c. Even with the Jews, the worship of the sun

was practised; and Josiah had to take away the horses, and burn the chariots consecrated in the temple to the sun; 2 Kings xxiii. 11. After his death, we again find the Jews worshipping the sun; Ezek. viii. 16.

Various similitudes are derived from the sun.

To represent a very great calamity they say, "the sun was obscured, and the moon withdrew her light;" Isa. xiii. 10; xxiv. 23; Jer. xv. 9; Ezek. xxxii. 7; Amos viii. 9. To express a long continuance of anything that is glorious and illustrious in scripture style it is said, "It shall continue as long as the sun endures;" Psal. lxxii. 5, 17. The compass of the whole earth is marked out by these words, "From the rising of the sun, to the going down of the same;" Psalm l. i. cxiii. 3. "The Lord God is a sun and shield;" Ps. lxxxiv. 11; to illuminate, invigorate, and warm; to protect and defend all such as prefer him and his worship to every thing the earth can produce. And so of Christ in a parallel passage; Mal. iv. 2. "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings;" See Isa. lx. 1, 2, 19. "The sun shall be turned into darkness, and the moon into blood." Joel ii. 31; Acts ii. 20. A total eclipse, in which the sun is entirely darkened, and the moon assumes a bloody hue, signifies the fall of the civil and ecclesiastical state in Judea.

"A woman clothed with the sun," and having the moon under her feet, signifies the church, clothed with the righteousness of Christ, and rising superior to worldly things; Rev. xii. 1.

SUN...MOON.—"The sun shall not smite thee by day, nor the moon by night;" Ps. cxxi. 6. Sun 'shall not smite,' alludes to a *coup de soleil*, or sun stroke, common in the East. A hundred persons have been known to perish this way, in a hot season, at Benares alone.

The effect of the moonlight on the eyes in the East is very injurious. The natives tell you, and they did the same in Arabia, always to cover your

eyes when you sleep in the open air. It is rather strange that the above passage should not have been thus illustrated as the allusion seems direct. The moon here really strikes and affects the sight when you sleep exposed to it, much more than the sun, a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards. The sight of a person who should sleep with his face exposed at night, would soon be utterly impaired or destroyed.—*Cairne*.

SUN be darkened. *Matt. xxiv. 29.* In similar language Isaiah foretells the destruction of Babylon; *Isa. xiii. 10*; for it was usual in prophetic language to describe an utter overthrow in any political power by the extinction of the luminaries of heaven. Sun, moon, and stars were terms prophetically used to denote the various orders of persons in a state, and being darkened denoted that the Jewish state should be destroyed. The destruction of Jerusalem ended the political existence of the Jews, as a nation; sacrifice and oblation ceased, and the children of Israel have long been without a king and without a prince.

SUN. '*Neither shall the sun light on them nor any heat*'; *Rev. vii. 16*. In these northern climates, the latter part of the text, especially, is but feebly understood. Mr. Lealie, a missionary in the East Indies writes; "The hot season was very trying, but it is now past and the rains have commenced, which have cooled us a little. For a succession of days and nights, I got nothing like continual sleep, but lay almost continually on the hard floor of my room, that being the coolest place; and several times I had to go out in the night, and obtain relief by lying in the open air. Truly I never understood, till then, the comfort of the prospect held out to us of a land where the sun doth not light on them nor any heat."

SUN stand still, *Josh. 10. 12.*

Ps. 19. 4. he set a tabernacle for a.

Ps. 116. prepared the light and a.

104. 19. a. knoweth his going

121. 6. a. not smite by day, *Isa. 49. 10.*

126. 2. a. to rule by day, *Gen. 1. 16.*

Ecc. 12. 2. a. or stars darkened

Song 1. 6. a. hath looked on me

6. 10. fair as moon, clear as a.

Isa. 30. 26. light of a. be sevenfold

28. 8. a. returned ten decrees

60. 19. a. be no more thy light

20. thy a. no more go down

Jer. 31. 35. giveth a. for light by day

Mal. 4. 2. unto you that fear shall a. of righteousness arise

Matt. 5. 45. his s. to rise on evil

13. 43. righteous shall shine as a. in

1 Cor. 15. 41. one glory of a.

Eph. 4. 20. let not a. go down on

Rev. 10. 1. his face as the s. *1. 16.* *Mat.*

17. 2.

7. 16. nor a. light on them, nor

21. 23. had no need of a. *22. 6.*

SUPERScription, or writing.

It is said, that on a tablet, carried before the criminal to execution, the Romans inscribed the name of his crime. Such a tablet, at least, was placed above Jesus on the cross. "This is the King of the Jews;" intimating that he was King of the Jews, a fact which the Romans disregarded: *John xix. 19.* This inscription was written in three different languages, that none might be ignorant of its import. It was written in Greek, which was the general language of commerce in western Asia, and which was familiar to many Jews from Europe, Egypt, &c. It also was written in the Syriac, called "Hebrew," the vernacular language of Palestine; and it was written in Latin, for the Romans, many of whom would assemble at Jerusalem during the Paschal week.

SUP, *Luke 17. 8*; *Rev. 3. 20.*

SUPERFLUITY of naughtiness.

—Overflowing of malignant passions; *James i. 21.*

SUPERSTITION. The practice of religious rites unauthorised by Divine revelation, and such as result from unnecessary fear or dread of an imagined invisible power, *Acts 25. 19. & 17. 23.*

SUPPER. "A certain man made a great supper, and bade many;" *Luke xiv. 15-24.* When Sir John Malcolm was invited to dine with the eldest son of the Shah, the invitation was given two days before, and one of the prince's attendants was dispatched at the hour appointed for the banquet to tell him that *all things were ready*.

And Morier also informs us, that having been engaged to dine with a Persian Khan, he did not go till his entertainer had sent to the English Ambassador and his train, to say that supper waited. So the invitations to the great supper described in the parable seem to have been issued a considerable time before the celebration; and as the after invitation was sent according to Eastern etiquette, to the guests invited, they must be understood as having accepted the engagement, so that the apologies they severally made were inadmissible, and could only be regarded as an affront put upon the generous entertainer, and an ungrateful return for all the splendid preparation he had made for their reception.

SUPPER, *Luke* 14. 16. certain man made a great s.

1 *Cor.* 11. 20. to eat the Lord's s. *Luke* 22. 20.

Rev. 19. 9. to the marriage s.

17. to s. of the great God

SUPPLICATION. Earnest entreaties for averting impending calamities and for the bestowal of blessings needed, 1 *Kings* 8. 28, & 9. 3; *Job* 8. 5, & 9. 15; *Psa.* 6. 9, & 30. 8, & 55. 1, & 142. 1, & 119. 170; *Dan.* 6. 11, & 9. 20; *Hos.* 12. 4; *Zech.* 12. 10; *Eph.* 6. 18; *Phil.* 4. 6; 1 *Tim.* 2. 1, & 5. 5; *Heb.* 5. 7.

SUPPORT weak, *Acts* 20. 34; 1 *Thess.* 5. 14.

SUPPLY of Spirit of Jesus Christ, *Phil.* 1. 19.

Phil. 4. 19. my God shall s. all

SUPPLIETH, 2 *Cor.* 9. 12; *Eph.* 4. 16.

SUPREME, 1 *Pet.* 2. 13.

SUR, *Sur*, *withdraws*, *departs*.—The name of a gate of the temple; 2 *Kings* xi. 6.

SURE.—To be made over; *Gen.* xxiii. 17, 20.—Certain; *Job* xxiv. 22.—Faithful, true; *Psa.* xix. 7. The "sure mercies of David" are the great blessings of the gospel, as pardon, justification, adoption, &c. &c.; *Acts* xiii. 34; *Isa.* lv. 3.

SURE, *Gen.* 23. 17; 1 *Sam.* 25. 33.

2 *Sam.* 23. 5. covenant ordered in all things and s.

Neh. 9. 38. made a s. covenant

Psa. 19. 7. testimony of Lord is s.

93. 5. thy testimonies are very s.

111. 7. all his commands are s.

Prov. 11. 15. hateth suretyship is s.

18. to soweth righteousness shall be a s. reward

Is. 23. 23. fasten in a s. place, 25.

28. 16. for a s. foundation

32. 18. s. dwellings

33. 16. thy water shall be s.

65. 3. s. mercies of David, *Acts* 13. 34.

John 6. 69. we believe and are s.

Rom. 4. 16. promise might be s.

2 *Tim.* 2. 19. foundation of G. standeth s.

2 *Pet.* 1. 10. calling and election s.

19. a more s. word of prophecy

SURETY.—One who gives security for another. Thus Judah became surety to his father for Benjamin; *Gen.* xliii. 9; xlv. 32. Sins are called debts, *Matt.* vi. 12; and Jesus Christ is called the *surety*; *Heb.* vii. 22. Christ fulfilled the law by the holiness of his life, and underwent the penalty when he offered up himself a sacrifice to satisfy divine justice. The Scripture discommends *suretyship*, or engagement for the payment of another person's debt; *Prov.* xxiii. 26; xi. 15.

SURETY be for thy servant, *Psa.* 119. 122.

Heb. 7. 22. Jesus made s. of better

SURFEITING and drunk, *Luke* 21. 34.

SURPRISED hypocrites, *Is.* 53. 14.

SUSANCHITES, *Su'-san-kites*.—A people of Persia; *Ezra* iv. 9.

SUSANNA, *Su'-zan-nah*, a lily, a rose.—A holy woman who ministered to Christ; *Luke* viii. 2, 3.

SUSTAIN, *Psa.* 55. 22; *Prov.* 18. 14.

SUSTAINED, *Psa.* 3. 5; *Is.* 69. 16.

SWALLOW, a well known bird of passage, frequently mentioned in scripture; *Psa.* lxxxiv. 3. *Prov.* xxvi. 2. *Isa.* xxxviii. 14. *Jer.* viii. 7.

SWALLOW, *Psa.* 84. 3; *Jer.* 8. 7.

Ez. 15. 12. earth s. them, *Num.* 16. 32.

Psa. 124. 3. they had s. us up quick

Is. 25. 8. s. up death in victory, 2 *Cor.*

5. 4.

Matt. 23. 24. strain at gnat and s. a

SWAN.—The Hebrew word so rendered is very ambiguous, and is translated; *Lev.* xi. 30, *mole*. The Septuagint renders it "Ibia," and Parkhurst considers it to be the goose, because the word imports breathing in a strong manner, or hissing, as the goose is known to do. It occurs *Lev.* xi. 18; *Dent.* xiv. 16.

SWEAR.—See *Oath*.

SWEAR, *Num.* 30. 2; *Deut.* 6. 13.

Is. 45. 23. to me every tongue s.

65. 16. s. by the God of truth

Jer. 4. 2. s. Lord liveth in truth, 12. 16.

Eph. 1. 5. *s.* by Lord, and *s.* by Malcham
Matt. 5. 24. *s.* not at all, *Jam.* 5. 12.
Ps. 15. 4. *s.* to his own hurt
Ecc. 9. 2. that *s.* as he that fears
Lech. 5. 5. that *s.* shall be cut off
Jer. 23. 10. because of *s.* land mourneth
Hos. 4. 2. by *s.* and lying they
 10. 4. *s.* falsely in making *a.*
Mal. 3. 5. be a witness against false *s.*

SWEAT.—See *Bloody Sweat*, pages 142, 143.

SWEET, *Job* 20. 12; *Ps.* 55. 14.
Ps. 104. 24. meditation of him shall be *a.*
 119. 103. how *s.* are thy words
Prov. 3. 24. sleep shall be *a.* *Jer.* 31. 26.
 9. 17. stolen waters *a.* 20. 27.
 13. 19. desire accomplished is *s.*
 37. 7. to hungry every bitter is *a.*
Ecc. 5. 12. sleep of labouring man is *a.*
Song 2. 2. his fruit was *a.* to my
 14. *s.* is thy voice, and countenance
Is. 5. 20. put bitter for *s.* and
Phil. 4. 18. odour of *a.* smell
Rev. 10. 9. mouth *s.* as honey
Ps. 19. 10. *s.* than honey, 119. 103.
SWEETNESS *Judg.* 14. 14; *Prov.* 16. 21,
 & 27. 9.

SWELLING of JORDAN, *Jer.* xii. 5. The allusion is to the periodical overflowing of the banks of the Jordan. The sense of the proverb is, 'If thou be not able to encounter less dangers, how wilt thou be able to conquer greater?'—'Lion from the swelling of Jordan,' *Jer.* xlix. 19. The banks of Jordan are so beset with bushes and trees, that the water cannot be seen till you approach to the river's brink. In this thicket several sorts of wild beasts used to shelter; which being driven from their coverts by the overflowing of the waters, roamed through the adjacent country to the great terror of the inhabitants. This gives us the meaning of the prophet's allusion, 'He shall come up like a lion from the swelling of Jordan against the habitation of the strong.'

SWIFT—'The race is not to the swift,' *Eccles.* ix. 11. It is not by swiftness, nor by strength and valour, that races are gained, and battles won. God causes the lame often to take the prey, and prize; and so works, that the weak can overthrow the strong; therefore no man should confide in himself. All things are under the government, and at the disposal of God.

SWIFT, *Deut.* 28. 49; *Job* 9. 26.
Ecc. 9. 11. race is not to *a.* nor
Rom. 2. 15. feet *a.* to shed blood, *Prov.*
 6. 18.
Jam. 1. 19. *a.* to hear, slow to
 2 *Pet.* 2. 1. bring on them. *a.* destruction
Job 7. 6. days *a.* than shuttle, 9. 25.
SWIFTLY, *Ps.* 147. 15; *Joel* 3. 4.
SWINE, 2 *Kings* 6. 6; *Ps.* 6. 6; *Ezek.* 47. 5.

SWINE, 'The unclean spirits entered into the swine,' *Mark* v. 12, 13. It has been objected by infidel cavillers, that this was an unjust action, being a great injury to the owners; but these swine were, in all probability, Jewish property, and kept and used in express violation of the law of God; and, therefore, their destruction was no more than a proper manifestation of the justice of God.

SWINE.—Unclean persons—infidels; *Matt.* vii. 6.

SWINE'S SNOOT.—'As a jewel of gold in a swine's snout, so is a fair woman who is without discretion,' *Prov.* xi. 22. The women in the East wear nose jewels. Imprudence in a female is as unbecoming as such ornaments in the nose of a swine. She is ornamented bodily, but she is mentally and morally debased.

SWORD. (1) A warlike instrument for defending one's self, or attacking an enemy. (2) War, and its attendant calamities; *Lev.* xxvi. 25; *Jer.* xlii. 16.

SWORD of the Spirit.—The word of God is called the "sword of the Spirit," *Eph.* vi. 17. because it comes from the Spirit, and receives its fulfilment in the soul through the operation of the Spirit. An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. "The word of God is quick and powerful, and sharper than any two-edged sword," *Heb.* iv. 12. This word penetrates deeper into a man than any sword; it enters into the soul and spirit; into all our sensations, passions, appetites, and thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart. See 2 *Cor.* x. 4; 1 *Thes.* ii. 13; *Rev.* i. 16; ii. 16.

SWORD, 'drew his sword;' Matt. xxvi. 51. On this occasion there were two swords; Luke xxii. 38. These were probably provided to guard against the robbers and wild beasts which then greatly infested the country.

SWORD, 'and they shall fall by the edge of the sword;' Luke xxi. 24. One million, one hundred thousand Jews perished in the siege of Jerusalem.

SWORD, 'a sword shall pierce through thy own soul also.' A figurative expression, signifying that the sufferings and death of her son should deeply afflict the soul of Mary; Luke ii. 35.

SWORD, 'gird thy sword upon thy thigh;' Ps. xlv. 3. Sir J. Chardin says, the eastern people have their swords hanging down at length, and the Turks wear their swords on horse-back under their thigh. This passage and Song iii. 8. show they wore them after the same manner anciently.

SWORD—bathed, 'my sword shall be bathed in heaven;' Isa. xxxiv. 5. *Louth* reads it, 'For my sword is made bare in the heavens.' *Barnes* renders it, 'For my sword rushes intoxicated from heaven.'

SWORD, Ex. 32. 27; Lev. 26. 25.

Gen. 3. 24. cherubim and flaming s.

Deut. 33. 29. s. of thy excellency

Judg. 7. 20. s. of the Lord and of Gideon

2 Sam. 12. 10. s. shall never depart

Ps. 17. 13. wicked which is thy s.

149. 6. a two-edged s. in hands

Song 3. 8. every has his s. upon his thigh

Jer. 9. 16. send a s. after them

15. 2. such as for s. to s. 43. 11.

Ezek. 21. 13. what if s. condemn

Zech. 11. 17. s. be on his arm

13. 7. awake O s. against my shepherd

Matt. 10. 34. not to send peace, but a s.

Luke 2. 35. a s. shall pierce through

Rom. 13. 4. beareth not s. in vain

Eph. 6. 17. s. of Spirit which is word of

Heb. 4. 12. word of God sharper than a

two-edged s.

Rev. 1. 16. sharp two-edged s. 19. 15.

SWORDES, Ps. 55. 21, & 59. 7; Prov. 30.

14; Is. 2. 4; Ezek. 32. 27; Joel 3. 10.

SWORN by myself have I, Gen. 32. 16.

Ps. 24. 4. not s. deceitfully

119. 106. I have s. and I will perform

SYENE, Sy'-e-ne, *bush*.—A city in Egypt, between Thebes and the cataracts of the Nile; Ezek. xix. 10.

SYNAGOGUES, Sin'-a-gogs, Jewish oratories for prayers, reading the

scriptures, teaching, and exhortation, erected throughout the Jewish territories after the return from Babylon; Matt. vi. 5; Luke vii. 5; Acts xviii. 26, &c. Synagogues were sometimes built near rivers for the convenience of purification.

SYNAGOGUE, Ps. 74. 8; Matt. 6. 5, & 23.

6; Luke 7. 5; John 9. 22, & 18. 20;

Acts 16. 21; Rev. 2. 9, & 3. 9.

SYNTYCHE, Sin'-ti-ke, *that speaks or discourses*.—A Christian in the church at Philippi; Phil. iv. 2.

SYRACUSE, Si'-ra-kewse, *draves violently*.—The largest and richest city of the Greeks, on the east side of Sicily. It was built 700 years B. C. It was 22 miles in circumference. Archimedes was slain by the Romans there 200 years B. C. The present population is about 15,000; Acts xxviii. 12. Here Paul tarried three days, as he went prisoner to Rome. Christianity was early planted here, and still continues, at least in name. The city has wholly lost its splendour; Acts xxviii. 12. There are still some valuable ruins, proving its former magnificence.

SYRIA, Sir'-re-a, *sublime, deceiving*.

—In Hebrew it is called Aram, from the patriarch Aram. It is a country of Asia, having the Mediterranean on the west, Mount Taurus on the north, the Euphrates and Arabia on the east, and to the south, Judea. Damascus was for a long time its capital; afterwards Antioch; 2 Sam. viii. 10.

SYRO-PHENICIA, Sy'-ro-fe-niah'-e-a, *purple, drawn to*.—Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 26, the Canaanitish woman is called a Syrophenician, because she was of Phenicia, which was then regarded as part of Syria.

T

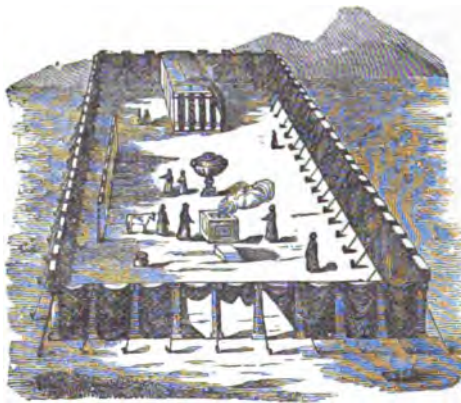
TAANACH, Tay'-a-nak, *who humbles thee*.—A city of the Manassites; Josh. xii. 21.

TAANATH-SHILOH, Tay'-a-nath-shy'-loh.—A place in Palestine; Josh. xvi. 6.

TABBATH, Tab'-bath, *good, goodness*.—A place; Judg. vii. 22.

TABEEL, Tay'-be-el, *good God*.—One who wrote to Artaxerxes against the Jews; Ezra iv. 7.

TABERAH, Tab'-e-rah, *burning*.—An encampment of the Israelites in the wilderness; Num. xi. 3.



TABERNACLE. (1) A tent, or temporary building, made to be carried from place to place. (2) That particular tent in which the Israelites performed their religious exercises, while in the wilderness. It was called "the Tabernacle of the Congregation;" Ex. xxxiii. 7. Here, till the building of the temple, was kept the ark of the covenant, which was a symbol of God's gracious presence with the Jewish church; Ex. xxvi. 1; Heb. ix. 2, 3. It was forty-five feet long and twenty-one feet wide. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being fifteen feet square. Within the *Holy Place* stood the altar of incense, the candlestick, and the table of shew-bread. Within the *Holy of Holies* was the ark of the covenant, with its mercy-seat, and overshadowing cherubim, and between which rested the shechinah, or visible glory. See *Ark*.

It was a splendid and costly structure; but having been removed often, it became entirely worn out by the time Solomon's temple was ready.

The tabernacle was a type of Christ's human nature, wherein God dwells personally; Heb. viii. 2; ix. 11. The natural body is the tabernacle of the soul; 2 Cor. v. 1; 2 Pet. i. 13. The church's "tent was enlarged," and

"her curtains stretched out," her "cords lengthened," and her "stakes strengthened," when the Gentiles were converted to Christ, and the gospel state established; Isa. liv. 2; and they are to be still more wondrously so in the millennium. "The tabernacle of God is with men," when they enjoy his eminent fellowship and favour; Rev. xxi. 3. **TABERNACLE**.—*And gather thou all the congregation together unto the door of the tabernacle*; Lev. viii. 3. Dr. Colenso objects, and says, "The width of the tabernacle

was 18 feet and allowing 2 feet to each, only 9 could have stood in front of it. Supposing that all the adult males, 600,000, had taken their place side by side in front, even of the whole end of the tabernacle, they would have reached, allowing 18 inches between each rank, 600,000 feet, or nearly twenty miles." He further says, the people were summoned to the tabernacle that they might see the consecration of Aaron and his sons; "*which was taking place inside*," &c.

See the *weakness* of this Objector! In Exod. xxix. 4, it is clearly stated, "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." At verse 11, it is said, "by the door of the tabernacle," the same at verse 32. How inconsistent then for the Bishop to insinuate—that the congregation might see what was passing inside the tabernacle; that is, the consecration of Aaron and his sons, which evidently took place outside in the court of the tabernacle. It is true that the tabernacle was only 21

feet wide, (not 18, as he states,) but the court was 100 cubits long, or 175 feet, and 50 cubits wide, or 82½ feet. This court was enclosed by curtains, which could be drawn up, or opened. Besides, it is said, Ex. xl. 6, "Thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation." It is evident therefore that the consecration of Aaron and his sons was outside; for the altar, the brazen laver, and the table, could not have had sufficient space inside, and the altar would have set fire to the whole fabric; hence the altar was outside.

TABERNACLE, 'a tabernacle for a shadow'; Isa. iv. 6. An allusion to the portable tents of shepherds to keep them and their flocks, to screen them from tempests and heat.

TABERNACLE for the sun; Ps. xix. 4, 5. Alluding to the ceremony of betrothing, which was performed under a canopy or tent, erected for the occasion; the parties being adorned with suitable attire and ornaments, and the whole company, but especially the bridegroom, esteeming it a season of joy and gladness.

TABERNACLE, Ex. 26. 1, & 29. 43.
 Job 6. 24. thy t. shall be in peace
 Ps. 15. 1. who shall abide in thy t.
 37. 5. in secret of his t. hide
 Prov. 14. 11. t. of upright flourish
 Is. 33. 20. t. shall not be taken down
 2 Cor. 5. 1. if earthly house of t.
 4. we that are in this t. groan
 2 Pet. 1. 13. I am in this t.
 14. I must put off this t.
 Rev. 21. 3. t. of God is with men
 Ps. 84. 1. how amiable are thy t.
 118. 15. salvation in t. of righteous.

TABLES, 'make it plain upon tables'; Hab. ii. 2. Writing tablets were made of wood, and consisted of several leaves coated with wax, on which characters were written or impressed.

TABLE, Ex. 25. 23; Job 36. 18.
 Ps. 23. 5. preparest a t. before me
 69. 22. their t. become a snare
 128. 3. like olive plants round thy t.
 Song 1. 12. while king sits at t.
 Mat. 1. 7. t. of Lord is contemptible
 Matt. 15. 27. fall from master's t.
 1 Cor. 10. 21. partakers of Lord's t. and
TABLES, Deut. 10. 4, 5; Heb. 9. 4; 2
 Chr. 4. 8, 19; Is. 38. 8.

Acts 6. 2. word of God and serve t.
 2 Cor. 3. 3. not in t. of stone, but in

TABITHA, Tab'e-thah, *A roe-buck, clear-sighted*.—Called also Dorcas. A Christian widow at Joppa; Acts ix. 36. She was restored to life by Peter.

TABLETS; Isa. iii. 20. These were small boxes, or bottles, containing rich perfumes. They were ornamented, and attached to a neck-lace that hung down to the waist.

TABOR, Tay'-bor, *choice*; in Syriac, *contrition*.—Its shape is conical; its height a full mile, and the circumference of its base four or five miles. On the top is a beautiful plain about a mile in circumference, and enclosed by trees, except towards the south. From the top is one of the most delightful prospects in the world. On the north-west is seen the Mediterranean; west and south the noble plain of Esdraelon; south and east is Galilee, and north-east stretches away the beautiful Sea of Tiberias, famed for many miracles. On this mount Barak assembled his army, and, at the foot of it, defeated the host of Jabin; Judg. iv. 6, 8. It is thought by some that here our Saviour was transfigured. Also the name of a city given by the Zebulonites to the Levites of Merari's family; 1 Chron. vi. 77; and of a place near Bethel; 1 Sam. x. 3.

TABRET.—A kind of small drum, usually beat on as an accompaniment to the pipe, &c.; Gen. xxxi. 27; 1 Sam. x. 5; xviii. 6; Job xvii. 6; Isa. v. 12; xxiv. 8; xxx. 32.

TABRIMON, Tab're-mon, *good pomegranate*.—The father of Benhadad, king of Damascus; 1 Kings xv. 18.

TACHES.—Hooks, clasps, or loops and buttons; Ex. xxvi. 6, 11, 33; xxxvi. 13; xxxix. 33.

TADMOR, Tad'-mor, *the palm-tree, change*.—A city of great renown built by Solomon; 1 Kings ix. 18; Ezek. xlvii. 19; xlviii. 28; was probably so named from the palm-trees growing about it; as it was afterwards called by the Romans *Palmyra*, or rather *Palmira*, on the same account, from *Palma*, a palm-tree. The word *Tamar*

was afterwards changed into *Tadmor*, and the Arabs still give it that name. "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath;" 2 Chron. viii. 4. It was one of the most magnificent cities in the world, and was built by Solomon in order to receive the caravan traffic from the East.

It is not known how it was reduced to ruins; but it is little more than a vast forest of Corinthian pillars, erect and fallen, and the most gorgeous monuments. Some historians declare "The world never saw a more glorious city; it was the pride of ancient times." "It was a city not more remarkable for the state of its buildings and the unwontedness of its situation, than for the extraordinary *personages* who once flourished there, among whom were the renowned *Zenobia*, and the incomparable *Longinus*."

It was built on a fertile island, in the desert, surrounded by barren sands. It was 120 miles north-east of Damascus, 100 west of the Euphrates, and 130 south-east from Aleppo. Its ruins are now inhabited by about thirty poor families. The ruins are several miles in extent, and astonish all travellers by their magnificence.

Thousands of pillars lie prostrate upon the ground, so that the spectator is at a loss to connect or arrange them in any order or symmetry, or to conceive what purpose or design they could have answered. 'In the space covered by these ruins,' says Volney, we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On all sides we behold nothing but subverted

shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewed with vast stones half-buried, numerous and mutilated with broken entablatures, friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust.

TAHAPANES or **TAHPANES**, *Ta-hap'-pa-nes*, or *Tah'-pan-hes*, *secret temptation*.—A city of Egypt, supposed to be Daphne, the metropolis of Egypt, in the days of Jeremiah. It stood not far from Pelusium, and was the first city entering Egypt from Judea; Jer. ii. 16; xliii. 7—9; xlv. 1; xli. 14.

TAHPENES, *Tah'-pe-nes*, *stand-ard, flight*.—A queen of Egypt; 1 Kings xi. 19, 20.

TAHTIM-HODSHI, *Tah'-tim-hod'-shy*.—A place somewhere in Palestine; 2 Sam. xxiv. 6.

TAIL, is put for base, contemptible, Deut. xxviii. 13; an army, Isa. vii. 4. Satan's allurements, Rev. xii. 4.

TAKE no thought; Matt. vi. 25. Be not distressed with anxious cares.

TAKE you for a people, Ec. 6. 7.

Ec. 20. 7. not t. name of Lord in vain

Ps. 27. 10. when—Lord will t. me up

51. 11. t. not holy S. from me

116. 13. I will t. cup of salvation

Hos. 14. 2. t. with your words and say t.

Matt. 16. 24. t. up his cross and follow

Matt. 18. 16. t. with thee one or two

23. t. account of his servants

20. 14. t. that thine is, and go

26. 26. t. eat this is my body, 1 Cor.

11. 14.

Luke 12. 19. t. thy case, eat, drink

Eph. 6. 13. t. whole armour of God, 17.

Rev. 3. 11. no man t. thy crown

Ps. 119. 111. testimonies have I t. as my

Isa. 53. 8. he was t. from prison and

Matt. 21. 43. kingdom of God t. from

54. 40. one be t. the other left

Mark 4. 25. shall be t. even that which

Acts 1. 9. t. up to heaven, 11, 22.

2 Tim. 2. 26. t. captive by him

TAKEN, Isa. 6. 7. iniquity is t. away

67. 1. merciful men t. away

Luke 10. 42. part not be t. from her

Ps. 119. 143. trouble and anguish have t.

hold of me

Prov. 1. 19. t. away, John 1. 29, & 10.

18, & 15. 2.

TAKING, Ps. 119. 9. by t. heed thereto

Matt. 6. 37. who by t. thought can

Rom. 7. 8. sin t. occasion by, 11.

Eph. 6. 16. above all t. the shield of

TALK, Ps. 90. 9; Luke 24. 11.

TALKEHARKER, *Lev.* 19. 16; *Prov.* 11. 19, & 12. 8, & 20. 19, & 26. 30, 32.

TALENT.—A weight among the Jews, equal to 3000 shekels, or 113 pounds, 10 ounces, 1 pennyweight, 10 grains, troy weight; and consequently the value of a talent of silver, at 3 shillings a shekel, will be £450 sterling; and one of gold 16 times as much,¹ or £7,200; *Exod.* xxv. 39; xxxviii. 24, 27; 2 Sam. xii. 30; 1 Kings xvi. 24; xx. 39; *Matt.* xviii. 24; xxv. 15.

TALENTS.—The gifts of God bestowed on man; *Matt.* xviii. 24; xxv. 15, 25.

TALITHA-CUMI, Tal'-e-thah-ku'-my.—A Syro-Chaldean term, signifying, *Young woman, arise*; *Mark* v. 41.

TALK of them when sittest, *Deut.* 6. 7.

Job 12. 7. t. deceitfully for God

Ps. 37. 30. tongue t. of judgment

71. 24. tongue t. of righteous

105. 2. t. ye of all his wondrous

145. 11. shall speak of glory—t. of thy

Jer. 12. 1. let me t. with thee of

John 14. 30. not t. much with you

Eph. 5. 4. filthiness, nor foolish t.

Tit. 1. 10. unruly and vain t.

TALMAI, Tal'-mai, *my sorrow*. Son of Anak, a giant; *Num.* xiii. 22. —King of Geshur, the father of Maachah, whom David married, and by whom he had Absalom and Tamar; 2 Sam. iii. 3.

TAMAR, Tay'-mar, a palm, a palm-tree.—Daughter-in-law to Judah, wife to Er; *Gen.* xxxviii. 6. —Daughter of David; 2 Sam. xiii. 2. —A city of Judea, one of the southern limits of that country; *Ezek.* xlvii. 19.

TAME, *Mark* 5. 4; *Jam.* 2. 7, 8.

TAMMUS, Tam'-muz, *concealed*. —A Jewish month, answering to our June, the fourth of the ecclesiastical; *Jer.* xxxix. 2. —An idol, the same with Adonis, Osiris, and Chemosh.

TANACH, Tay'-nak, *who humbles thee*. —A city in the half-tribe of Manasseh; *Joah.* xxi. 25.

TAPHATH, Tay'-fath, *little girl*. —A daughter of Solomon; 1 Kin. iv. 11.

TAPPUAH, Tap'-pu-ah. —A city of Ephraim on the frontiers of Manasseh; *Joah.* xvii. 8.

TARALAH, Tar'-a-lah. —A city; *Joah.* xviii. 27.

TAREA, Tay'-re-a. —A son of Micah; 1 Chron. viii. 35.

TARES, or *darnel*, a noxious weed, hurtful to corn; *Matt.* xiii. 25. —Also, wicked infidels; *Matt.* xiii. 38.

TARGET. —A kind of buckler, less than a shield, worn in war for defence on the left arm; 1 Sam. xvii. 6; 1 Kings x. 16; 2 Chr. xiv. 8.

TARPELITES, Tar'-pe-lites, *ravishers, wearied*. —A people; *Ezra* iv. 9.

TARRY, 1 *Chr.* 19. 5; 2 *Kings* 14. 10.

Prov. 22. 30. that t. long at wine

Is. 46. 12. my salvation shall not t.

Hab. 2. 3. though t. wait come, not t.

Matt. 26. 38. t. here and watch

John 21. 22. that he t. till I come

Ps. 68. 12. she that t. at home

Matt. 25. 5. while bridegroom t. they

Luke 2. 43. child Jesus t. behind in

Acts 22. 16. why t. thou? arise

TARSHISH, Tar'-shish, *contemplation of the marble*. —The second son of Javan; *Gen.* x. 4. —A Persian nobleman; *Esther* i. 14. —Supposed to be some place on the east coast of Africa, or in India; some suppose it to be Tartessus in Spain which abounded in gold and silver. Perhaps like Sheba, it signifies, in prophecy, any people remote from India, distinguished for commerce by sea; *Ps.* xlviii. 7; *Isa.* ii. 16; *Isa.* xlii. 3; *Isa.* 6—9.

TARSUS, Tar'-sus, *winged, feathered*. —The capital city of Cilicia, on the river Onidus, six miles north east of the Mediterranean. This city rose to great eminence in the days of Augustus, and rivalled the city of Athens, Antioch, and Alexandria, in wealth and grandeur, in literature, and in science. It was called Juliopolis, in honour of Julius Cæsar, who spent several days there, during his march against Pharnaces. As a place of education, it excelled Athens and Alexandria, all the other Greek cities having schools of philosophy, and of the polite arts. Here was born the great apostle of the Gentiles, with whose name that of Tarsus, will ever be associated; *Acts* ix. 11. It has been subjected to so many misfortunes during the political changes which so frequently occur in eastern countries, that hardly a vestige remains of its former magnificence, nor does the

modern city, perhaps occupy one-fourth of the area of the ancient. The Cnidus formerly ran through the middle of the city, but now runs half a mile to the east of the modern town; Acts xxi. 39.

TARTAK, Tar'-tak, *chained, bound, shut up*.—An idol of the Avites; 2 Kings xvii. 31.

TARTAN, Tar'-tan, *searches the gift of the turtle*.—An officer of Sennacherib; 2 Kings xviii. 17.

TASK-MASTERS.—Overseers, or masters of tribute, who imposed and exacted taxes; Ex. i. 11.

TASTE DEATH.—A Jewish expression, signifying to die; Heb. ii. 9; Matt. xvi. 28; John viii. 52.

TASTE. Experimental religion, Ex. 16. 31; 1 Sam. 14. 43; Ps. 34. 8; 1 Pet. 2. 3.

Job 6. 6. is there any t. in the white of Ps. 34. 8. O t. and see Lord is good 119. 103. sweet are thy words unto t. Song 2. 3. fruit was sweet to my t. Matt. 16. 28. shall not t. of death Luke 14. 24. none bidden t. of my supper John 8. 52. keep my saying, never t. Oct. 2. 21. touch not, t. not Heb. 2. 9. should t. death for 6. 4. t. of the heavenly gift 5. t. good word of God 1 Pet. 2. 3. if have t. that the Lord is

TATNAI, Tat'-na-i, *that gives*.—The governor of Samaria, and province on this side Jordan. He resisted the rebuilding of the temple and walls of Jerusalem; Ezra v. 6.

TATTLERS, 1 Tim. 5. 13.

TAUGHT, 2 Chr. 30. 22. t. good knowledge of Lord

Ps. 71. 17. thou hast t. me from Eccl. 12. 9. t. people knowledge Ja. 29. 13. fear of me t. by precept of men 64. 13. thy children be t. of the Lord John 6. 45. shall be all t. of God 1 Thess. 4. 9. yourselves are t. of God

TAVERNS, the three.—A place about 33 miles south of Rome; Acts xviii. 16.

TAXED in Luke ii. 1, should be *enrolled*.

TEACH. To cause to learn, or instruct, Ex. 4. 12; Lev. 10. 11; Ps. 119. 20. Deut. 4. 9. t. them thy sons, 6. 7.

33. 10. they shall t. Jacob thy 1 Sam. 12. 23. t. you good way, 1 Kings 8. 26.

Job 21. 22. shall any t. God Ps. 26. 8. t. sinners in way

Ps. 26. 9. the meek will be t. his way

24. 11. I will t. you the fear of Lord

51. 13. I will t. transgressors

90. 12. t. as to number our days

Ja. 2. 3. he will t. us of his way. Mic. 4. 2.

Jer. 31. 34. t. no more every man

Matt. 23. 19. go and t. all nations

John 9. 34. in sins dost thou t. us

John 14. 26. Holy Ghost shall t. you all

1 Cor. 4. 17. as I t. every where

1 Tim. 2. 12. I suffer not a woman to t.

3. 2. given to hospitality, apt to t.

2 Tim. 2. 2. faithful men able to t.

Heb. 6. 12. t. need one to t. you

1 John 2. 27. need not that any man t.

27. 11. t. me thy way, 26. 11.

119. 12. t. me thy statutes, 26. 64. 62.

TEACHER, Ps. 94. 12. t. him out of thy

Matt. 23. 16. t. way of God in truth

TEACHETH, Job 36. 22. what t. like him

Ps. 18. 24. t. my hands to war, 144. 1.

1 Cor. 2. 13. words man's wisdom t.

1 John 2. 27. anointing t. you all

TEACHER, Hab. 2. 18; John 3. 3; Rom.

2. 20; 1 Tim. 2. 7; 2 Tim. 1. 11.

TEACHERS, Ps. 119. 90; Ja. 30. 20.

2 Tim. 4. 3. heap up to themselves t.

Til. 2. 3. be t. of good things

Heb. 5. 12. ought to be t. of others

TEACHING, 2 Chr. 15. 3. without t.

Matt. 15. 9. t. for doctrines command-

ments of men

28. 20. t. them to observe all things

Col. 1. 28. t. every man wisdom

3. 16. t. admonishing one another

Til. 2. 12. t. us that, denying

TEAR 'you in pieces'; Ps. 1. 22.

A figurative allusion to the fury of the

lion, from which the shepherd cannot

escape; Job xvi. 9; Hos. v. 14.

TEARS in a bottle; Ps. lvi. 8. An

allusion to the custom of the Greeks

and Romans, of putting tears into the

urns *lachrymales*. These urns were

made of glass and earth, and placed

on or in the sepulchres of the deceased

as a memorial of the affection and dis-

tress of surviving relations and friends.

TEARS, Job 16. 20; Ps. 6. 6; Ja. 28. 5.

Ps. 56. 8. put my t. in thy bottle, 20. 12.

80. 5. feed them with bread of t.

120. 5. sow in t. reap in joy

Ja. 25. 8. wipe all t. from off faces

Jer. 9. 1. my eyes a fountain of t.

Luke 7. 38. wash his feet with t.

Acts 30. 19. with many t. and, 31.

2 Cor. 2. 4. wrote you with many t.

2 Tim. 1. 4. mindful of thy t.

Heb. 5. 7. strong cry and t. to him

12. 17. sought it carefully with t.

Rev. 7. 17. wipe away all t. from their

TE-BETH.—The tenth month of the Jewish sacred year, and the fourth of their civil, answering to our Decem-

ber; Esth. ii. 16.

TEETH.—Symbols of cruelty, or of a devouring enemy; Prov. xxx. 14; Deut. xxxii. 24.

TEETH white with milk, Gen. 49. 12. Job 4. 10. t. broken, Ps. 3. 7, & 58. 6. Song 4. 2. t. like flock of sheep, 6. 6. Jer. 31. 29. children's t. set on edge Matt. 8. 12. weeping and gnashing of t. 22. 18, & 24. 51, & 25. 30.

TEHAPHNEHES, Te-haf'-ne-hee. See Ezek. xxx. 18.



TEIL-TREE, the same as the *lin-den*. Its leaf resembles laurel, and its flower that of olive; Isa. vi. 13. The original word is every where else rendered *Oak*.

TEKEL, Te'-kel, *weight*.—A word in the handwriting on the wall of the palace of Babylon; Dan. v. 25.

TEKOA, Te-ko'-ah, *sound of the trumpet*.—A city of Judah, 12 miles south of Jerusalem; 2 Chron. xi. 6.

TEL-ABIB, Tel'-a-bib. —A town or district of Mesopotamia, on the Chebar; Ezek. iii. 15.

TELHARESHA, Tel-ha-re'-sha. —A place where some Israelites dwelt during the captivity; Neh. vii. 61.

TELL it not in Gath; 2 Sam. i. 20. It is customary among the Arabs, after a victory, to make songs and sing them, to celebrate the warlike deeds of their chiefs. Niebuhr tells us, that an Arab tribe so thoroughly defeated a pasha

of Bagdad, that the Arab poets made a song on the victory, which became so common as to be heard in Bagdad. Thus the genius of the people leads them to compose verses on public occasions; and it appears that the Hebrew poet is speaking of songs that he supposed the Philistines would compose on the death of Saul, which was such a matter of triumph to them, and sing them in the public places of Gath, and in the streets of Aakelon.

TELL 'no man;' Matt. viii. 3, 4. 'Show thyself first to the priest,' so that the reality of thy cure may not be disputed.

TELL it not in Gath, 2 Sam. 1. 20.

Ps. 48. 13. t. it to the generation

Matt. 8. 4. see thou t. no man

18. 15. t. him his fault

17. t. it to the church

John 3. 8. canst not t. whence it

4. 25. Messiah t. us all things

2 Cor. 12. 2. in or out of body I cannot t.

Gal. 4. 16. am I an enemy because I t.

Phil. 3. 18. have told now t. you

TEMA, Te'-mah, *admiration*.—Son of Ishmael; Gen. xxv. 15.

TEMAN, Te'-man, *the south*.—The grandson of Esau; Gen. xxxvi. 15.—Also a district of Idumea; Ezek. xxv. 13; Amos i. 12.

TEMPERANCE.—In reference to Felix; Acts xxiv. 25, this word signifies the restraint of all the passions and evil inclinations; and may be applied to prudence, chastity, and moderation in general, rather than restricted to moderation in eating and drinking. It is opposed to every excess by which the mental faculties are beclouded, or the moral habits rendered unchaste.

TEMPERANCE, Acts 24. 25; Gal. 5. 23;

2 Pet. 1. 6.

TEMPERATE, 1 Cor. 9. 25; Tit. 1. 8, & 2. 2.

TEMPLE.—A house or dwelling set apart for the worship of God. Solomon's temple, began B. C. 1008, and finished B. C. 1000. The number of workmen employed in its erection was 184,000, during 7 years and 6 months. All the stones were prepared at some distance, so that no sound of a hammer was heard while it was being built. The form was the same

as the tabernacle, but every part almost of the edifice and its furniture was on a larger scale, suited to a great nation. It consisted not only of the temple proper, which comprised the portico, the sanctuary, and the holy of holies; but also of spacious courts, chambers, and various apartments, surrounding the temple, and much more extensive than it. David's preparations for it, amounted in weight to 46,300 tons of gold and silver; 1 Chron. xxii, xxviii, xxix. The sins of the nation caused the glory of the temple soon to pass away. From the day of its dedication, when the glory of Jehovah filled it, and promised to dwell in its most holy place, not more than 33 years elapsed, when it was plundered of its immense riches by Shishak king of Egypt; 1 Kings xiv. 25, 26; and, nearly 400 years later, it was utterly destroyed by Nebuchadnezzar, B. C. 558. After a lapse of 52 years, on the return of the first company from captivity, the second temple was begun by Zerubbabel; but it was not finished for a number of years, and never possessed its most important objects,—the ark, the symbolical cloud, the holy fire, and Urim and Thummim, which caused the loud lamentations of the pious Israelites; Ezra iii. 12, 13; Hag. ii. 3. The monster Antiochus Epiphanes spoiled and polluted this temple, and suspended its worship; 1 Mac. i. 62. At the end of three years, Judas Maccabeus repaired and purified it, and restored the services of the priests and Levites. It was in a state of decay, when Herod the Great, to expiate his manifold evils, resolved to rebuild the temple of Zerubbabel. He commenced this work, B. C. 17, and in about nine years the temple was fit for divine service; but labourers were employed in rearing the out-building many years, down to the time that Florus was governor of Judea. This temple some consider the third, but the Scriptures speak of it as the second. Historians allude to it with admiration. It was built of white marble, exquisitely wrought, and of large

stones, some of which were 25 cubits long, 8 high, and 12 thick. To this our Lord refers, Mark xiii. 1; Luke xxi. 5. "Its appearance," says Josephus, "had every thing that could strike the mind, and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected with a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance, than the splendour of the sun." To strangers who approached the capital, it appeared, at a distance, like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening.

—*Carpenter*.—Tacitus denominates it "a temple of opulence." This splendid work has passed away; not a stone remains; its site was ploughed up by the enemies of the Jews. See *Jerusalem*.—The temple symbolises the same objects as the tabernacle; Pa. xi. 4; John ii. 19, 21; 2 Thess. ii. 4; 1 Cor. vi. 19; Rev. vii. 15.

TEMPLE, *gate of the temple called Beautiful*; Acts iii. 2. Probably the eastern gate of the court of the women. It was called *Beautiful*, because the folding doors, lintel, and side-posts, were overlaid with Corinthian brass, silver and gold. For grandeur and value, it surpassed all other gates. Josephus says that the temple had nine such gates; but that called *Beautiful* far exceeded them in size, value, and magnificence.

TEMPLE, 'I saw no temple therein'; Rev. xxi. 22. 'No temple, nor sun, nor moon,' implies that there will be no need of the means of grace—the ordinances of public worship. What we now receive *mediately*, we shall then receive *immediately*.

TEMPLE OF DIANA; Acts xix. 26, 27. This temple was reckoned among the seven wonders of the world. It was 425 feet long, 220 broad, and had in it 127 pillars 60 feet high. It was 220 years in building, and probably additions were made to it during 400 years. It was raised at the expense

of all Asia Minor. It was so magnificent, that Xerxes, when he burnt all the temples in Asia, spared this; but one Herostratus set fire to the noble fabric, merely, as he confessed, to get himself a name. The inhabitants of Ephesus being very rich, soon raised a fabric more beautiful than the former; the women even bringing their gold, silver, and other precious ornaments, as contributions towards its erection. This was the temple which excited so much attention and veneration in the apostles' time.

TEMPLE, 1 Sam. 1. 9; 1 Kings 6. 5. Jer. 7. 4. the t. of the Lord, the t. of the Mal. 3. 1. Lord suddenly come to his t. Matt. 12. 6. one greater than t. is John 2. 19. destroy this t. and in three 21. he spake of t. of his body Acts 7. 48. Most High dwelleth not in t. 1 Cor. 3. 16. ye are t. of God if, 7. 6. 19. your bodies are t. of Holy Ghost 9. 13. live of things of t. 2 Cor. 6. 16. what agreement t. of God, with idols? ye are t. of God Rev. 7. 15. serve him day and night in t. 11. 19. t. of God was opened in

TEMPTED, 'when he is drawn away of his own lust' James 1. 14. The original words have a singular beauty and elegance, containing an allusion to the method of drawing fishes out of water with a hook, *concealed under the bait*, which they greedily devour.

TEMPT Abraham, God did, Gen. 22. 1. Ex. 17. 2. wherefore do ye t. Lord Deut. 6. 16. not to t. the Lord your God Mal. 3. 15. that t. God are delivered Matt. 4. 7. thou shalt not t. the Lord 22. 18. why t. ye me 1 Cor. 7. 5. that Satan t. not for 10. 9. neither let us t. Christ as Ex. 17. 7. because they t. the Lord Ps. 78. 18. t. God in their heart 41. turned back and t. God 95. 9. when your fathers t. me, Heb. 3. 9. Matt. 4. 1. wilderness to be t. of devil 1 Cor. 10. 18. not suffer you to be t. Gal. 6. 1. lest thou also be t. Heb. 2. 18. being t. able to succour 4. 15. in all points t. as we are 11. 37. sawn asunder were t. Jam. 1. 13. no man say when t. I am t. of God; God t. no man, nor can be t. with evil 14. man is t. when led away **TEMPTATION**, Ps. 95. 8. as in day of t. Matt. 6. 13. lead us not into t. 1 Cor. 10. 13. no t. taken you but common, will with t. make a way to

1 Tim. 6. 9. be rich fall into t. Heb. 3. 8. day of t. in wilderness Jam. 1. 12. blessed that endures t. Rev. 3. 10. keep thee from hour of t. **TEMPTATIONS**, Deut. 4. 34, & 7. 19; Luke 22. 28; Acts 20. 19; Jam. 1. 2; 1 Pet. 1. 6; 2 Pet. 2. 9. **TEMPTER**, Matt. 4. 3; 1 Thess. 3. 5. **TENDER**. Spoken of a branch, Matt. 24. 32; Job 14. 7. — Calif, Gen. 18. 7. — Of love, Dan. 1. 9. — Of the heart, 3 Kings 22. 19; Eph. 4. 32. Luke 1. 78. t. mercy, Jam. 5. 11. **TENDETH**, Prov. 10. 16, & 11. 19, & 19. 23, & 11. 24, & 14. 23, & 21. 6.

TENTS. — The shade of trees would naturally suggest the structure of tents; and at an early period Jabal, Gen. iv. 20, seems to have been very celebrated in the building or forming of these. Noah's tent is noticed, Gen. ix. 21; Abraham's, Gen. xviii. 4; and Deborah's dwelling under a palm tree, Jud. iv. 5. Sometimes the husband and wife had each a tent; Gen. xxiv. 67,

TENTS of Shem, dwell in, Gen. 9. 27. Num. 24. 5. goodly thy t. O Jacob 1 Kings 12. 16. to your t. O Israel Ps. 84. 10. than dwell in t. of wicked. 120. 5. dwell in t. of Kedar Song 1. 8. kids beside shepherd's t.

TEN times, meaning *very often*; Gen. xxxi. 7; Numb. xiv. 22; Neh. iv. 12; Job xix. 3.

TERAH, Te'-rah, *to breathe, to scent*. — The son of Nahor, and father of Abraham; Gen. xi. 24, 25.

TERAPHIM, Ter'-a-fim, *images, idols*; Gen. xxxi. 18; xxxiv. 4. These idols were consulted as oracles.

TERRESTRIAL, earthly 1 Cor. 15. 40.

TERRIBLE, Ex. 24. 10; Deut. 1. 19.

Deut. 7. 21. a mighty God and t. 10. 17; Neh. 1. 5, & 4. 14, & 9. 32; Jer. 20. 11.

10. 21. done t. things, 2 Sam. 7. 23.

Job 37. 22. with God is t. majesty

Ps. 45. 4. right hand teach t. things

65. 5. by t. things in righteousness

68. 3. how t. in working, 5.

99. 3. praise great and t. name



Song 6. 4. t. as army with banners
Isa. 64. 3. didst t. things we looked
Heb. 12. 21. so t. was the sight
TERRIBLENESS, 1 *Chr.* 17. 21; *Jer.*
 49. 16.

TERRIFY, *Job* 7. 14; *Psalm* 1. 28.
TERROR, *Gen.* 35. 5; *Deut.* 32. 25.
 33. 18. thy heart meditate t.
 30. 4. a t. to thyself and, *Ezek.* 26. 21.
Rom. 13. 3. rulers not t. to good
 2 *Cor.* 6. 11. knowing t. of Lord
 1 *Pet.* 3. 14. not afraid of their t.
TERRORS, *Job* 6. 4, & 18. 11, 14, & 27.
 20; *Ps.* 55. 4, & 73. 19.

TERTIUS, Ter'-she-us, *the third*.—
 A disciple who acted as an amanuensis
 to the apostle Paul; *Rom.* xvi. 22.

TERTULLUS, Ter-tul'-lus, *a liar*.
 —A celebrated orator who pleaded
 against Paul before Felix; *Acts* xxiv.
 1-9.

TESTAMENT, more properly ren-
 dered 'covenant,' *Heb.* ix. 15-20. It
 means also, the will of a testator; *Gal.*
 iii. 15; *Heb.* ix. 16, 17. The Greek
 word is that by which the 70 have
 translated the Hebrew word for *Cove-*
nant. The old Scriptures are called
 the *Old Testament*, or *Covenant*, or
Dispensation; 2 *Cor.* iii. 14. The
 dispensation of the covenant of grace,
 as contained in the gospels and epistles,
 is called the *New Testament*, or *Cove-*
nant. It is last in order, and shall
 never be abolished; *Heb.* ix. 15;
Acts xv. 10.

TESTAMENT, *Matt.* 23. 23; *Luke* 23.
 20; 1 *Cor.* 11. 25; 2 *Cor.* 3. 6. 14;
Gal. 3. 15; *Heb.* 7. 22, & 9. 15, 16,
 17, 20; *Rev.* 11. 19.

TESTATOR.—One who leaves a
will; but the original term, thus ren-
 dered, ought to have been translated
victim, or *appointed sacrifice*; *Heb.* ix.
 16, 17.

TESTATOR, *Heb.* 9. 16. death of the T.
 17. while the t. liveth

TESTIFY. To bear witness, to vouch,
 or affirm, *John* 3. 11. *Deut.* 8. 19,
 & 32. 46; *Neh.* 9. 28, 34; *Ps.* 60. 7,
Num. 35. 36; one witness not t.
Isa. 59. 13. our sins t. against, *Jer.* 14. 7.
John 3. 11. t. what we have seen
 5. 29. search scriptures they t. of me
Acts 20. 24. t. gospel of grace
 1 *John* 4. 14. have seen and t. that
TESTIFIED, *Neh.* 18. 15; *Acts* 23. 11;
 1 *Tim.* 2. 6; 1 *John* 5. 9.

TESTIFYING, *Heb.* 11. 4; 1 *Pet.* 5. 12.

TESTIMONY.—The word often
 denotes the whole revelation which God

has graciously given in his word, as the
 rule of faith and practice. The word
 abounds in *Pa.* cxix. The two tables of
 the ten commandments are so called;
Ex. xxv. 16, 21; xxxi. 18. They
 were a witness of the covenant be-
 tween God and his people; hence the
 ark containing them was called the
Ark of the Testimony. The gospel is
 frequently called a *Testimony*; *John*
 iii. 32, &c., &c.

TETRARCH, Te'-trark.—A prince
 of a fourth part of a state, who had
 the power, without the title or crown
 of a king; *Matt.* xiv. 1; *Luke* iii. 1;
 ix. 7; *Acts* xiii. 1.

THADDÆUS, Thad-de'-us, *that*
praises.—A surname of Jude; *Matt.*
 x. 3.

THANKSGIVING.—Grateful ac-
 knowledgment of benefits. It implies,
 1. a real sense of value in the things
 received; 2. a reception of them with
 complacency; 3. a cheerful avowal of
 the obligation conferred; 4. love to
 the bestower; and 5. hearty desires
 to honour Him who blesses us; *Phil.*
 iv. 6; 1 *Tim.* ii. 1.

THANK, 1 *Chr.* 16. 4, 29, 33; *Matt.* 11.
 25; *Luke* 6. 32, 33, & 17. 9, & 18. 11;
John 11. 41; *Rom.* 1. 8, & 7. 25; 1
Cor. 1. 4; 1 *Thess.* 2. 13; 1 *Tim.* 1. 12.
Ps. 100. 4. be t. *Acts* 24. 3; *Rom.* 1. 21,
 1 *Pet.* 2. 19. this is t.-worthy
Dan. 6. 10. gave t. *Matt.* 28. 27; *Mark*
 8. 6; *Luke* 22. 19; *Rom.* 14. 6.
 2 *Cor.* 9. 15. t. to God for his unspeak-
 able gift, 2. 14, & 8. 16; 1 *Cor.* 15. 57.
Eph. 5. 4. giving of t. 20; 1 *Tim.* 2. 1.
 1 *Thess.* 3. 9. what t. can we render to
THANKSGIVING, *Heb.* 7. 12; *Neh.* 11.
 17; *Ps.* 26. 7, & 50. 14, & 100. 4, &
 107. 22, & 116. 17; *Isa.* 51. 3; *Phil.*
 4. 6; 1 *Tim.* 4. 8; *Rev.* 4. 9.

THARA, Thay'-rah.—Christ's an-
 cestor; *Luke* iii. 34.

THERES.—See *Egypt*, and *No*, or
No-Ammon.

THEREZ, The'-bez, *muddy*.—A
 city; *Judges* ix. 50.

THEOPHILUS, The-of-fe-lus, *a*
friend of God.—A Christian of rank.
 To him Luke dedicated the gospel
 which he wrote; *Acts* i. 1; *Luke* i. 3.

THESSALONIANS, *Epistles to*.
 —The *First Epistle* is the earliest
 written of all Paul's letters. He en-
 joined it to be read to all the adjacent

churches; ch. v. 27. His object was to confirm them in the faith, and to promote their piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistakes in supposing that the day of judgment was at hand; admonishes them of certain irregularities, &c.

Observe its exact representation of the Papal power, under the characters of the 'Man of Sin,' and the 'Mystery of iniquity.' For considering how directly opposite the principles here described (ch. ii.) were to the genius of Christianity, it must have appeared at the time highly improbable that they should ever have prevailed in the Christian Church; and so a prediction like this, which answers so exactly in every particular to the event, must prove that its author wrote under divine influence.

THESSALONICA, *Thes-sa-lo-ny'-kah*, victory against the Thessalonians.—The capital of Macedonia. It was anciently called *Halis*, and *Therma*; but Philip, the father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. About A. D. 52, Paul, Silas, and Timothy, planted a church here. It was at that time a city of great commerce and wealth, and it abounded with Jews. The Saracens took it about 800 years after Christ; and after various revolutions, it fell under the power of Turkey. It is at this time one of the chief ports of modern Greece, containing before the late revolution 60,000 inhabitants, of which 12,000 were Jews. Its present name is *Saloniki*.

THEUDAS, *Thew'-das*, a false teacher.—An impostor who appeared about the period of the Christian era, and assuming an exalted character, drew after him about four hundred persons, who with their leader were all put to death. He was mentioned by Gamaliel; Acts v. 36, but nothing certain is now known of him. Josephus mentions a demagogue of this name, who set up for a prophet, and drew a great number of people after

him, pretending that if they would follow him to the river Jordan, and take their goods along with them, he would there give the word, and the waters should, as of old, divide between them, allowing them to pass over dry-foot. The procurator Caspius Fadus, however, sent a party of horse after him, by whom he was taken, and afterwards beheaded, while his numerous followers were slaughtered.

THIEF—robber; John x. 1. The former means one who secretly takes away the property of another; the latter, one who does so by violence or bloodshed; John x. 1.

THIGH.—To put the hand under the thigh was a solemnity used in taking an oath, the reason of which is unknown; Gen. xxiv. 2, 9; xlvii. 29. Josephus says, that this custom was observed in his time.

THINE is day, night, Ps. 74. 16.

Ps. 119. 94. I am t. O save me

Is. 63. 19. we are t. thou never

John 17. 6. t. they were and thou gavest

10. mine are t. and t. are mine

THINE on me, Neh. 5. 19.

Jer. 29. 11. I know thoughts I t. toward

Rom. 12. 3. not t. more highly

1 Cor. 8. 2. t. that he knows any

Gal. 6. 8. t. himself something is

Eph. 3. 20. above all we ask or t.

Phil. 4. 8. t. on these things

THIRD HOUR 'of the day,' answers to our nine o'clock in the morning; Acts ii. 15.

THIRST. Great affliction, Deut. 28.

48; 29. 19; Is. 41. 17.—An earnest desire for Christ, and his salvation, Is. 55. 1.

Ps. 42. 2. my soul t. for God

63. 1. soul t. for thee. 143. 6.

Is. 49. 10. they shall not hunger nor t.

55. 1. every one that t. come

Matt. 5. 6. blessed which hunger and t.

John 4. 14. shall never t. 6. 35.

7. 37. if any t. let him come

Rom. 12. 20. if he t. give him drink

Rev. 7. 16. hunger nor t. any more

THIRTY pieces of silver; about £3 15s.; Matt. xxvi. 15. It is said, that after the siege of Jerusalem, thirty Jews were sold for a penny; a just retaliation to them who had sold their Messiah for thirty pieces of silver, which was the known set price for the basest slave; Ex. xxi. 32.

THOMAS, *Tom'-as*, a twin.—One

of the apostles; *Matt. x. 3.* He remained several years at Jerusalem after the Pentecost, and then went to preach among the Parthians, Medes, Hyrcanians, and Bactrians. He suffered martyrdom in Melia-poor, in the East India, where, three hundred years ago, the Portuguese discovered Christians who called themselves by his name.

THORN in the flesh, evidently means a great and painful affliction; See *Num. xxxiii. 65*; *Josh. xxiii. 13*. Some bodily weakness caused by his rapture, and which might have affected his looks, speech, or gesture.—*Whitby*.—Perhaps the heavenly glory made a stronger impression on Paul's nerves than his strength could bear, and affected him with a degree of palsy, and with a tremulous pronunciation; See *Dan. viii. 27*; *x. 8, 17*; *Newcombe*.—Paralytic symptoms; *Whitby, Doddridge, Bloomfield, Boothroyd, &c.*—Nervous debility, affecting the spirits and speech; *Dr. Watts*. I believe the Apostle to refer simply to the distresses he endured through the opposition he met with at Corinth, which was as painful and grievous to him as a thorn in the flesh;—*Dr. A. Clarke*.

THORNS — 1. Worldly cares, riches, and pleasures; *Luke viii. 14*. — 2. Perverse unbelievers; *Ezek. ii. 6*.

THORNS in your sides.—Alludes to whipping with a whip made of thorns called the scorpion, which was applied to the sides and not to the back; *Num. xxiii. 55*; *Judg. ii. 3*.

THORNS in your sides, *Num. 23, 55*;

Judg. 2. 3; *Gen. 3. 18*.

Josh. 23. 18. be t. in your eyes

Jer. 4. 3. sow not among t.

12. 18. sown wheat, but shall reap t.

Hos. 3. 6. hedge up way with t.

Matt. 7. 16. do men gather grapes of t.

13. 7. some fell among t. and t. 22.

Heb. 6. 8. that which bears t.

THOUGHT, *Gen. 50. 20*. ye t. evil

Ps. 48. 9. we t. of thy loving kindness

50. 21. thou t. I was like myself

73. 16. when I t. to know this

119. 59. I t. on my ways and

Mel. 3. 16. for them that t. on his

Mark 14. 72. t. thereon he wept

1 *Cor. 13. 11*. I t. as a child, speak

Phil. 2. 6. I t. no robbery to be equal

Ps. 139. 3. understandest my t.

Matt. 6. 25. take not t. for life

24. take no t. for the morrow

Mark 13. 11. take no t. before-hand

1 *Cor. 10. 5*. bring every t. into

Gen. 3. 6. imagination of t. of heart

Ps. 10. 4. God is not in all his t.

Ps. 40. 5. many are thy t. to us-ward

94. 11. Lord knoweth t. of men

119. 17. multitude of my t. within

119. 113. I hate vain t. but they

120. 17. how precious are thy t.

22. try me and know my t.

Ja. 45. 7. unrighteous man forsake t.

8. my t. are not your t. but, 9.

10. 13. I know their works and t.

Jer. 29. 11. t. I think toward you, t. of

Matt. 13. 19. out of heart proceed evil t.

Luke 2. 35. t. of hearts revealed

24. 33. why do t. arise in your hearts

Rom. 2. 15. their t. accuse or excuse

Heb. 4. 12. discerns of t. and intents

THOUSAND YEARS — "And he laid hold on the dragon, which is the Devil and Satan, and bound him a thousand years." *Rev. xi. 2, 3*. On this portion of time is founded the *Millenium*, or a thousand years of happiness for the church of Christ.

THOUSANDS, ten thousands, &c. are sometimes put for great numbers in general; *Lev. xxvi. 8*; *Deut. xxxii. 30*; *Psa. lxxviii. 17*; *Isa. lx. 22*; *2 Pet. iii. 8*.

THREATENING, *Eph. 6. 9*; *Acts. 4. 29, & 21*; *1 Pet. 2. 23*.

THREE DAYS and three nights. It was the custom of the orientals to reckon any part of a day of twenty-four hours for a whole day, and to say it was done after three or seven days, &c., if it were done on the third or seventh day from that last mentioned. As the Hebrews had no word exactly signifying a natural day of twenty-four hours, they used night and day, or day and night, for it; so that to say that a thing happened after three days and three nights was the same as to say that it happened after three days, or on the third day. Thus the Greeks commonly speak of three days ago, when they mean that a day only intervened.

THREE YEARS seeking fruit; *Luke xiii. 7*. Christ referred to a sort of white fig, which is three years in coming to perfection, so as to bear fruit, and if it does not then bear it is considered hopeless.

THREE, 2 Sam. 24. 12; Prov. 30. 15, 18, 21, 29; Amos 1. 8, 13, & 2. 1; 1 Cor. 14. 27; 1 John 5. 7, 8; Rev. 16. 13.

THRESHING-FLOOR.—This important part of a Jewish farm was prepared in the open field, as it is at this day in some countries, by trampling and rolling a sufficient spot of ground, generally on some gentle eminence, for the sake of the wind. Here the smaller kinds were beaten out with a long staff or flail, the larger kinds with oxen or horses. These drew a set of rollers, over which was constructed a seat for the driver of the team; Isa. xxviii. 27. To separate the chaff and grain the fan was used. The grain was cleared of heavier substances, such as portions of dirt, by means of the *sieve*. To depict the direful ruin of the wicked, it is said, "They shall be as the chaff that is driven with the whirlwind out of the floor;" Hos. xiii. 3; Job xxi. 18. The church is likened to a threshing-floor; for here Christ gathers his glorious harvest, and here he will thoroughly cleanse it; Matt. iii. 12.

THRESH, *Is.* 25. 10; 41. 15; *Jer.* 51. 33; *Mic.* 4. 13; *Hab.* 3. 13; 1 *Cor.* 9. 10.

Lev. 26. 5. *t.* reach to vintage
THROAT is open sepulchre, *Ps.* 5. 9.
Ps. 69. 3. my *t.* is dried, eyes fall
Jer. 2. 25. withhold *t.* from thirst

THRONE, the seat of a monarch. Being always higher than a chair, it needed a *footstool*, where, in token of reverence, applicants bowed themselves; *Ps.* xcix. 5. Solomon's throne was raised six steps, and was of solid gold and ivory. The word is used to denote kingly authority; *Gen.* xli. 40; and hence *angels* are called thrones; *Col.* i. 16. Government or kingdom; *Gen.* xli. 40; 2 Sam. vii. 12, 16.

THRONES. 'Ye also shall sit upon twelve thrones;' *Matt.* xix. 28. The ancient heads of the tribes sat near the throne, and assisted the king in his judgments. The apostles were to be Christ's ministers, next the Messiah in dignity and office, by whom he was to govern the church.

THRONE; *is in Heaven,* *Ps.* 11. 4.

Ps. 94. 20. *t.* of iniquity have fellow.
Prov. 25. 6. *t.* is established in
Is. 66. 1. heaven is my *t.* and
Dan. 7. 9. the *t.* were cast down
Matt. 19. 28. when Son of man sit on *t.*
ye also shall sit on twelve *t.*
25. 31. sit on *t.* of his glory
Col. 1. 16. whether they be *t.* or
Heb. 4. 16. come boldly to *t.* of grace
Rev. 3. 21. on my *t.* my Father in his *t.*
20. 11. a great white *t.* and he
22. 3. *t.* of God, and Lord shall be in
Ps. 97. 2. his *t.* 103. 19; *Prov.* 20. 28;
Dan. 7. 9; *Zech.* 6. 13.

THROUGHOUT ALL AGES, World without end; *Eph.* iii. 20, 21. This is one of St. Paul's self-invented and most expressive phrases, 'throughout all ages, &c.' It defies any version to come any thing near it, and commands our wonder. It has been read, 'throughout all generations, for ever and ever;' that is, while earth, with its successive generations, continues, and far beyond the limits of time, even for ever and ever.

TRUST, *Ex.* 11. 1; *Job* 32. 18; *Luke* 13. 28; *John* 20. 25; *Acts* 16. 37.

THUMMIM, Thum'-mim, *perfections.*—See *Urim*.

THUNDERS.—Prophecies; *Rev.* 4.

THUNDER, *Job* 26. 14, & 40. 9; *Ps.* 29. 3, & 81. 7; *Mark* 3. 17.

THUNDERINGS, *Rev.* 4. 5, & 8. 5, & 10, 3; 11. 19; 16. 18; 19. 6.

THYATIRA, Thy-a-ty'-rah, *a sweet sacrifice of labour.*—A city in the frontiers of Mysia and Lydia, about 26 miles north of Sardis; *Acts* xvi. 14; *Rev.* ii. 18, 19. It is situated near a branch of the Caucasus, in the centre of an extensive plain. At the distance of four or five miles, a belt of mountains surround it. It was once famous for its purple dye; *Acts* xvi. 14. There are now about 1000 houses in the place, but poor. The streets are very narrow and dirty. Its modern name is *At Hissar*.

THYINE-WOOD.—A tree much like the cypress; *Rev.* xviii. 12.

TIBERIAS, Ty-be'-re-as, *good vision.*—The inland sea of Tiberias lies in a deep basin, surrounded by lofty hills, excepting the narrow entrance and outlet of the river Jordan. Its waters are sweet and salubrious,

and they abound with excellent fish. Formerly a great number of persons maintained themselves by fishing in this lake; and we are told that, at one time, 230 boats, each managed by 4 men, were constantly thus employed. It is called the *Sea of Chinnereth*; Num. xxxiv. 11; Josh. xiii. 27: the *Sea of Chinneroth*; Josh. xii. 3: the *Sea of Galilee*; Matt. iv. 18; xv. 29: the *Sea of Tiberias*; John vi. 1, and the *Lake of Gennesaret*; Luke v. 1. As it was the only considerable collection of waters within the scene of the transactions narrated by the Evangelists, it is frequently referred to in the gospels, by the simple term *Sea or Lake*; Matt. xvii. 27; Luke viii. 22. The Jordan maintains its course through the middle of the Lake in a strong current. It is sometimes very rough and stormy.

TIBERIUS, Ty-be'-re-us. — The Roman emperor who reigned when Pilate was governor of Judea; Luke iii. 1. Caesar Augustus having married Livia, Tiberius' mother, adopted him as his heir. In the beginning of his reign Tiberius behaved with moderation; but afterwards became peevish, cruel, and oppressive. He made Pilate governor of Judea. In the fifteenth year, John the Baptist began to preach, Luke iii. 1; and Christ went about doing good.

TIBNI, Tib'-ny. — A traitor; 1 Kings xvi. 21.

TIDAL, Ty'-dal. *breaks the yoke*. — A king whom Abraham conquered; Gen. xiv. 1.

TIDINGS evil, Ezr. 33. 4; Ps. 112. 7. *Luke 1. 19. show thee glad t. s. 1; Acts 18. 32; Rom. 10. 15.*

TIGLATH-PILESER, or **TILGATH-PILNESER**, Tig'-lath-py-le'-zer, or Til'-gath-pil-ne'-ser, *that takes away*. — King of Assyria, and the son and successor of Sardanapalus; 1 Chron. v. 6; 2 Kings xv. 29. He reigned 19 years at Nineveh, and died in the year 3276, leaving the kingdom to his son Shalmaneser.

TIKVAH, or **TIKVATH**, Tik'-vah, or Tik'-vath, *hope, a congregation*. — The father-in-law of Huldah, the

prophetess; 2 Kings xxii. 14; 2 Cor. xxxiv. 22.

TILON, Ty'-lon. — A descendant of Judah; 1 Chr. iv. 20.

TIME and **TIMES**, and the dividing of time; Dan. vii. 25. Prophetically a *time* means a year; *times*, two years; and *dividing of time*, half a year; the whole makes 42 months. Those months reckoned at 30 days each, make 1200 days, the prophetic day being a common year.

TIME mayest be found, Ps. 32. 6. *Ps. 37. 19. ashamed in evil t.*

41. 1. in t. of trouble
69. 13. acceptable t. *Isa. 49. 8; 2 Cor. 6. 2.*

89. 47. remember how short may t. is
Ezek. 3. 1—8. a t. to every purpose—to be born—die—plant—pluck up—kill—heal, &c.

9. 11. t. and chance happen
Ezek. 16. 8. thy t. was a t. of love
Dan. 7. 25. a t. times and dividing of t.

12. 7. for a t. times and half a t.
Luke 12. 44. knewest not t. of thy
John 7. 6. my t. is not yet come

Acts 47. 21. spent t. in nothing else
Rom. 13. 11. high t. to awake out of
1 Cor. 7. 29. t. is short

2 Cor. 6. 2. accepted t. day of salvation
Eph. 5. 16. redeem t. Col. 4. 5.

1 Pet. 1. 17. pass t. of sojourning
Rev. 10. 6. t. shall be no longer
12. 12. great wrath has short t.

14. for a t. times and half a t.
TIMES, Ps. 31. 15. my t. are in thy hand
Luke 21. 24. till t. of Gentiles be fulfilled

Acts 1. 7. not for you to know t.
3. 19. the t. of refreshing shall come
17. 30. determined t. before

1 Tim. 4. 1. in latter t. some depart
2 Tim. 3. 1. in last days perilous t.

Ps. 34. 1. bless Lord at all t.
62. 8. trust in Lord all t. ye people
Prov. 5. 19. her breasts satisfy thee at all t.

17. 17. a friend loveth at all t.

TIMÆUS, Ty-me'-us, *perfect, admirable*. — The father of blind Bartimeus; Mark x. 46.

TIMNA, or **TIMNAH**, Tim'-nah, *image, enumeration*. — A concubine; Gen. xxxvi. 12. — One of the posterity of Esau; Gen. xxxvi. 40; 1 Chr. i. 36. — A city; Josh. xv. 10, 57. — A city of Philistia; Judg. xiv. 2.

TIMNATH-SERAH, Tim'-nath-see'-rah, *image of the morning*. — A city of Ephraim; Josh. xix. 50.

TIMON, Ty'-mon, *honourable*. — One of the seven deacons; Acts vi. 3.

TIMOTHEUS, Ti-mo'-the-us, *honoured of God, valued of God*.—The same as Timothy.

TIMOTHY, Tim'-o-the, *honoured of God*.—He was a native of Lystra. His father was a Greek, but his grandmother Lois, and his mother Eunice, being pious Jewish women, trained him up in the knowledge of the Scriptures; Acts xvi. 1; 2 Tim. iii. 15. It is supposed he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra, Acts xiv. When the apostle came from Antioch in Syria to Lystra the second time, he selected Timothy to be the companion of his travels, having previously circumcised him; Acts xvi. 1—3; and ordained him in a solemn manner by imposition of hands; 1 Tim. iv. 14; 2 Tim. i. 6. From this period, frequent mention is made of Timothy, as the attendant of Paul in his various journeys, assisting him in preaching the gospel, and in conveying his instructions to the churches. He was first bishop of the church at Ephesus. Paul addressed two epistles to him about A. D. 56, or 58.

They were written from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper department of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.

TIN, *Num.* 31. 22; *Is.* 1. 25; *Ezek.* 22. 18.

TINKLING ORNAMENTS; *Is.* iii. 13. They are still worn in the East. Mr. Lane thus speaks of them; "Anklets of solid gold, or silver, are still worn by ladies, but are not so common as formerly. They are very heavy, and knocking together, as the wearer walks, make a ringing noise; hence it is said in song, 'The ringing of thy anklets has deprived me of reason.' It was customary among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the

sound of ornaments of this kind, rather than of the more common anklets that Isaiah alludes. "The pride which the Jewish ladies of old took in making a tinkling sound with these ornaments of the feet is severely reprov'd.

TIPPSAH, Tiff'-sah, *passage, pass-over*.—A city of the tribe of Ephraim; 1 Kings iv. 24.

TIRATHITES, Ty'-rath-ites.—One of the families of scribes that dwelt at Jabez; 1 Chron. ii. 55.

TIRHAKAH, Tir'-ha-kah, *inquirer*.—King of Cush, or Ethiopia; 2 Kings xix. 9.

TIRHANAH, Tir'-ha-nah.—Son of Caleb; 1 Chr. ii. 48.

TIRIA, Tir'-o-a.—A descendant of Judah; 1 Chr. iv. 15.

TIRSHATHA, Tir'-sha-thah, *over-tures, the foundation*.—A title given to prince, or governor; Ezra ii. 63.

TIRZAH, Tir'-zah, *benevolent, pleasant*.—A city of the Ephraimites, the royal residence of the kings of Israel, from Jeremiah to Omri; Josh. xii. 24; 2 Kings xv. 14, 16.

TISHBITE, Tish'-bite, *makes captives*.—The name of Elijah, taken from the name of the town Tishbe, in Gilead, beyond Jordan; 1 Kin. xvii. 1.

TISRI, Tis'-ry.—The first month of the Hebrew civil year, and the seventh of the sacred year.

TITHE, 'Ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, &c.' Mat. xxiii. 23. *Mint* is a well-known garden herb. *Anise*, a plant of the aromatic kind. *Cummin* is much like fennel, but smaller; its seeds have a bitterish warm taste, and a disagreeable aromatic flavour. See *Isa.* xxviii. 25, 27. The law did not oblige the Jews to tithe these herbs, but those things which were properly a source of revenue. Christ did not discommend their giving tithes of mint, anise, and cummin, but complained of their inconsistency, while they neglected more essential commandments, and substituted insignificant observances for justice, mercy, and truth.

TITHES, *Gen.* 14. 20; *Mal.* 2. 8; *Amos* 4. 4; *Mat.* 23. 23; *Luke* 18. 12.

TITTLE.—A point, or corner, by which letters, much alike, are distinguished one from another; Mat. v. 18.

TITUS, Ty'-tus, honourable.—Titus was a Greek, and one of Paul's early converts. Of the time, place, or manner of his death, we have no certain account. Tradition says he lived to the age of ninety-four years, and was buried in Crete, where he had been left by Paul; Tit. i. 5.

TITUS, Epistle to.—It is valuable for its elucidation of the nature and duties of the Christian ministry—the manner of accommodating our exhortation to the characters of the persons we address—the necessity of a minister's setting an example of what he teaches—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. The epistle was written from Ephesus, shortly after Paul had visited Crete; ch. i. 6.

TOB, Tob, good, goodness.—A district east of Jordan, north part of Manasseh; Judges xi. 3, 5.

TOB-ADONIJAH, Tob-a-do-ny'-jah.—A Levite, who was sent with others to instruct the cities of Judah in the principles and duties of their religion; 2 Chron. xvii. 8.

TOBLAH, To-by'-ah, goodness of the Lord.—An Ammonite, and enemy of the Jews, who strenuously opposed the rebuilding of the temple; Neh. ii. 10; iv. 3; vi. 1, &c.

TOBIJAH, To-by'-jah, the Lord is good.—A Levite; 2 Chron. xvii. 8.—See also Zech. vi. 10, 14.

TOGETHER, Ps. 2. 2; Prov. 22. 2.

Rom. 8. 28. things work t. for good

1 Cor. 3. 9. labourers t. with God

2 Cor. 6. 1. workers t. with him

Eph. 2. 5. quickened us t. with Christ

6. raised us up t. made us sit t. in C.

TOL, To'-i, wandering.—The king of Hamath; 2 Sam. viii. 8, 9.

TOKEN of Confirmation, as the rainbow; Gen. ix. 12, 13; and circumcision; Gen. xvii. 11.—"Show me a token for good;" Ps. lxxxvi. 17. Impress thy dignifying name upon my heart, and let thy indwelling there in-

fluence my conduct, that I may be known as a servant of God. "I am thine, Lord, save me." Give me the witness of thy Spirit; and when my life ends, take me to thy heaven.

TOKEN, Ps. 86. 17. show me a t. for
Phil. 1. 28. evident t. of perdition
2 Thess. 1. 5. t. of righteous judgment
Job 21. 29. ye not know their t.
Ps. 65. 8. afraid at thy t. 135. 2.
Is. 44. 25. frustrateth t. of liars

TOLA, To'-lah, worm, scarlet.—The tenth judge of Israel; Judg. x. 1.—The son of Issachar; Num. xxvi. 25.
TOLAD, To'-lad, nativity.—A city of Simeon; 1 Chr. iv. 29.

TOMBS of the Prophets, "ye build the tombs of the prophets;" Matt. xxiii. 29. Christ did not condemn the practice, but the ostentatious motives that occasioned it. It was reckoned honourable, and commendable. Josephus informs us that Herod repaired in a most splendid manner the sepulchre of David. It is now customary for the Mahomedans to build and adorn the tombs of their saints.

TOMBS, 'out of the tombs—dwelling among the tombs,' Matt. v. 2, 3. The Jewish burial grounds were at a small distance from their cities and villages. The graves of the principal citizens were distinguished by having cupolas, or vaulted chambers of three, four, or more square yards built over them; and as these very frequently lay open, and occasionally afford shelter for any passer-by from the inclemency of the weather, the demoniac might, with propriety enough, have had his dwelling among the tombs. Dr. Shaw, and other travellers, sheltered themselves in this way in some of the burial grounds of the east.

TONGUE.—1. That member by which we articulate sounds; Jam. iii. 5.—2. The language spoken in any country; Deut. xxviii. 49. There was only one language till the confusion of tongues at Babel. The Hebrew tongue was the same that God gave to Adam; but it may have undergone alterations from Adam to Moses. The simplicity of its construction, the conciseness and energy of its expressions, its peculiar fertility,

an affinity to the most ancient oriental languages, the etymology of the names hereby the first of mankind were called, which naturally occurs in this language, the names of animals, which are often significant of their nature and habits; the most ancient book, i. e. the Old Testament being, for the most part, in this language, &c., seem to indicate that it was the original language of the human species.

TONGUE, 'is a fire, a world of iniquity;—it defileth the whole body, and setteth on fire the course of nature, &c.' Jam. iii. 6. The original is very beautiful, and is an allusion to a wheel catching fire, as not unfrequently happens, by its rapid motions, spreading its flames around, and at last involving the whole machine in destruction. The true version is, it setteth on fire the wheel of human life, and thus finally destroyeth the whole body. Some are of the opinion that allusion is here made to the penal wheel of the Greeks, not unknown to the Jews, in which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes; under which wheels fire was often placed, to add to their torments.

TONGUE, Smite with the;—"Come and let us smite him with the tongue;" Jer. xviii. 18. With the tongue should be rendered on the tongue. Lying and false testimony are even at the present day in the East punished by smiting the person in the mouth with a strong piece of leather, like the sole of a shoe. Sometimes a bodkin is run through the tongue.

TONGUE, Ex. 11. 7; Josh. 10. 21.

Job 5. 21. hide from scourge of t.

Ps. 34. 13. keep thy t. from evil

Prov. 10. 20. t. of just as silver

12. 18. the t. of wise is health, 31. 26.

18. 21. death and life are in the t.

25. 15. soft t. breaketh bones

Is. 30. 27. his t. as a devouring fire

Jer. 9. 5. taught t. to speak lies

18. 18. let us smite him with t.

Jam. 1. 26. brideth not t.

8. 4. t. can no man tame, 5.

1 Pet. 3. 10. refrain t. from evil

TOOK me out of womb, Ps. 22. 9.

Phl. 2. 7. t. upon him the form of a

Heb. 10. 34. t. joyfully the spitting of

TOPAZ, To'-pas.—A precious stone of a greenish yellow, of every degree of shade. It has the lustre of glass, and is very valuable. It was placed in the breast-plate of the Jewish high-priest; Ex. xxviii. 17; Ezek. xxviii. 13; Rev. xxi. 20. It was called Topazion in Greek, from an island of that name in the Red Sea, where it was anciently found; but an inferior kind is common in Abyssinia, Peru, Bohemia, and Scotland, some of which are indeed very beautiful. The Oriental are the most valuable; and one possessed by the Great Mogul, in India, weighing 137 carats, was valued at 200,300*l*.

TOPHEL, To'-fel, ruin, folly, insipid.—A place; very near it Moses delivered the Deuteronomy; ch. i. 4.

TOPHET, To'-fet, a drum, betraying.—Tophet was a part of the valley of Hinnom, south-east of Jerusalem, where the Canaanites, and afterwards the Israelites, sacrificed their children to Moloch. The name, perhaps, alludes to the manner of drowning the cry of the infant sacrifices by beat of drum, which, in Hebrew, is called *Toph*. Tophet is here used by a figure, for the place where the Assyrian army was destroyed, which appears to have really happened on the opposite side of Jerusalem.

In order to disqualify this valley from being a place of worship, and thus the more thoroughly to have Moloch discarded, Josiah caused it to be a place for dead carcasses, and filth of every kind; 2 Kings xxiii. 10; Jer. xix. From that time it was universally abhorred, and abandoned to loathsomeness. In order to prevent the pestilential influence of such a place, perpetual fires were kept burning there. Hence it grew to be an image of hell, and ultimately the name *Ge-henna* was definitively applied to the place of future and eternal punishment.

TORCH.—A light used at marriage processions. It was made of rage, formed into a roll, and well saturated with oil. The torch-bearer carried in his other hand a pitcher,



with a very narrow neck, full of oil, which he poured, when needed, on the flame. This explains Christ's declaration, that he will "not quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed 'oil in their vessels,' Matt. xxv. 4.

TORCH, Zech. 12. 6; Nah. 2. 3, 4.

TORMENTORS.—A name given to Eastern jailors, because they treated the debtors cruelly, to extort payment; Matt. xviii. 34. They were put to the greatest tortures. In the punishments of the East, China, &c., a great variety of these are practised. Imprisonment is also a much greater punishment in the Eastern parts of the world than here: State criminals are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs or yokes of heavy wood, with which they cannot either lie or sit at ease; and by frequent scourging, and sometimes by racking, they are quickly brought to an untimely end.

TORMENT us before the time, Matt. 8. 29.

Luke 16. 23. to this place of t.

Rev. 18. 7. so much t. and sorrow

Luke 16. 24. I am t. in this flame

26. comforted and thou art t.

Heb. 11. 37. destitute, afflicted, t.

Rev. 14. 11. smoke of t. ascendeth

TORN, Hos. 6. 1; Mal. 1. 13; Mark 1. 26.

TORTOISE; Lev. xi. 29. Some critics say that the crocodile is here meant; others think the frog is probably intended.

TOSSE, Ps. 22. 18; Jer. 5. 22; Jam. 1. 6.

Ps. 109. 23. I am t. up and down

Prov. 21. 6. treasure by a lying tongue

is a vanity t. to and fro

TOUCH not, taste not, handle not; Col. ii. 21. Some of the Easterns think that their furniture, dishes, &c. are polluted and spoiled, if touched by persons of another religion. If so

touched, they break them, as the Jews were to break their earthen vessels when touched by an unclean animal: Lev. xi. 38. Dr. Clarke was one night entertained very kindly by a Turk: after leaving the place, the next morning, Dr. C. returned for a book he had left behind, when he found his kind host breaking and throwing away the earthenware plates and dishes, from which his guests had eaten, and purifying the other utensils, &c. by passing them through fire and water.

TOUCHED.—"We have not as high-priest which cannot be touched with the feeling of our infirmities;" &c. Heb. iv. 15.—Having assumed human nature being, 'made like his brethren' having submitted to all its trials and distresses, and being "in all points tempted like as we are," he is able to succour most tenderly all his disciples in the same state of distress, if they call upon him, or lay their burdens at his feet. No one can feel like Christ:

For his heart is made of tenderness;

For his saints, 'tis full of love!

TOUCH not anointed, Ps. 105. 15.

Job 5. 19. in seven no evil t. thee

Matt. 9. 21. may but t. his garment

14. 26. only t. hem of garment

Mark 10. 13. children that he should t.

Luke 11. 46. yourselves t. not burdens

John 20. 17. t. me not, for I am not yet

1 Cor. 7. 1. not to t. a woman

Col. 2. 21. t. not, taste not

1 Sam. 10. 26. hearts God hath t.

Job 19. 21. hand of God hath t. me

Zech. 2. 8. he that t. you t. apple of his

Luke 8. 45. who t. me

46. t. me for virtue is gone out

1 John 5. 18. wicked one t. him not

TOWEL, 'took a towel, and girded himself'; John xiii. 4, 5. 'This may allude to the habit of servants standing at the feet of their masters, girt about with a linen cloth.'

TOWER.—1. A high stage, erected in cultivated fields, on which a watchman was stationed toward harvest to guard against thieves; Jer. vi. 27.—2. A fortified building to afford protection against enemies, or to annoy them; 2 Kings xvii. 9.

TOWER of David; 'Thy neck is like the tower of David.' This elegant building was on Mount Zion, and built of marble; Song iv. 4.

TOWER of the Watchman; 2 Kings xvii. 9. These towers were erected for shepherds to watch their flocks; or for keepers of gardens, orchards, and vineyards, to guard the fruits; Matt. xxi. 33. The name of the Lord may be taken for the Lord himself; he is a strong tower, a refuge, and a place of complete safety to all who trust in him. What a strong fortress is to the besieged, the like is God to his persecuted, tempted and afflicted followers.

TOWERS high God is, Ps. 18. 2. & 144. 2.

Ps. 61. 3. strong t. Prov. 18. 10.

Song 4. 4. t. of David

7. 4. t. of ivory of Lebanon

Is. 5. 2. built a t. Matt. 21. 33.

TOWN CLERK.—The public Accountant or Secretary, was an office of dignity, and responsibility. He was chosen by the people, chiefly to register the names of the conquerors, and their rewards, in the theatre.

TRACHONITIS, *Trak-o-ny'-tis*, rough, rocky. — Trachonitis properly pertained to Arabia and not to Canaan. It had Iturea on the south, Bashan on the west, Damascus on the north, and the desert Arabia on the east. It abounded with rocks and craggy rough mountains, and hence was called by the Greeks *Trachonitis*, i. e. the rough or mountainous country. It was infested with robbers, and pertained to the tetrarchy of Philip; Luke iii. 1.

TRADITION usually means opinions, laws, or customs, conveyed from one generation to another. Paul applies the term to the communications of the apostles delivered to the churches by word or writing; 2 Thes. ii. 15. We know no oral traditions of the apostles, and in religion we cannot believe any truth, or obey any precept acceptably, unless we have evidence that God has revealed it, for otherwise we respect man rather than God. *Traditions of the elders*; Matt. xv. 2. The Jews pretended that these are explanations of the written law which God gave to Moses, Aaron, his sons, Joshua, the priests and prophets, till at length they were committed to writing, and called the *Mishna* or the

second law, A. D. 190. On these were written *Gemara*, or perfection, and both works united, bear the name of the *Talmud*, or instruction.

TRADITION, Matt. 15. 3; Gal. 1. 14;

Col. 2. 8; 2 Thes. 2. 15, & 3. 6; 1 Pet. 1. 18.

TRAIN, Prov. 23. 6; Is. 6. 1.

TRAITOR, Luke 6. 16; 2 Tim. 3. 4.

TRAMPLE, Is. 63. 3; Matt. 7. 6.

TRANCE.—A state of mind, in which a person is wrapped into visions of future or distant things, while the body seems insensible; Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17; 2 Chron. xii. 2, 3, 4.

TRANQUILLITY, Dan. 4. 27.

TRANSFORMED, Rom. 12. 2; 2 Cor. 11. 14, 15.

TRANSFIGURE.—To change the figure and appearance, as Christ did on the mount; Matt. xvii. 2; Mark ix. 2; Luke ix. 28; 2 Pet. i. 18.

TRANSGRESS *without cause*; Ps. xxv. 3. Impiously transgress. — Vainly transgress. — *Boothroyd*. Or to act treacherously without provocation.

TRANSGRESSION. "*Blessed is he whose transgression is forgiven*," &c. Ps. xxxii. 1, 2. *Transgression* signifies the passing of a boundary; doing what is prohibited. *Sin* signifies the missing of a mark; not doing what is commanded. *Iniquity* signifies what is turned out of its proper course or situation, any thing morally distorted or perverted. *Guile* signifies fraud, deceit. To remove these evils three acts are mentioned:—forgiving, covering, and not imputing. 1. Transgression must be forgiven, or as the word signifies, borne away by a vicarious sacrifice. 2. Sin must be covered, hidden from the sight. 3. Iniquity must not be imputed to the offender, that is, must not be reckoned to his account. 4. Guile must be annihilated in the soul.

TRANSGRESS commandments of the Lord, Num. 14. 41.

1 Sam. 2. 24. ye make Lord's people to t.

Neh. 1. 8. If ye t. I will scatter you

Ps 17. 8. that mouth shall not t.

25. 3. ashamed that t. without

Prov. 28. 21. for a piece of bread man t.

Matt. 15. 2. why do disciples t.

3. why t. commandments of God by

Deut. 26. 18. not t. thy commandments
Josh. 7. 11. have t. my covenant
Is. 43. 27. teachers t. against me
Jer. 2. 8. pastors also t. against me
Ezek. 2. 3. they and their fathers have t.
Dan. 9. 11. Israel have t. thy law
Hos. 6. 7. they like men have t.
Hab. 2. 5. he t. by wine
1 John 3. 4. that committeth sin t. law
TRANSGRESSION, Ec. 34. 7. forgiving
 iniquity, t. and sin
Job 13. 23. make me know my t.
Ps. 19. 13. innocent from great t.
 32. 1. blessed whose t. forgiven
 89. 32 visit their t. with rods
 107. 17. fools because of t. are afflicted
Prov. 17. 9. he that covereth t. seeketh
Is. 53. 8. for t. of my people was
 53. 1. show my people their t.
Dan. 9. 24. to finish t. and make an end
Mic. 3. 8. declare to Jacob his t.
 6. 7. give first-born for my t.
Rom. 4. 15. where no law is no t.
1 John 3. 4. sin is the t. of law
Ec. 23. 21. not pardon t.
Lev. 16. 21. all their t. in all their sins
Job 31. 33. I covered my t.
 36. 9. sheweth them their t.
Ps. 25. 7. remember not my t. against
 32. 6. I will confess my t.
 39. 8. deliver me from all my t.
 51. 1. blot out my t.
 3. I acknowledge my t.
 65. 2. our t. thou shalt purge
 103. 12. so far removed our t.
Is. 43. 25. he that blotteth out thy t.
 44. 22. out as thick cloud thy t.
 53. 6. he was wounded for our t.
Ezek. 18. 31. cast away all our t.
Gal. 3. 19. law added because of t.
Heb. 9. 15. for the redemption of t.
Ps. 51. 13. teach t. thy way
 119. 158. I beheld the t. and was
Prov. 13. 15. way of t. is hard
Is. 63. 12. he was numbered with the t.

TRAVAIL.—1. Means anguish and misery; *Jer. iv. 31*; *xiii. 21*; *Mark xiii. 8*.—2. Solitude of the Christian minister; *Gal. iv. 19*.

**TRAVAIL, Is. 59. 11; *Gal. 4. 19, 27.*
Job 16. 30. wicked t. with pain
Ps. 7. 14. he t. with iniquity
Is. 66. 7. before she t. she brought forth
Is. 13. 8; *21. 3*; *42. 14.* t. woman, *Hos. 13. 18*; *Jer. 31. 8*; *Rev. 12. 2*
TRAVEL, Eccl. 1. 13; *2. 23, 26*, & 4. 4,
 6. 8, & 5. 14; *2 Thess. 3. 8*.
**TRAVELLETH, Josh. 15. 20; *Prov. 6. 11*, & 24. 34.
TRAVELLING, Is. 21. 13, & 63. 1.
TRACHEROUS, Is. 21. 2, & 24. 16.
Jer. 9. 2. assembly of t. men
TRACHEROUSLY, Is. 21. 2, & 24. 16,
 & 33. 1.
Is. 48. 8. thou wouldst deal t.
Jer. 3. 20. as wife t. departs from
 13. 1. are all happy that deal t.
Hos. 6. 7. dealt t. against the Lord, & 6. 7.
Mal. 2. 18. let none deal t.****

TREAD DOWN.—To overcome, to bring into subjection, symbolically; *Psa. lx. 12*; *cviii. 13*; *Isa. x. 6*; *xiv. 25*; to possess; *Deut. xi. 24, 25*. To persecute; *Ps. vii. 5*; *xc. 13*.

TREAD down wicked in place, Job 40. 12.

Ps. 7. 5. let him t. down my life
 44. 5. through thy name we t. down
Is. 1. 12. required this to t. my
 63. 3. t. them in my anger that
Hos. 10. 11. Ephraim loveth to t. out
Rev. 11. 2. holy city shall t. under
Deut. 25. 4. not muzzle ox that t. out
 the corn *2 Cor. 9. 9*; *1 Tim. 5. 18*
TREADING, Is. 22. 5; *Amos 5. 11*.

TREASURE.—Provisions, money, military weapons, writings, &c., collected and securely kept; *Jer. xli. 8*; *Ezek. xxviii. 4*; *Dan. xi. 43*. Snow, wind, hail, rain, waters, are the treasures of God; *Job xxxviii. 22*; *Psa. cxxxv. 7*. Treasure is often used to express any thing whatever in great abundance; as in *Col. ii. 3*. "In Jesus Christ are hid all the treasures of wisdom and knowledge." St. Paul says, *Rom. ii. 5*. "Thou treasurest up wrath against the day of wrath." Thou provokest more and more the wrath of God against thee; by heaping up sins, thou heapest up the judgments of God upon thyself. As men add to their treasure of wealth, so dost thou add to thy treasure of punishment.

TREASURE, "in earthen vessels," *2 Cor. iv. 7*. Probably signifying the outward mean condition of the apostles, and ministers of the gospel, and allying some suppose to Gideon's lamps and pitchers; but especially to the ancient method of hiding treasures of money in earthen vessels or pots. "The original implies vessels made of shell, delicate and brittle."

TREASURES of darkness; *Isa. xiv. 1—3*. "Treasures of darkness," that is, locked up and hidden in secret places. When Croesus, the king of the Lydians, was subdued by Cyrus, he gave up his treasures, with an exact account, in writing, of the whole, and the particulars with which each wagon was loaded, when they were carried away; and they were delivered to Cyrus at the palace of Babylon. The gold and silver taken by Cyrus in

Asia, being converted into pounds sterling, amounted to £126,244,000.

TREASURE, '*hid in a field*;' Mat. xiii. 44. Not a pot or chest of money, which, as an eminent critic observes, might have been carried away without the purchase of the field, but rather a gold, or silver mine.—When men are brought properly to value salvation, they will be ready to make any required sacrifice to obtain it.

TREASURY; Mark xii. 41. This treasury was a chest, the sacred depository for receiving gifts and offerings to God, into which the people put what they pleased; it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs. In the women's room there were no less than 13 boxes for receiving money designed for the poor and sacred uses. The wealth of the temple was deposited in a chamber, peculiarly adapted for it.

TREASURE, Prov. 15. 6, & 21. 20.
Deut. 28. 12. Lord opens his good t.
Ec. 19. 5. peculiar t. Ps. 185. 4.
Ps. 17. 14. fillet with thy hidden t.
Is. 32. 6. fear of the Lord is his t.
Matt. 6. 21. where your t. is there is
12. 35. good man out of good t.
13. 52. forth out of his good t.
19. 21. shall have t. in heaven
Luke 12. 21. layeth up t. for himself
2 Cor. 4. 7. have t. in earthen vessels
Deut. 32. 34. sealed among my t.
Prov. 2. 4. searched for as hidden t.
10. 2. t. of wicked, profiteth nothing
21. 6. getting t. by lying tongue
Matt. 6. 19. lay not up t. on earth
30. lay up for yourselves t. in heaven
Col. 2. 3. in whom are hid all the t. of
Heb. 11. 26. greater riches than t. of
Rom. 2. 5. t. up wrath

TREE, signifies 1. A happy and glorious immortality; Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life." As in the Grecian games, to which there may here be an allusion, the conqueror was crowned with the leaves of some tree; so the believer who continues steadfast in the faith, and incorrupt in his life, shall eat of the tree of life, and be crowned with an incorruptible crown. See a description of the tree of life in Rev. xxii. 2—14. Tree or trees denote good men; Ps. i. 3; Is. lxi. 3.—The wicked; Matt. vii. 19;

Jude 19.—A king or monarch; Dan. iv. 19—23.—The nobles of a kingdom; Is. x. 18, 19.—Offspring; Is. xi. 1.

TREE of LIFE.—"The tree of life also in the midst of the garden, and the tree of knowledge of good and evil;" Gen. ii. 9. These two trees were symbolical, or designed by the Creator to give instruction, in the manner which is done by our positive institutions. One was the "tree of life," to which he had free access. It was designed as a symbol to him of that life which stood connected with his obedience; and therefore when he sinned, he was debarred from eating it, by the flaming sword and cherubim, which stood every way to guard it.

The other was "the tree of knowledge of good and evil," and which was the only tree of whose fruit he was forbidden to eat. As the name of the first of these trees is given it from the effect which should follow obedience, so the name of the second is derived from the effect which would follow disobedience. Man, on the day he should eat thereof, should know good in a way of loss, and evil in a way of sufferance.

TREE PLANTED.—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" Ps. i. 3. There is an allusion to the planting of trees in Eastern gardens, by the side of rivers or little canals, otherwise their roots and verdure would soon perish. The water can be turned off or on at pleasure; the person having only to turn a sod by his foot from the side of one stream to cause it to flow in the direction required. This is called *watering the land with the foot*; Deut. xi. 10.

An orange garden at Beirut is divided into sixteen squares, four in a row, with walks between. The walks are shaded with orange trees of a large spreading size, in a most flourishing state, and are really beautiful. Each of those squares in the garden was bordered with stone, and in the

stone work were troughs, very artificially contrived for conveying the water all over the garden, there being little outlets cut at every tree for the stream, as it passed by to flow out and water it.

TREE, Gen. 2. 16. 17. & 3. 32.

Ps. 1. 3. like t. planted by rivers
37. 35. spread himself like bay t.

52. 8. I am like green olive tree

Prov. 3. 18. she is a t. of life to

11. 50. fruit of righteousness is t. of
Is. 6. 13. be eaten as tell t.

56. 3. eunuch say I am a dry t.

Jer. 17. 8. as a t. planted by waters

Matt. 3. 10. t. that bringeth forth

7. 17. good t. bringeth forth good

12. 33. make t. good; t. known by

1 *Pet.* 2. 24. in his own body on t.

Rev. 2. 7. give to eat of t. of life

22. 2. t. of life which bear 12 manner

14. may have right to t. of life

Ps. 104. 16. t. of Lord are full of sap

Is. 61. 3. called t. of righteousness

Ezek. 47. 12. by river t. for meat

Mark 8. 24. see men as t. walking

Jude 12. t. whose fruit withered

TREMBLE at commandment of God,

Ezra 10. 3.

Ps. 90. 1. Lord reigns, let people t.

Ecc. 12. 8. keepers of house t.

Jer. 5. 22. will ye not t. at my presence

10. 10. at his wrath earth t.

Dan. 6. 26. men t. and fear before

Jam. 2. 19. devils believe and t.

1 *Sam.* 4. 13. heart t. for ark of God

Ezra 9. 4. every one that t. at word of

Acts 24. 25. Felix t. and answered

TREMBLETH, *Job* 37. 1; *Ps.* 119. 120;

Is. 66. 2.

Deut. 28. 65. I. shall give thee a t. heart

Ps. 2. 11. serve God, rejoice with t.

Amos 13. 1. Ephraim spake t.

Zech. 12. 2. make Jerusalem a cup of t.

1 *Cor.* 2. 3. in fear and in much t.

Eph. 6. 5. with fear and t. in singleness

Phil. 2. 12. work out salvation with t.

TREPASS. To miss the mark, or to

err from right rule. To commit

any sin against God or man, *Lev.*

26. 40; *Ezra* 9. 6; 1 *Kings* 8. 31;

Matt. 18. 15; *Luke* 17. 8.

TREPPASSES, *Ezra* 9. 15; *Ezek.* 39. 30.

Ps. 68. 21. goeth on still in his t.

Matt. 6. 14. forgive men their t.

18. 35. if forgive not every one his t.

2 *Cor.* 5. 19. not imputing their t.

Eph. 2. 1. dead in t. and sins

Col. 2. 13. hath forgiven you all t.

TRIALS, those afflictive dispensations of providence to which Christians are subject in this life; *Psa.* lxxvi. 10. "Thou hast tried us, as silver is tried." Afflictions and trials are represented as a furnace where ore is melted, and a crucible where it is

refined. "The trial of your faith is more precious than gold;" 1 *Pet.* i. 7. Genuine faith is proved to be so by adversities, especially such as the primitive Christians were obliged to pass through. The word then was, "Renounce Jesus, and live;" "Cleave to him and die;" for every Christian was in continual danger of losing his life.

TRIAL, *Job* 9. 23; *Ezek.* 31. 13; 2 *Cor.*

8. 2; *Heb.* 11. 36; 1 *Pet.* 1. 7, & 4. 12.

TRIBES.—A division or family of people. The tribes of Israel were the descendants of Jacob's sons. As Jacob blessed both Manasseh and Ephraim, who were Joseph's sons, there were 13 tribes, and yet no tribe of Joseph. The land of promise, however, was divided only into 12 portions, because the tribe of Levi was to be supported by tithes. There being twelve tribes who each paid to Levi a tenth of every thing, their condition was more easy than the other tribes.

TRIBES, *Num.* 24. 2.

Ps. 105. 37. not one feeble among their t.

122. 4. whither t. go up to the t. of

Hab. 3. 9. according to oaths of t.

Matt. 24. 30. t. of earth mourn

Acts 26. 7. unto which promise our 12 t.

TRIBULATION when thou art in, *Deut.*

4. 30.

Judg. 10. 14. deliver you in t.

1 *Sam.* 26. 24. deliver me out of all t.

Matt. 13. 21. when t. or persecution

24. 21. then shall be great t.

39. immediately after t. *Mark* 13. 34.

John 16. 33. in world shall have t.

Acts 14. 22. through much t. enter

Rom. 2. 9. t. and anguish on every soul

6. 2. t. worketh patience, experience

8. 35. separate us from Christ, shall t.

12. 12. in hope patient in t.

2 *Cor.* 1. 4. comfort us in all t.

7. 4. exceeding joyful in all t.

1 *Thess.* 3. 4. we should suffer t.

2 *Thess.* 1. 6. accompany t. to them

Rev. 1. 9. brother and companion in t.

2. 9. I know thy works in t.

10. we shall have t. ten days

22. cast into great t. except they

7. 14. have come out of great t.

Rom. 5. 3. glory in t.

1 *Sam.* 10. 19. saved you out of great t.

Aph. 3. 12. faint not at my t.

2 *Thess.* 1. 4. patience in all t.

TRIBUTE MONEY; *Matt.* xvii

24. The half-shekel, about fifteen

pence, paid yearly by every male for

the temple; *Ex.* xxx. 13. It was

paid to princes or rulers to whom the people were subject. Vespasian afterwards ordered it to be paid to the Roman treasury.—Jesus Christ shows clearly that religion does not exempt men from civil duties. "Is it lawful to give tribute to Cæsar?" Matt. xxii. 17; Rom. xiii. 7. If he had said, Yes, the Pharisees would have accused him as an enemy to the Jews and their country, and of preferring the Roman government. If he had said, No, they would have accused him of hatred and disloyalty to Cæsar's rule. What did the wisdom of Jesus dictate? He said, "Show me a penny." He inspects it. "Whose image is this?" The image of Cæsar upon the current coin proved that they who used it were subject to Cæsar's government. "Whose image is this?" "Cæsar's." Then, (mark his consummate wisdom!) "Render unto Cæsar the things that are," by your subjection, "Cæsars; but render unto God" also, "the things that are evidently God's;" and always "obey God rather than man."

TRIBUTE, Gen. 49. 15; Num. 31. 28.

Prov. 12. 24. slothful be under t.

Matt. 17. 24. doth not your masterpay t.

Ex. 17. 1. Is it lawful to give t. to

Rom. 13. 7. t. to whom t. is due

TRIED.—"When he is tried, he shall receive the crown of life;" Jam. i. 12.—Tried signifies *approved*, as good silver, or gold, is approved, when tested by the Assayer, or goldsmith. The passage refers to the conquerors in the Olympic games, who were rewarded with civic crowns, made of fading herbs, or the leaves of trees. After a victory, the general assembled his troops, and in the presence of the whole army bestowed rewards on the meritorious. The highest reward was the *civic crown*, bestowed upon him who had saved the life of a citizen, with his name and deed inscribed upon it. It was composed of oak leaves, and it was presented to the saviour by the saved. Under the Emperors the civic crown was generally presented by the prince. The recipient wore it at the spectacles, and sat next to the senate. When he

entered, the audience rose up as a mark of respect.—The soldier who first mounted a rampart, or entered the camp of the enemy, was presented by the general with a golden crown. The man who first boarded an enemy's ship; or he who first scaled the walls of fortifications, and he who delivered from a blockade, each received a valuable crown. They were preserved with the greatest care, and worn on public occasions.

TRIMMED, Matt. 25. 7; Jer. 2. 33.

TRIUMPH.—"Thanks be unto God, which always causeth us to triumph in Christ;" 2 Cor. ii. 14. The term was applied by the Greeks and Romans to the honour conferred on a victorious general. The people gave him a magnificent entrance into the capital, attended by the spoils of war; and by the princes, nobles, generals, or people, whom he had made captives. The victor was drawn in a magnificent chariot by four white horses. Other animals were sometimes used. When Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Anthony by lions; that of Heliogabalus by tigers; and that of Aurelius by deer. In the triumphal processions fragrant odours were diffused around; and flowers, exhaling a grateful smell, were scattered in the way, and on the altars of the gods incense was burned during the procession, and sacrifices offered, and the whole city was filled with the smoke of sacrifices and perfumes.

TRIUMPH, 2 Sam. 1. 20; Ps. 25. 2.

Ps. 92. 4. I will t. in works of hands

106. 47. give thanks t. in praise

2 Cor. 2. 14. causeth us to t. in Christ

Ex. 10. 1. Lord hath t. gloriously, 21.

TRIUMPHING, Job 20. 5; Col. 2. 15.

TROAS, Tro'-as, *penetrated*.—A maritime city of Phrygia, or of Mysia, in the Hellespont; Acts xvi. 8; xx. 6, 6. Near it stood the ancient city of Troy, and here was laid the scene of Homer's Iliad. After a siege of ten years, it was taken by the Greeks. This occurred, according to Sir Isaac Newton about nine hundred and four years before the birth of Christ, or during the reign of Jehoshaphat. A new city

of the same name was soon built, about four miles nearer the sea. Here Paul often preached, lodging with one Carpus; Acts xvi. 8; xx. 5—12; 2 Tim. iv. 13. A Christian church long existed here; but is now extinct, and the place lies in ruins.

TRODDEN down strength, *Judg.* 5. 21.

Ps. 119. 118. t. down all that err
Isa. 63. 3. I have t. wine-press alone
Luke 21. 24. Jerusalem shall be t. down
Heb. 10. 29. t. under foot Son of God

TROGYLLIUM, Tro-jil'-le-um.—A promontory near the foot of mount Mycale, and about 5 miles from Samos; Acts xx. 15.

TROPHIMUS, Trof'-e-mus, well educated.—A native of Ephesus, converted by Paul, from the idolatry of the Gentiles. He was Paul's dear companion; Acts xx. 4; xxi. 28, 29; 2 Tim. iv. 20.

TROUBLE. Outward afflictions, *9 Chr.*

15. 4; *Ps.* 60. 11; *Neh.* 9. 32
Job 5. 6. neither doth t. spring
7. man is born to t. as sparks
14. 1. few days and full of t.
Ps. 9. 9. Lord is a refuge in times of t.
22. 11. t. is near and none to help
27. 5. in time of t. he will hide
37. 39. strength in time of t.
46. 1. God is a present help in t.
60. 11. giveth us help in t.
91. 15. I will be with him in t.
119. 143. t. and anguish take hold
143. 11. bring my soul out of t.
Prov. 11. 8. righteous delivered out of t.
12. 13. just shall come out of t.
Isa. 26. 16. Lord, in t. they have visited
83. 2. our salvation in time of t.
Jer. 8. 16. looked for health, behold t.
14. 8. hope and S. thereof in t.
19. time of healing and behold t.
30. 7. even time of Jacob's t.
Dan. 12. 1. shall be a time of t.
1 Cor. 7. 28. such shall have t. in the
Ps. 88. 3. my soul is full of t.
25. 17. t. of my heart enlarged
84. 17. deliver them out of all their t.
71. 20. showed me great t.

TROUBLED. *Ex.* 14. 24. Lord t. host of
Ps. 30. 7. didst hide thy face and I wast.

77. 3. I remembered God and was t.
Isa. 57. 20. wicked are like the t. sea
John 13. 27. now is my soul t.
14. 1. let not your hearts be t.
9 Cor. 4. 8. we are t. on every side, 7. 5.
2 Thess. 1. 7. to you who are t. rest
TROUBLETH, *Job* 23. 16. Almighty t.
1 Kings 18. 17. art thou he that t. Israel
Prov. 11. 17. t. his own flesh
29. he that t. his own house
Luke 8. 15. this widow t. me
Gal. 5. 10. he that t. you shall bear
TROUBLING, *Job* 5. 17; *John* 5. 4.

TRUE, *Gen.* 42. 11; *2 Sam.* 7. 28.
Ps. 19. 9. judgments of Lord t. *Neh.* 9. 13.

119. 160. thy word is t. from
Prov. 14. 25. t. witness, *Jer.* 42. 5
Ezek. 18. 8. t. judgment, *Zech.* 7. 2
Matt. 22. 16. we know thou art t.
Luke 16. 11. t. riches
John 1. 9. was the t. light
4. 23. t. worshippers
6. 32. t. bread from heaven
7. 28. he that sent me is t.
8. 14. my record is t.
15. 1. I am the t. vine
2 Cor. 1. 18. as God is t. our word
6. 8. as deceivers and yet t.
Phil. 4. 8. whatsoever things are t.
1 John 5. 20. know him that is t.
Rev. 3. 7. saith he that is t.
15. t. witness
19. was called faithful and t.

TRUMP, *1 Cor.* 15. 52; *1 Thess.* 4. 16.

TRUMPET.—An instrument of loud music, still in common use. It was originally made of the horn of a ram or ox, and subsequently of metal. The bugle is a modern improvement of this instrument. On that new moon festival which commenced the Jewish civil year, that is, the first day of Tisri, was held the Feast of Trumpets; Lev. xxiii.; Num. xxix.

TRUMPET 'give an uncertain sound;' *1 Cor.* xiv. 8. The meaning is, foreign tongues spoken in their assembly, would be as useless to the Corinthians, as the military trumpet to any army, if it did not give distinct notes expressive of summoning together, sounding a retreat, &c.

TRUMPET, *Ex.* 19. 16; *Ps.* 81. 3
Isa. 27. 13. great t. shall be blown
58. 1. lift up thy voice like a t.
Matt. 6. 2. do not sound a t. when
TRUMPETS, *Num.* 10. 2; *Josh.* 6. 4;
Ps. 98. 6; *Rev.* 8. 13.

TRUST.—Confidence in any person or thing. To trust in man is both sinful and vain; *Jer.* xvii. 5. Trust in God should be *Sincere*; *Prov.* iii. 5, 6; *Unreserved*; *1 Pet.* v. 7; *Steadfast*; *Isa.* xxvi. 4; and *Cheerful*; *Mic.* vii. 7. Such as trust God are safe; *Ps.* cxxv. 1; *Courageous*; *Psa.* cxxvi. 1—3; and *Serene*; *Psa.* cxxvi. 3.

TRUST put in him, *1 Chr.* 5. 20.
8. 14. his t. is a spider's web
Ps. 4. 5. put your t. in the Lord
9. 10. know thy name put their t. in
40. 4. blessed is man makes Lord his t.
141. 8. in thee is my t.
1 Tim. 6. 20. keep that committed to t.

Job 13. 15. though healey me yet will I t.

Ps. 37. 3. t. in Lord and do good

5. t. in him and he will bring

40. because they t. in him

62. 8. t. in him at all times

118. 8. better to t. in Lord than put

125. 1. they that t. in the Lord shall

Prov. 3. 5. t. in the Lord with all thy

Is. 26. 4. t. in the Lord for ever

Jer. 7. 4. t. not in lying words

Mark 10. 24. hard for them that t. in

2 *Cor.* 1. 9. should not t. in ourselves

Phil. 3. 4. whereof to t. in flesh

TRUSTED, *Ps.* 22. 4. our fathers t. in thee

23. 7. my heart t. in him but

52. 7. t. in abundance of his riches

Luke 18. 9. certain which t. in themself.

Eph. 1. 12. who first t. in Christ, 13.

Ps. 32. 10. that t. in the Lord mercy

34. 8. blessed man that t. in him

84. 12. blessed is the man that t. in

Jer. 17. 5. cursed be man that t. in man

7. blessed is man that t. in the Lord

1 *Tym.* 5. 5. widow indeed t. in God

Ps. 112. 7. heart fixed t. in the Lord

TRUTH.—The positive matter of fact; contrary to falsehood. Moral truth is the conformity of words and actions to the thoughts of the heart; as when a man speaks what he thinks, and is in reality what he seems to be. It is taken for the true principles of religion, the true doctrine of the gospel; and Jesus Christ, being the Author, is emphatically styled "*the Truth*," because he is the substance of all the types; *John* xiv. 6.

TRUE, *Gen.* 24. 27; *Ex.* 18. 21.

Ex. 34. 6. abundant in goodness and t.

Deut. 32. 4. a God of t. without

Ps. 15. 2. speaketh t. in his heart

25. 10. paths of Lord are mercy and t.

51. 6. dearest t. in inward parts

91. 4. his t. is thy shield and

117. 2. his t. endures for ever

151. thy commandments are t.

Prov. 12. 19. lips of t. be established

16. 6. by mercy and t. iniquity is

22. 22. buy t. and sell it not

Is. 69. 14. t. is fallen in streets

9. 8. they are not valiant in t.

Ezek. 8. 16. speak every man t. to his

Mat. 2. 6. law of t. in his mouth

John 1. 14. full of grace and t. 17.

8. 32. know the t. and the t. shall

14. 6. I am the way, t. and life

17. the Spirit of t.

16. 13. he will guide into all t.

17. 19. sanctify them through t.

18. 37. bear witness to t.

33. what is t.

Acts 26. 25. words of t. and soberness

Rom. 1. 18. hold t. in unrighteousness

25. change t. of God into a lie

2. judgment of G. is according to t.

1 *Cor.* 6. 8. unleavened bread of sin-

cerity and t.

Gal. 3. 1. should not obey t. 5. 7.

Eph. 4. 15. speaking t. in love, 25.

21. taught by him as t. in Jesus

5. 9. fruit of the Saviour is in t.

6. 14. joins girl about with t.

1 *Tym.* 3. 15. pillar and ground of t.

6. 5. corrupt, destitute of t.

3. 7. never able to come to the know-

ledge of t.

4. 4. turn away their ears from t.

Jam. 3. 14. glory not nor lie against t.

1 *Pet.* 1. 22. purified your souls in obey-

ing the t.

2 *Pet.* 1. 12. established in present t.

5. 6. the Spirit is t.

Josh. 24. 14. in t. 1 *Sam.* 12. 24; *Ps.*

145. 18; *Jer.* 4. 2; *John* 4. 24; 1

Thess. 2. 13; 1 *John* 3. 18; 2 *John* 4.

Ps. 25. 5. thy t. 26. 3, & 43. 3, & 103. 4;

John 17. 17.

TRY, *Judg.* 7. 4; *Job* 12. 11; *Jer.* 6. 27.

Job 7. 18. t. them in every moment

Ps. 11. 4. his eyelids t. children

26. 2. t. my reins and heart

139. 23. t. me and know my heart

Jer. 17. 10. Lord search heart and t. reins

Dan. 11. 35. shall fail to t. them

Ezek. 13. 9. I will t. them as gold

1 *Cor.* 3. 13. fire shall t. every man's

1 *Pet.* 4. 12. fiery trial is to t. you

Rev. 3. 10. to t. them that dwell

66. 19. t. us as silver is t.

105. 19. until word of the Lord t. me

Jam. 1. 12. when he is t. he shall rece.

1 *Pet.* 1. 7. though it be t. with fire

Rev. 2. 2. hast t. them, found liars

Rev. 3. 13. buy of me gold t. in fire

TRUEST, 1 *Chr.* 29. 17. know thou t.

Jer. 20. 12. that t. righteous and seest

Ps. 11. 5. his eyes see, Lord t. righteous

1 *Thess.* 2. 4. God who t. our hearts

Jam. 1. 3. t. of our faith worketh

TRYPHENA, Try-fee'-nah, *delicate*.—A pious female; *Rom.* xvi. 12.

TRYPHOSA, Try-fo'-sa.—A pious female; *Rom.* xvi. 12.

TUBAL, Tew'-bal, *confusion*.—The fifth son of Japheth; *Gen.* x. 2. He and his brother Meshech are supposed to have peopled the region of Mount Caucasus, between the Black sea and the Caspian; and it is remarkable that the modern Circassians are slave-dealers.

TUBAL-CAIN, Tew'-bal-kane, *worldly possession*.—The son of Lamech and Zillah; *Gen.* iv. 19—22.

TUMULT, *Ps.* 65. 7; 2 *Cor.* 12. 20.

TURNETH IT, 'as the rivers of water;' *Prov.* xxi. 1. Just like Eastern husbandmen, who, by means of canals and gutters, turn the water through the grounds as they please.

TURN, from their sin, 1 *Kings* 8. 35.

2 Kings 17. 12. *t.* from evil ways
 Job 23. 12. who can *t.* him
 Prov. 1. 23. *t.* you at my reproof
 Is. 31. 6. *t.* to him from whom
 Jer. 18. 6. If *t.* from their evil I will
 31. 18. *t.* me and I shall be *t.*
 Lam. 5. 21. *t.* us unto thee O Lord
 Ezech. 2. 19. *t.* not from his wickedness
 18. 30. *t.* yourselves from transgress.
 31. *t.* yourselves and live, 33. 9, 11, &
 14. 6; Hos. 12. 6; Joel 2. 12; Zech.
 9. 12.
 Zech. 1. 3. *t.* to me and I will *t.* to you
 Acts 26. 18. to *t.* them from darkness to
 20. repent, *t.* to God, do works
 Ps. 119. 37. *t.* away, 39; Song 6. 5; Is.
 59. 13; 2 Tim. 3. 5; Heb. 12. 25.
 Deut. 4. 20. *t.* to the Lord, 30. 10; 2 Chr.
 15. 4; Ps. 22. 27; Lam. 3. 40; Hos.
 14. 2; Joel 2. 13; Luke 1. 16; 2 Cor.
 3. 16.

TURMED, Ps. 9. 17. wicked be *t.* into
 Ps. 119. 5. *t.* my feet to testimonies
 Is. 63. 6. *t.* every one to his own
 63. 10. *t.* to be their enemy
 Jer. 2. 27. *t.* their back to me, 32. 33.
 3. 6. every one *t.* to own course
 31. 18. *t.* me and I shall be *t.*
 Hos. 7. 8. Ephraim is cake not *t.*
 John 16. 20. your sorrow shall be *t.* into
 1 Thess. 1. 9. *t.* from idols to God
 Jam. 4. 9. laughter be *t.* into mourning
 2 Pet. 2. 22. dog is *t.* to his vomit
TURNEST, Job 15. 13; Ps. 9. 3.
 Prov. 15. 1. soft answer *t.* wrath
 21. 1. Lord *t.* king's heart as rivers
 Is. 9. 13. people *t.* not to him that
 Jam. 1. 17. with whom no shadow of *t.*
 Jude 4. *t.* the grace of God into



TURBULE Doves.—The rich were required to bring a lamb; but the poor, and middling classes, two doves, or young pigeons; Lev. v. 7; Luke ii. 24. This was a proof of the comparative poverty of Joseph and Mary.

TUTORS, Gal. 4. 2.
TWAIN, Matt. 5. 41, & 19. 5; Eph. 2. 15.
 Luke 15. 12. *t.* dead, Jude 12.

TWINKLING, 1 Cor. 15. 52.

TWO LEGS, and Piece of an Ear; "As the Shepherd taketh out of the mouth of the lion two legs or piece of an ear, so shall the children of Israel be taken," &c. Amos iii. 12. Few of you shall escape, and those few with difficulty, just as a shepherd, of a whole sheep carried away by a lion, recovers only two of its legs, or part of its ear, just sufficient to prove identity.—Those that escape shall be of as little worth as the two legs, &c.—"In the corner of a bed." As the corner, in the East, is the most honourable place, and a couch in the corner of a room, is the place of the greatest distinction, so the metropolitan cities, which are in the corner, in the most honourable place in the land, whether Samaria in Israel, or Damascus in Syria, shall not escape these judgments.

TYCHICUS, Tik'e-kus, casual, happening.—A disciple employed as a messenger to several churches. He was of the province of Asia, and accompanied the Apostle in his journey from Corinth to Jerusalem. Paul terms him his "dear brother"—a "faithful minister of the Lord"—and his "companion in the service of God;" Acts xx. 4; Eph. vi. 21, 22; Col. iv. 7, 8.

TYPES.—Figures or symbols of something future and distant, or examples to prefigure those distant things; 1 Cor. x. 11.

TYRANNUS, Ty-ran'-nus, reigning prince.—A teacher in Ephesus, in whose school Paul preached; Acts xix. 9. He was probably a convert to the Christian faith, and willingly allowed the apostle the use of his seminary.

TYRE, Tire, strength.—A large city of Phœnicia, supposed to have been built by a colony of Sidonians, and hence called the daughter of Zidon; Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21. It was at first built four furlongs from the shore, on an island; but the city which soon reared itself on the opposite land, grew into greater size and note. After a siege of thirteen years by Nebuchadnezzar, a c.

537, it was destroyed, but the inhabitants escaped with their effects to the insular city. The latter then flourished for 200 years, when Alexander took it, having built a causeway to it out of the ruins of the old town. It was the emporium of commerce and the arts. Their ships found the way even to England, for tin from the mines of Cornwall. Its kings awayed a powerful sceptre, and their colonies were scattered over all the Mediterranean. The chief deities of the place were *Hercules* and *Astarte*. About 200 years after Christ it was destroyed by *Niger*, emperor of Rome. After this it flourished 500 years, under the Seljukian Turks, and was then taken by the crusaders, and was finally destroyed A. D. 1289, by the Sultan of Egypt. A. D. 1516 it was seized by the Turks, who are yet masters of all that country. The predictions of Isaiah and Ezekiel, that this city for its wickedness should be utterly destroyed, have been fulfilled; Isa. xxxiii.; Ezek. xxvi.; xxviii. *Maunderell*, who visited this spot in 1697, found not a house entire, and only a few miserable inhabitants, harbouring themselves in vaults, and subsisting chiefly by fishing. A village adjacent then bore the name. There is now a considerable village built among the ruins; the population of which Mr. Jowett estimates at about 1500. It is now called *Shur* or *Zur*.

TYRUS, Ty'-rus.—The same as **TYRE**.

U

UCAL, Yew'-cal, *power, prevalent*.—A person to whom Agur gave his instructions; Prov. xxx. 1.

UEL, Yew'-el.—A person mentioned Ezra x. 34.

ULAI, Yew'-la-i, *strength*.—A river of Persia, near the city of Shushan. On its banks Daniel had his visions; Daniel viii. 2—16.

ULAM, Yew'-lam, *porch, their strength*.—A descendant of Saul; 1 Chron. vii. 16.

ULLA, Ul'-lah, *elevation*; 1 Chron. vii. 39.

UNACUSTOMED, Jer. 31. 13.

UNADVISEDLY, Ps. 106. 33.

UNAWARES, Deut. 4. 42; Ps. 35. 8; Luke 21. 34; Heb. 13. 2; Jude 4.

UNBELIEF.—Infidelity, or a distrust of any narrative, person, or doctrine. Unbelief of God's word is the great sin in the world. It is the cause of disobedience to his commands; and that man will be eternally condemned over whom it shall finally prevail; Matt. xiii. 58. It is a dreadful crime, rejects Jesus and his salvation, and is the root of all other sins. Unbelief is either *negative*, in such as have not heard the gospel; as in the heathen; 1 Cor. vi. 6; 2 Cor. vi. 14; or *positive*, as in those who, though they hear the gospel, and profess to regard it, yet believe not with their hearts; Luke xii. 46; Tit. i. 15. Unbelief is either with respect to a *particular* declaration of God, as when Zacharias discredited God's promise of a son to him; Luke i. 20; or *universal*, having respect to all the declarations of God. It is either *partial*, importing some degrees of distrust; Mark ix. 24; or *total*, where there is no trust at all; 1 Tim. i. 13.

UNBELIEVERS, Luke 12. 46; 2 Cor. 6. 14.

UNBELIEVING, Acts 14. 2; 1 Cor. 7. 14, 15; Tit. 1. 15; Rev. 21. 8.

Matt. 13. 58. did not many mighty works because of their **UNBELIEF**, 17. 20.

Mark 6. 6. marvelled because of their *u*. 9. 24. I believe, help thou my *u*.

16. 14. upbraided them with *u*.

Rom. 4. 20. staggered not through *u*.

11. 20. because of *u*. they were broken 82. concluded them all in *u*.

1 Tim. 1. 13. I did it ignorantly in *u*. Heb. 8. 12. lest there be in you an evil heart of *u*.

19. not enter in because of *u*.

UNBELIEVABLE, Col. 1. 22; 1 Thess. 3. 13.

1 Thess. 2. 10. *u*. behaved ourselves

UNCERTAIN, 1 Cor. 14. 8; 1 Tim. 6. 17.

UNCIRCUMCISION, Rom. 2. 25, 26, 27;

& 2. 30, & 4. 10; 1 Cor. 7. 18, 19;

Gal. 2. 7, & 6. 8, & 6. 15; Col. 2. 13,

& 3. 11.

UNCLEAN, Lev. 5. 11, 13, 15; Num.

19. 13.

Is. 6. 5. I am a man of *u*. lips

Lam. 4. 15. depart ye, it is *u*.

Ezek. 22. 26. not difference between *u*.

44. 23. to discern *u*. and clean

Hag. 2. 12. if one *u*. by dead body

Acts 10. 28. not call any common or *u*.

Rom. 14. 14. nothing u. of itself
1 Cor. 7. 14. else were your children u.
Eph. 5. 6. nor u. person hate any
UNCLEANNESS, Num. 5. 19; Ezra
9. 11.

Ezek. 13. 1. opened for sin and u.
Matt. 23. 27. are within full of u.
Rom. 6. 19. members servants to u.
Eph. 5. 3. u. let it not once be named
1 Thess. 4. 7. not called us to u.
UNCLOTHED, 2 Cor. 5. 4.
UNCOMMONLY, Cor. 7. 34, & 12. 23.
UNCONDEMNED, Acts. 16. 37, & 22. 25.
UNCORRUPTNESS, Tit. 2. 7.
UNCOVER, Lev. 18; 1 Cor. 11. 3, 13.

UNCTION from the Holy One; 1 John ii. 20.—Alluding to holy anointing oil; Psa. xlv. 7. The Holy Spirit dwelt in the church to teach every thing requisite for salvation, and to qualify for sacred office. As oil was used in the consecration to office, and as oil was regarded as an emblem of the gifts and graces of the Spirit; so it is put for the Spirit himself, who presided in the church, and from whom all gifts and graces flowed.

UNDEFILED in way, Ps. 119. 1.
Song 6. 2. my dove, my u. d. 9.
Heb. 7. 26. holy, harmless, u.
12. 4. marriage is honourable, bed u.
Jern. 1. 27. pure religion u.
1 Pet. 1. 4. inheritance, incorruptible u.
UNDER their God, Hos. 4. 12.
Rom. 3. 9. all u. sin, 7. 14; Gal. 3. 23.
6. 14. u. law, 15; 1 Cor. 9. 20; Gal.
3. 23. & 4.
1 Cor. 9. 27. I keep u. my body
Gal. 3. 10. works of law u. curse

UNDERSTANDING.—The faculty of perceiving things distinctly; or that power of the mind by which we arrive at a proper idea or judgment of things; Ex. xxxi. 3; Psa. cxix. 34; Isa. xxvii. 11.

UNDERSTAND not speech, Gen. 11. 7.
Psa. 19. 12. who can u. his errors
107. 43. shall u. loving-kindness of
119. 100. I u. more than ancients
Prov. 2. 5. u. wisdom
14. 8. u. his way, 30. 34.
23. 5. seek Lord u. all things
Is. 32. 4. heart of rash shall u.
Dan. 12. 10. wise shall u. wicked
1 Cor. 13. 3. and u. all mysteries
Psa. 139. 2. thou u. my thoughts
Acts 8. 30. u. thou what thou readest
Matt. 13. 29. heareth word u. it not
Rom. 3. 11. nomet hat u. and seeks after
Ec. 31. 3. wisdom and u.
Deut. 4. 6. your wisdom and u.
1 Kings 5. 11. asked for thyself u.
4. 30. God gave Solomon wisdom & u.
Job 12. 18. he hath counsel and u.

20. he taketh away u. of aged
23. 12. where is the place of u.
28. to depart from evil is u.
32. 8. Almighty gives them u.
38. 17. imparted to her u.
Ps. 47. 7. sing praises with u.
119. 34. give me u. and I shall
90. more u. than my teacher
104. through precepts I get u.
147. 5. his u. is infinite
Prov. 2. 2. apply thy heart to u.
3. 5. lean not to thine own u.
4. 5. with thy getting get u. 7.
8. 6. go in the way of u.
10. knowledge of holy u.
11. 4. u. shall keep thee
16. 22. u. is a well-spring of life
19. 8. keepeth u. shall find good
21. 30. no u. nor counsel against I.
23. 23. buy truth and buy u.
Eccl. 9. 11. nor riches to men of u.
Is. 11. 3. spirit of wisdom and u.
3. make him of quick u. in
27. 11. it is a people of no u.
40. 28. is no searching of his u.
Matt. 15. 16. are ye also without u.
Mark 12. 23. love him with all u.
Luke 2. 47. astonished with his u.
24. 45. then opened he their u.
1 Cor. 1. 10. brings to nothing u.
15. I will pray with the u.
20. in malice children, in u. be
Eph. 1. 18. eyes of u. enlightened
4. 18. having u. darkened
Phil. 4. 7. peace of God passeth u.
Col. 1. 9. filled with spiritual u.
2 Tim. 2. 7. give thee u. in all
Ps. 73. 17. then u. I their end
Dan. 9. 2. u. by books number
Matt. 13. 51. have ye u. all these
1 Cor. 13. 11. when a child I u. as child
3 Pet. 3. 16. things hard to be u.
UNDERTAKE for me, Ja. 23. 14.
UNDONE, Ja. 6. 5; Matt. 23. 23.
UNEQUAL your ways, Eccl. 18. 25.
3 Cor. 6. 14. be not u. yoked together
UNFAITHFUL, Prov. 26. 19; Ps. 78. 57
UNFEIGNED, Upright, sincere, and
without dissimulation, 2 Cor. 6. 6;
1 Tim. 1. 5; 2 Tim. 1. 5; 1 Pet. 1. 22
UNFRUITFUL, Matt. 13. 22; 1 Cor.
14. 14; Eph. 5. 11; Tit. 2. 14; 2 Pet.
1. 8.

UNGODLY men, 2 Sam. 22. 5.
2 Chr. 19. 2. shouldst help the u.
Job 16. 11. hath delivered me to u.
34. 18. to say to princes, ye u.
Ps. 1. 1. walk not in counsel of u.
4. the u. are not so
5. u. not stand in judgment
6. way of u. men shall perish
43. 1. plead my cause against the u.
73. 12. these are u. that prosper
Rom. 4. 5. God that justifieth the u.
5. 6. Christ died for the u.
1 Tim. 1. 9. law not for righteous but u.
1 Pet. 4. 18. where shall u. appear
Jude 4. u. men turn grace of God
18. scoffers walk after u. lusts
Rom. 1. 18. wrath revealed against u.
11. 26. turn away u. from Jacob

2 *Tm.* 2. 16. increase to more u.
Ty. 2. 12 that denying u. and worldly
UNHOLY, *Lev.* 10. 10; 1 *Tm.* 1. 9; 2
Tm. 3. 2; *Heb.* 10. 29.

UNICORN.—A fierce and powerful animal, often mentioned in Scripture. It is generally thought to mean the *Rhinoceros*, which has a strong horn between its forehead and nose, with which it rips up trees into splinters for food. Some have thought that the *Buffalo* was the true unicorn. The pictures which represent the unicorn in the form of a horse, with a horn in its forehead, are probably wholly fictitious. But an animal with one horn has been discovered by the Rev. John Campbell, as he states in his *Travels in the interior of South Africa*, and completely answering to that described by Job xxxix. 9—13. See also *Deut.* xxxiii. 17; *Psa.* xxii. 21; xxix. 6; xcii. 10; *Num.* xxiii. 22; xxiv. 8; *Isa.* xxxiv. 7.

UNITE, *Ps.* 86. 11; *Gen.* 49. 6.
Ps. 133. 1. brethren to dwell in u.
Eph. 4. 3. endeavour to keep u.
 12. till we all come to u. of faith

UNITY OF THE SPIRIT; *Eph.* iv. 3.—Related to that union of judgment and affection which exists in a true church, and characterizes every true believer. By the Spirit they have been enlightened, regenerated, sanctified, and brought to Christ, and into his church. They have the same faith; the same hope, the same understanding, and they worship the same God and Father of us all. This great blessing was the subject of prophecy and promise; *Jer.* xxxii. 39. The Redeemer prayed for the accomplishment of this promise, as an evidence to the world that he was the true Messiah; *John* xvii. 21. And on the day of Pentecost his prayer was answered; *Acts* iv. 32.

UNJUST deliver from, *Ps.* 42. 1.
Prov. 14. 7. hope of u. periseth
Zeph. 3. 5. u. knoweth no shame
Matt. 5. 45. rain on just and u.
Luke 16. 8. L. commended u. steward
 10. u. in least u. in much
 11. I am not as extortioners, u.
Acts 24. 15. resurrection of just and u.
 1 *Cor.* 6. 1. go to law before u. 6.
 1 *Pet.* 3. 18. suffered just for u.
Rev. 22. 11. u. let him be u. stiff

Is. 26. 10. in uprightness will he deal u.
UNKNOWN God, *Acts* 17. 23; *Gal.* 1. 22.
 1 *Cor.* 14. 2. speak in u. tongue, 4. 27.
 2 *Cor.* 3. 9. u. and yet well known
UNLAWFUL, *Acts* 10. 28; 2 *Pet.* 2. 8.
UNEARNED, *Acts* 4. 13; 1 *Cor.* 14. 16,
 23. 24; 2 *Tm.* 2. 23; 2 *Pet.* 3. 18.
UNLEAVENED, *Ex.* 12. 89; 1 *Cor.* 5. 7.
UNMERCIFUL, *Rom.* 1. 31.
UNMOVABLE, 1 *Cor.* 15. 58.
UNPERFECT, *Ps.* 189. 16.
UNPREPARED, 2 *Cor.* 9. 4.
UNPROFITABLE talk, *Job* 15. 2.
Matt. 25. 30. cast u. servant into outer
Luke 17. 10. we are u. servants
Phil. 11. was to thee u. but now
UNPUNISHED, *Prov.* 11. 21, & 16. 5, &
 17. 5, & 19. 5, 9; *Jer.* 25. 29, & 30.
 11, & 45. 25, & 49. 12.
UNQUENCHABLE, *Matt.* 3. 12; *Luke*
 3. 17.
UNREASONABLE, *Acts* 25. 27; 2 *Thess.*
 3. 2.
UNREBUKABLE, 1 *Tm.* 6. 14.
UNREPROVABLE, *Col.* 1. 22.
UNRIGHTEOUS decrees, *Is.* 10. 1.
Is. 56. 7. the u. man his thoughts
Rom. 8. 5. is God u. who taketh
 1 *Cor.* 6. 9. u. shall not inherit kingdom.
Heb. 4. 10. God is not u. to forget
Ps. 92. 15. Lord is upright, no u. in
Luke 16. 9. friends of mammon of u.
John 7. 18. is true no u. in him
Rom. 1. 18. who hold truth in u.
 2. 8. obey not truth, but obey u.
 6. 18. members instruments of u.
 9. 14. is there u. with God
 2 *Cor.* 6. 14. what fellowship hath righte-
 ousness with u.
 2 *Thess.* 2. 10. deceivableness of u.
 12. but had pleasure in u.
Heb. 3. 12. I will be merciful to their u.
 2 *Pet.* 2. 15. Balaam loved wages of u.
 1 *John* 1. 9. cleanse us from all u.
 5. 17. all u. is sin, sin not to
UNEQUAL, 1 *Thess.* 5. 14; *Ty.* 1. 6, 10;
Jam. 3. 8.
UNSAVOURED, *Job* 6. 6; *Jer.* 23. 13.
UNSEASONABLE things doth, *Job* 5. 9.
Ps. 146. 3. his greatness is u.
Prov. 25. 3. heart of kings is u.
Rom. 11. 33. u. are his judgments
Eph. 3. 8. preach u. riches of Christ
UNSEEMLY, *Rom.* 1. 27; 1 *Cor.* 13. 5.
UNSKILFUL in word of righteousness,
Heb. 5. 13.
UNSTEADFAST, 2 *Cor.* 9. 15, & 12. 4;
 1 *Pet.* 1. 8.
UNSPOTTED, *Jam.* 1. 27.
UNSTABLE, Wavering, continually
 distracted *Gen.* 49. 4; *Jam.* 1. 8.
 2 *Pet.* 2. 14. beguiling u. souls
 3. 16. unlearned and u. wrest

UNTHANKFUL.—The unthankful are persons without grace, or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and no gratitude; *Luke* vi. 35; 2 *Tm.* iii. 2.

A thankless wretch is like a broken sieve,
Lets out and loses all that you can give;
If benefits will not affect the mind,
There's nothing in the world will make us
kind.

UNTOWARD generation. *Acts* 2. 40.

UNWASHEN. *Matt* 15. 20; *Mark* 7. 2, 5.

UNWISE, *Deut.* 32. 6; *Hos.* 13. 13;

Rom. 11. 14; *Eph.* 5. 17.

UNWORTHY, *Acts* 13. 48; *1 Cor.* 6. 2.

1 Cor. 11. 27, eateth and drinketh u. 29.

UPBRAID, *Judg.* 8. 15; *Matt.* 11. 20;

Mark 10. 14; *Jam.* 1. 6.

UPHARSIN, Yew-far'-sin, *division*.

—Part of the hand-writing which Belshazzar saw on the wall of his banquetting hall; *Dan.* v. 25. PERES, which is used for this word in Daniel's interpretation, ch. v. 28; is the singular of *Pharsin*; the letter U, put before the latter word, answering to our word *and*.

UPHAZ, Yew-faz, *gold of Phasis, or Pison*.—A place supposed by some to be Ophir; *Jer.* x. 9.

UPHOLD me with free Spirit, *Ps.* 51. 12.

Ps. 119. 116. u. me according to thy

Prov. 29. 23. honour u. humble

Is. 41. 10. I will u. thee with

42. 1. my servant whom I u.

63. 6. my fury it u. me

Ps. 37. 17. Lord u. the righteous

41. 12. u. me in my integrity

63. 8. thy right hand u. me

145. 14. Lord u. all that fall

Heb. 1. 8. u. all by word of

UPPER ROOM; *Acts* i. 13. "They went into an upper room." This was either a room in the temple, or in the house of a disciple, where they usually met. In *Luke* xxiv. 53, it is said that after their return from mount Olivet "they were continually in the temple praising and blessing God;" therefore the upper room, was that apartment of the temple mentioned above. But we have the fullest proofs that upper rooms in private houses were also used for the purpose of reading the law, and conferring together on religious matters. As the people came to Jerusalem from all parts, three times a year, to celebrate the appointed festivals, the houses were open to strangers.

UPPERMOST ROOMS [places or couches,] at *feasts, and the chief seats, &c.*; *Matt.* xxiii. 6. In the Jewish synagogues, the elders sat with their

backs towards the ark or chest, which contained the *book of the law*, and their faces towards the congregation, who looked towards the ark; and these seats were more honourable than others, and hence called the chief seats.

UPRIGHT. A correct moral deportment, *Job* 1. 1.

Ps. 7. 10. u. in heart

11. 7. pleasant countenance behold u.

18. 23. I was u. before him

25. with u. show thyself u.

19. 13. I shall be u. and innocent

25. 8. good and u. is the Lord

37. 27. behold u. end of that

113. 2. generation of u. shall be

Prov. 2. 21. u. shall dwell in land

11. 2. integrity of u. shall deliver

20. u. in way are his delight

13. 6. righteousness keepeth u.

14. 11. tabernacle of u. shall flourish

15. 8. prayer of u. are his delight

Ecc. 7. 29. God made man u. but

Song 1. 4. the u. love thee

Ps. 15. 2. that walketh u. *Ps.* 84. 11; *Prov.* 2.

7, & 10. 9, & 15. 21, & 23. 15; *Mic.*

3. 7; *Gal.* 2. 14.

58. 1. judge u. 75. 2.

Job 23. 23. show to man his u.

Ps. 25. 21. let integrity and u. preserve

143. 10. lead me to land of u.

Is. 26. 7. way of just is u.

10. in land of u. he will deal unjustly

UR, Ur, *fire, light*.—A city of Chaldea, where Abraham and Terah resided, and where the Lord manifested himself to him; *Gen.* xi. 28.

URBANE, Ur'-ba-ne, *civil, courteous*.—A person mentioned *Rom.* xvi. 9.

URIAH, Yew-ry'-ah, *light of the Lord*.—The husband of Bathsheba, and David's general. He was distinguished by his loyalty and bravery in the army of Israel; but barbarously, even murderously treated by his monarch; *2 Sam.* xi. 1—22.

URIAS, Yew-ry'-as.—The same as URIA; *Matt.* i. 6.

URIEL, Yew-re-el, *God is my light or fire*.—A Levite; *1 Chron.* vi. 24.

—The grandfather of king Abijah; *2 Chron.* xiii. 2.

URIJAH, Yew-ry'-jah, *the Lord is my light or fire*.—A high priest of the Jews, in the reign of Ahas; *2 Kings* xvi. 10, 11.

URIJAH.—A prophet, the son of Shemaiah, of Kirjath-jearim; *Jer.* xxvi. 20, 21. He was contemporary with Jeremiah, and prophesied the

same things as he did respecting Jerusalem. At length he was put to death by the wicked Jehoiakim; ver. 22—24.

URIM, Yew'-rim, *lighte*.—Urim and Thummim. The former signifies *light*, and the latter, *perfection*; terms employed to distinguish the clearness and perfection of the answers returned by this oracle, from the darkness and mutilation which characterized those of the heathen world. The Urim and Thummim were probably the stones set in the high priest's breast-plate, which had engraven upon them the names of the twelve tribes of Israel. It is supposed that the High priest stood before the ark: that the question of the inquirer was submissively repeated before God (which question usually related to political matters, and was designed to ascertain the will of God as to any affair, or any enterprise,) that the high priest then looked upon the breast-plate, and according to the lustre from the Shechinah that was reflected by any of the stones, or that illuminated in an extraordinary degree certain letters engraven on the stones, to distinguish them from the rest, together with, perhaps, some supernatural impulse on his mind, the high priest shaped his answer. This is the opinion of Josephus, the celebrated Jewish commentator. It appears also from these writers, that none might consult this oracle but the king or the united congregation.

URIM and Thummim, Ex. 28. 30; Lev. 8. 8; Num. 27. 21; Deut. 33. 8; 1 Sam. 28. 6; Ezra 2. 63; Neh. 7. 65.

USE, Rom. 1. 26; Eph. 4. 29; Heb. 6. 14.
1 Cor. 7. 31. u. this world as not abusing Gal. 5. 13. u. not liberty for cloak
1 Tim. 1. 8. law is good if a man u. it
Tit. 8. 14. good works for necessary u.
Ps. 119. 152. as thou u. to do unto
1 Cor. 9. 15. I have u. none of these
USING, Col. 2. 22; 1 Pet. 2. 16.
USURP, 1 Tim. 2. 12.

USURY.—The gain for the loan of money. The Jews were allowed to lend money upon usury to strangers; Deut. xxiii. 20, but were prohibited to take usury from their brethren of Israel, at least, if they were poor; Exod. xxii. 25; Lev. xxv. 35—37.

From the scriptures speaking against the practice of usury, some have thought it unlawful; Pa. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8. But usury there only means immoderate interest, or oppression, by taking advantage of the poverty of our nature; and that it seems as lawful for a man to receive interest for money, which another gains with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another gains with, improves, but runs the hazard of in husbandry.

USURY, Ex. 22. 25; Lev. 25. 36, 37; Deut. 23. 19, 20; Neh. 5. 7, 10; Pa. 15. 5; Prov. 28. 8; Ja. 24. 2; Jer. 18. 10; Ezek. 18. 8, 13, 17, & 22. 12; Matt. 25. 27; Luke 19. 23.

UTHAI, Yew'-tha-i.—The son of Ammihud; 1 Chr. ix. 4.

UTTER, Pa. 73. 2, & 94. 4.
Ps. 106. 2. who can u. the mighty acts
2 Cor. 12. 4. not lawful for me to u.
Rom. 8. 28. groanings cannot be u.
Heb. 5. 11. things hard to be u.
UTTERANCE, Acts 2. 4. as Spirit gave them u.
Eph. 6. 19. that u. may be given
Col. 4. 3. God would open door of u.
UTTERLY, Deut. 7. 2; Pa. 89. 32, & 119. 8, 43; Song 8. 7; Jer. 14. 19.

UTTERMOST.—Fully, perfectly, or to the end; Heb. vii. 25. "Wherefore he is able to save them to the uttermost that come unto God by him." He is able to save from the power, guilt, nature, and punishment, of sin; to the uttermost—to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances.

UZ, Uz, *counsel*: in Syriac, *to fix*.—The eldest son of Aram, and grandson of Shem; Gen. x. 23.—A Horite; Gen. xxxvi. 28.—Uz, the country of Job, an extensive district in Arabia Deserta, between Palestine, Idumæa, and the Euphrates; Job i. 1.

UZAI, Yew'-za-i.—One who repaired the walls of Jerusalem; Neh. iii. 25.

UZAI, Yew'-zal.—The sixth son of Joktan; Gen. x. 27.

UZZA, Uz'-zah, *strength, a goat*.—Son of Abinadab; who lost his life for touching the ark; 2 Sam. vi. 3—5; 1 Chron. xiii. 9,

UZZEN-SHERAH, Uz'-zen-ahs'-rah, *ear of the flesh*.—A city of Ephraim; 1 Chron. vii. 22—24.

UZZI, Uz'-zy, *my strength*.—A high-priest, the son of Bukki; 1 Chr. vi. 5.

UZZIAH, Uz'-zy-'ah.—The same as Asariah; 2 Kings xv. 13.

UZZIEL, Uz'-zy-'el, *strength of God*.—One of the sons of Kohath; Exod. vi. 18.

VAGABOND.—A wanderer, without any settled place of abode; Gen. iv. 12.

VAIL or **VEIL**—A kind of curtain, intended to screen from public view. Rebecca "took a veil and covered herself," when she was about to be first introduced to the presence of Isaac; Gen. xxiv. 65. It was considered to be a token of modesty; 1 Cor. xi. 3—10. Moses made a veil of blue, purple, and scarlet, for the purpose of separating the most holy place from the sanctuary; Exod. xxi. 31—33. This was a highly significant emblem or type; for it represented the human nature of Christ, or, as the apostle expressly calls it, "his flesh," whereby he hath consecrated for us "a new and living way into the holiest of all, in virtue of the blood which he shed to make atonement for sin;" Heb. x. 19, 20. It also signified the separation between Jews and Gentiles, which is now removed by the death of Christ; Eph. ii. 14, and when he yielded up his spirit into the hands of his heavenly Father, and cried out, "It is finished," the veil of the temple was rent asunder from the top to the bottom; Matt. xxvii. 51, to show that the middle wall or partition which had hitherto separated Jews and Gentiles no longer existed. The prophet Isaiah speaks of a veil of ignorance cast over the human mind, which was to be done



away by the preaching of the gospel; Isa. xxv. 6—8. And Paul mentions a veil as remaining upon the hearts of the unbelieving Jews, the effect of which was such that, in reading the scriptures of the Old Testament, they could not perceive that typical institution to be abolished by the death of Christ—for "even unto this day," says he, "when Moses is read, the veil is upon their hearts; nevertheless, when their heart shall turn to the Lord, the veil shall be taken away;" 2 Cor. iii. 13—16; John ix. 39.

VAIL, Gen. 24. 65; Song 5. 7.

Is. 25. 7. destroy v. spread over all
Matt. 27. 51. v. was rent from top to
2 Cor. 3. 13. Moses put a v. over his
15. v. is on their heart
Heb. 6. 19. entered within the v.
10. 20. through v. that is his

VAIN, **VANITY**, *emptiness*.—The term is applied in Scripture to the world, as unsatisfactory; Eccl. i. 2;—to idols, Deut. xxxii. 21; 2 Kings xvii. 15;—to mean deceitfulness, Ps. iv. 2;—to whatever disappoints our hopes, Ps. lx. 11;—to iniquity, Ps. cxix. 37.

VAIN, Ex. 5. 9, & 20. 7.

Deut. 32. 47. not v. thing for you
1 Sam. 12. 21. turn ye not after v. things
Job 11. 12. v. man would be wise
Ps. 19. 6. man walks in v. show
60. 11. v. is help of man, 108. 12.
119. 113. I hate v. thoughts
127. 2. it is v. to rise up early
Jer. 4. 14. how long v. thoughts
Mal. 2. 14. said it is v. to serve God
Matt. 6. 7. use not v. repetitions
Rom. 1. 21. v. in their imaginations
1 Cor. 3. 20. thoughts of wise are v.
Eph. 5. 6. deceive with v. words
Col. 2. 8. spoil you through v. philoa.
Jam. 1. 26. man's religion is v.
1 Pet. 1. 18. from your v. conversation
Ps. 73. 13. cleansed heart in v.
89. 47. why made all men in v.
127. 1. labour in v. waketh in v.
Is. 45. 19. I said not, seek me in v.
49. 4. laboured in v. spent strength
Jer. 3. 23. in v. is salvation hoped for
Matt. 15. 9. in v. do they worship
Rom. 13. 4. beareth not sword in v.
1 Cor. 15. 58. labour is not in v.
2 Cor. 6. 1. receive not grace of G. in v.
Phil. 2. 16 not run in v. nor laboured
Jam. 4. 5. think you Scrip. saith in v.

VAIN Repetitions; Matt. vi. 7. The Jewish rabbins who had lost the spirit of true devotion, had these mar-

ims; Every one that multiplies prayers shall be heard—the prayer which is long shall not return empty. So the Heathens thought of succeeding with their gods. See 1 Kings xviii. 26; Acts xix. 34.

VAJEZATHA, Va-jez'-a-thah.—Haman's son; Esth. ix. 9.

VALIANT, *Song* 3. 7; *Isa.* 10. 13.

Jer. 9. 3. they are not *v.* for truth

Heb. 11. 24. through faith waxed *v.* in

VALIANTLY, *Ps.* 60. 12, & 108. 18, & 118. 15. 16; *Num.* 24. 18.

VALLEY of Achor, '*for a door of hope*;' *Hosea* ii. 15. Alluding to the vale near Jericho, where the Israelites first set foot in the Holy Land, where they met with great encouragement and success, so that it was a *door of hope*. It was very fruitful in corn and cattle. See *Josh.* vii. 26; *Isa.* lxx. 10.

VALLEY—exalted; *Isa.* xl. 4; *Matt.* iii. 3. See *Cast ye up, and Prepare ye &c.*

VALLEY '*of the shadow of death*;' *Psa.* xxiii. 4. An image borrowed from the dusky caverns in the rocks, and the dismal vales, where the Jews buried their dead, and where death seemed to hover and cast over them a dark shadow.—Or, alluding to the valley of the forest of Hareth, inhabited by bears, lions, and tigers, whose dens are in the deepest shades. Death is appalling to most; for after death the judgment. Death is like a gloomy valley; but it must be passed by all. But the real believer feareth no evil in passing through it, because he is conducted by that "great Shepherd of the sheep, whom God brought again from the dead." Yes, in his last and greatest need, his atoning love, his faithful care, his precious promises, will, like a powerful rod, or crook, hold up his steps, till, through the dreaded valley, he passes to the heavenly mountain on which John saw the Lamb standing with a great multitude redeemed from the earth; *Rev.* xiv. 1.

VALLEYS.—Several mentioned *The Valley of Elah*, a few miles southwest of Jerusalem, where David con-

quered Goliath; 1 Sam. xviii. 2.—On the north of Elah was the *valley of Rephaim*, where David repeatedly defeated the Philistines; 2 Sam. v. 18, 22; 1 Chron. xi. 15; xiv. 9. This valley was proverbial for its sterility; *Isa.* xvii. 9. It was called also the "*Valley of the Giants*," probably from the great stature and strength of its original inhabitants; *Josh.* xv. 8; xviii. 16. The *Valley of Eschol*, near the Jordan, took its name from Abraham's ally; *Gen.* xiv. 24. Its grapes were so luxuriant, that one bunch required two men to carry it; *Num.* xiii. 23; xxxii. 9. Most of the valleys in Palestine were extremely fruitful and pleasant. The sacred writers frequently call them "*fat*," "*flowing*," "*covered with corn*," "*well watered*," &c. *Isa.* xxviii. 4; *Jer.* xlix. 4; *Ps.* civ. 10, &c.

VANITY. they followed, 2 *Kings* 17. 15. *Job* 7. 3. to possess months of *v.*

16. for my days are *v.*

Ps. 12. 2. speak *v.* every one to his

24. 4. not lift up his soul to *v.*

39. 5. man at best altogether *v.*

11. surely every man is *v.*

62. 9. men of low degree are *v.*

Prov. 22. 8. soweth iniquity shall reap *v.*

Isa. 5. 18. draw iniquity with cords of *v.*

40. 17. less than nothing and *v.*

Rom. 8. 20. made subject to *v.*

Eph. 4. 17. walk in *v.* of their mind

2 *Pet.* 2. 18. swelling words of *v.*

Jonah 2. 8. that observe lying *v.* forsake

Acts 14. 15. turn from these *v.* to

VAPOUR. A watery exhalation raised up by heat into the atmosphere, *Job* 36. 27; *Ps.* 135. 7. Human life is compared to a vapour, because it is fleeting, uncertain, and soon extinct, *Jer.* 10. 13; *Jam.* 4. 14. See *Hos.* 6. 4.

VARIABLENESS. Subject to change, *Jam.* 1. 17.

VARIANCE, disagreement, contention, *Matt.* 10. 35; *Gal.* 5. 20.

VASHNI, Vash'-ny, *the second*.—The eldest son of Samuel; 1 Chron. vi. 28.

VASHTI, Vash'-ty, *that drinks, thread*.—The discarded queen of Ahasuerus; *Esther* i. 9.

VAUNT, *Judg.* 7. 2; 1 *Cor.* 13. 4.

VEHEMENT, *Song* 8. 6; 2 *Cor.* 7. 11.

VENGEANCE.—Just punishment; 2 *Thess.* i. 8.

VENGEANCE taken, *Gen.* 4. 15.

Deut. 32. 35. to me belongeth v. 41. 43;

Ps. 94. 1; *Rom.* 12. 19; *Heb.* 10. 30.

Ps. 58. 10. rejoice when he sees v.

99. 8. tookest v. of their inventions

Is. 34. 8. day of Lord's v. 61. 2; *Jer.* 51.

6. 11.

Jer. 11. 20. let us see thy v. 20. 12.

Luke 21. 22. these be days of v. *Is.* 63. 4.

3 *Thess.* 1. 8. in flaming fire take v.

Jude 7. suffering v. of eternal fire

VERILY. A term of affirmation, 2 *Kings* 4. 14.—Of confidence and assurance, *Ps.* 37. 3.—Of asseveration, *Ps.* 73. 13.—Of the greatest certainty, *Gen.* 42. 31; *Jer.* 15. 11.

v. is often used by Christ, as well as

verily, *John* 1. 51. & 3. 2, 5,

11. & 5. 19, 24, 25, & 6. 26.

VERITY. *Ps.* 111. 7; 1 *Tim.* 2. 7.

VERY. Truth, *Prov.* 17. 9; *Matt.* 24.

24; *John* 7. 26, & 14. 11; 1 *Thess.*

5. 23.

VERMILION, a lively, deep, red colour; *Jer.* xxii. 14; *Ezek.* xxiii. 14.

VESSEL, *Ps.* 2. 9, 32. 12; *Jer.* 18. 4.

Jer. 22. 23. v. wherein is no pleasure

48. 11. not been emptied from v. to v.

Acts 9. 15. a chosen v. to me

Rom. 9. 21. one v. to honour, and

22. v. of wrath fitted to destruction

23. riches of glory on v. of

3 *Cor.* 4. 7. treasure in earthen v.

1 *Thess.* 4. 4. possess his v. in sanctifica.

3 *Tim.* 2. 21. be a v. to honour

1 *Pet.* 3. 7. to wife as weaker v.

VESTMENTS.—The sacred robes of Pagan priests; 2 *Kings* x. 22.

VESTURE.—An upper robe; *Gen.* xli. 42; *Deut.* xxii. 12; *Ps.* xxii. 18;

Matt. xxvii. 35; *John* xix. 24; *Psa.* cii. 26; *Heb.* i. 12; *Rev.* xix. 13.

VESTRY signifies, properly, the place where the sacerdotal robes and pontifical ornaments were kept; 2 *Kings* xi. 22.

VEKED, *Job* 27. 2; *Ps.* 6. 2, 3, 10.

Is. 63. 10. rebelled and v. Holy Spirit

3 *Pet.* 2. 7. Lot v. with conversation

VIALS, 'golden vials full of odours'; *Rev.* v. 8. Vials were of common use in the temple service. They were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer.

VICTORY.—The complete triumph of the gospel over Jewish opposition,

and Gentile impiety; *Matt.* xii. 20.—The conquest of faith over the world; 1 *John* v. 4.—Triumph over death; 1 *Cor.* xv. 54.

VICTORY thine, O Lord, 1 *Chr.* 22. 11.

Ps. 98. 1. hand and arm gotten him v.

Is. 25. 8. swallow up death in v.

Matt. 12. 20. send judgment unto v.

1 *Cor.* 15. 55. swallowed up in v.

55. O death, where is thy sting, O grave where is thy v.

57. thanks to God who giveth v.

1 *John* 5. 4. this is v. that overcometh

VIGILANT. Watchful: 'Be vigilant';

—be always watchful; never be off

your guard; your enemies are alert,

they are never off theirs. A be-

liever's watchfulness is somewhat

like that of a soldier on guard. A

sentinel posted on the walls, when

he discovers an hostile party ad-

vancing, does not attempt to make

head against them himself, but in-

forms his commanding officer of

the enemy's approach, and leaves

him to take the proper measures

to repel the foe; so the Christian

does not attempt to fight tempta-

tions in his own strength, his watch-

fulness lies in observing their ap-

proach, and in telling God of it

by prayer, 1 *Tim.* 3. 2; 1 *Pet.* 5. 8.

VILE thy brother, *Deut.* 25. 3.

1 *Sam.* 3. 13. sons made themselves v.

2 *Sam.* 6. 23. I will yet be more v.

Job 40. 4. I am v. what shall I answer

Ps. 15. 4. in whose eyes v. person

Jer. 15. 19. take precious from v.

Phil. 3. 21. who shall change v. body

VINE.—It is a noble plant of the creeping kind, famous for its fruit, called *grapes*, and for the juice of which wines are made. The Scriptures celebrate the vines of Sorek, Sibmah, Jazar, and those of Gaza, Sarepta, Libanus, Sharon, Eshcol, and Tyre.

Jacob, in blessing Judah, said;—"Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes;" to show the abundance which should fall to his lot; *Gen.* xlix. 11. Noah planted the vine after the Deluge; *Gen.* ix. 20. Many ancient writers state that Noah did not know the force of wine; having never used it before, nor having seen it used. He was the first that gathered the juice of the grape, and preserved it till by fermentation it became a potable liquor.

Before his time, men only ate the grape like other fruits.

The bunch of grapes cut in the valley of Eschol, and brought on a staff between two men to the camp of Israel; Num. xiii. 21—26, show how large the fruit was in that country. Travellers mention some growing there of a prodigious size. They say that there are bunches of grapes there weighing from ten to fifteen pounds. Also, in the valley of Hebron, so large, that two men could scarcely carry one.

Bochart says, that a triple produce from the same vine is gathered every year. In March, after the vine has produced the first clusters, they cut away from the fruit that wood which is barren. In April a new shoot, bearing fruit, springs from the branch that was left in March, which is also lopped; this shoots forth again, loaded with the latter grapes. Those clusters which blossomed in March come to maturity, and are fit to be gathered in August; those which blossomed in April, are gathered in September; and those which blossomed in May, must be gathered in October.

The law of Moses did not allow the planters of vineyards to eat the fruit before the fifth year; Lev. xix. 24, 25. The Israelites were required to indulge the poor, the orphan, and the stranger, with the use of the grapes on the seventh year. A traveller might take and eat the grapes in a vineyard as he passed along, but he was not to carry any away; Deut. xxiii. 24.

The juice of the grape was often pressed out by treading. The grapes were put into a large cistern, formed of mason work, and two or three men trod the grapes. They generally supported themselves by ropes from a beam overhead. Hence Christ is represented as saying of his sufferings, "I have trodden the wine-press alone;" Isa. liiii. 3.

VINE—1. The Hebrew church; Pa. lxxx. 8; Jer. ii. 21.—2. Christ the Head of the church; John xv. 1.

VINE, 'a fruitful vine by the sides

of their house.' The Easterns are very fond of covering their houses with vines; Psa. cxxviii. 3.

VINE of Sodom. "For their vine is as the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter;" Deut. xxxii. 32. The plant called by the Arabs *Asher*, or *Osher*, is the vine of Sodom. The fruit is as round as an orange, and of a pale colour. It contains sir, and something silky, like a spider's web. It looks fair and delicious to the eye, but on being pressed, it explodes with a puff. It is said to be poisonous.

VINE and Fig-Tree, 'shall sit every man under his vine, &c.' Micah iv. 4. An allusion to the delightful Eastern harbours, which were partly composed of vines, and the agreeable shady retreat enjoyed under them, might also be found under their fig-trees. They were common in the Egyptian gardens. The passage points to a state of peace and tranquillity, as in troublesome and warlike times it is unsafe to venture beyond the walls of the town.

VINE. "I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—"My Father's kingdom denotes heaven, the dwelling-place of God. Heavenly enjoyment is sometimes compared to a feast. Ruinoel thus gives the sense:—"I shall no longer eat and drink with you on earth: from this time all participation in the affairs of this life will be at an end, and the society which I have hitherto had with you, until finally I shall taste of happiness with you in heaven, and our mutual bliss will be forever enduring." In Acts x. 41, Christ is said to have eaten and drunk with his disciples; but wine is not there mentioned. He ate and drank with them merely that they might believe him to be really alive.

VINE, 1 Kings 4. 25; Mic. 4. 4.

Deut. 32. 32. their *v.* is the *v.* of Sodom

Pa. 128. 3. wife be as a fruitful *v.*

Jer. 2. 21. I had planted thee a noble *v.*

Hos. 10. 1. Israel is an empty *v.*

Isa. 7. revive and grow as *v.*

Matt. 23. 29. not drink of fruit of the v.
John 15. 1. I am the true v.
 & I am the v. ye are branches

VINEGAR.—An acid commonly derived from saccharine fermented liquors. When distilled it becomes perfectly colourless, and is increased in strength. It seems that weak sour wine was called vinegar by the Romans. Thus Matthew (chap. xxvii. 34) says "they gave him to drink wine mingled with myrrh." Dr. A. Clarke says, "it was a common custom to administer a stupefying potion, compounded of sour wine, frankincense, and myrrh, to condemned persons, to alleviate their sufferings; or so to disturb their intellect, that they might not be sensible of them." The rabbins grounded this on Prov. xxxi. 6. Our Lord, of course, refused such aid. By his first tasting, before refusing it, we may infer, that if it had been merely adapted to quench thirst, it would not have been refused. Labourers in harvest refresh themselves with this weak wine, or vinegar; Ruth ii. 14. Matthew says "vinegar," and Mark says "wine." Grotius says, The word *ozos*, which is that used by Matthew, is not meant *vinegar*, but a very inferior *wine*, used only by the meanest persons. It was so called from its acidity; on this account it was used well spiced with myrrh, frankincense, &c.

VINEYARD.—A piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold or high summer-house built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep the tools. It represents the church of God; Jer. xii. 10; Isa. v. 1—7; Matt. xxi. 33.

VINEYARD, Ps. 80. 15; Prov. 24. 30.
Song 1. 6; *Isa.* 5. 1, 7; *Matt.* 20. 1, & 21.
 33; *Luke* 12. 6; *1 Cor.* 9. 7; *Song*
 8. 11, 12.

VINTAGE.—The season of gathering grapes. It followed the wheat

harvest; Lev. xxviii. 5; Amos ix. 13.

VIOL.—A stringed musical instrument; Isa. v. 12; Amos v. 23.

VIOLENCE, 'suffereth violence'; Matt. xi. 12. Alluding to the manner in which cities were taken. Besiegers pressed upon them, demolished the walls, and captured them.

VIOLENCE. It denotes great sins, *Gen.* 6. 11; *Ps.* 11. 5; 55. 9.—The fury of an enemy, *Jer.* 6. 7; 20. 8.—The punishment of oppressors, *Prov.* 12. 2. *Lev.* 6. 2; *2 Sam.* 22. 3.

Gen. 6. 11. the earth was filled with v.
Ps. 72. 14. redeem soul from v.
 73. 6. v. covers them as a garment
Hab. 1. 2. cry out to thee of v.
Matt. 11. 12. kingdom of heav. suffers v.
Luke 8. 14. do v. to no man
Heb. 11. 34. quenched v. of fire

VIPER.—A serpent which brings forth its young alive, and not, as is generally the case, by eggs. It seldom exceeds eighteen inches in length. There is no creature more malignant and venomous; the bite of some species produces death in a few hours. See Job xx. 16; Isa. xxx. 6. Dr. Harris is sure that the "cockatrice," mentioned Isa. lix. 5, is a viper.

VIPERS.—Wicked children of wicked parents; Matt. iii. 7; xii. 34.

VIRGIN. Figuratively, the church, or people of Israel; 2 Kings xix. 21; Isa. xxiii. 12; xxxvii. 22; Jer. xiv. 17; xviii. 13, &c. The name is also applied to cities never conquered, or devoted to idolatry, Isa. xxxvii. 22;

VIRGIN, 'Present you as a chaste virgin to Christ,' 2 Cor. xi. 2. Among the Greeks, a person was employed to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to their intended husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals, and the consummation of the marriage, great blame would naturally fall upon him.

VIRGINS. 'Ten virgins took their lamps, &c.' Matt. xxv. 1. The whole parable alludes to the solemnities of a marriage among the Jews, when the bridegroom fetched home his bride from her father's house, at

tended with his friends, the children of the bride chamber, which was usually done in the night, and at the same time, the bride was waiting for him accompanied with virgins or bride-maids, carrying lamps; *Ps. xlv. 14*. "At a marriage, the procession of which I saw some years ago," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold! the bridegroom cometh, go ye out to meet him." All the persons attending, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, as the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—"and the door was shut."

VIRTUE.—Energy to produce an effect,—courage; 2 Peter i. 3—5, holiness of heart and life. The latter is its more common signification, but in defining it, writers are not agreed. Some define it "universal benevolence;" others "the imitation of God;" others, a wise regard to our own interests;" others "moral goodness." We may say it means in general whatever is opposed to vice; *Phil. iv. 8*.

VIRTUE *Mark 5. 20; Luke 6. 19.*

Phil. 4. 8. if there be any v. think on
3 *Ps. 1. 2.* called us to glory and v.

5. add to faith v. and to v. knowledge

Prov. 12. 4. v. woman, 31. 10.

VISAGE, *Is. 52. 14; Lam. 4. 8.*

VISIBLE and INVISIBLE, *Col. 1. 16.*

VISION. The act of seeing. Also a "supernatural appearance," by which God revealed his will, *Acts 9. 10. 12; 2 Cor. 12. 1.* The vision was often in sleep, and sometimes by a temporary trance, *Is. 1. 1. 1 Sam. 2. 1; Ps. 89. 19; Matt. 17. 9; Acts 10. 19. & 16. 9.*

Prov. 29. 13. where there is no v. people perish

Hab. 2. 2. write the v.

3. v. for an appointed time

Ezek. 13. 16. see v. of peace for

Hos. 12. 10. I have multiplied v.

Joel 2. 23. young men see v. *Acts 2. 17.*

2 Cor. 12. 1. I will come to v. and

VISION, VALLEY OF.—Denotes Jerusalem, because encompassed with high mountains, and favoured with many visions or revelations; or because the temple was built on Mount Moriah, signifying the Mountain of Vision.

VISIT, VISITING, frequently signifies to chastise or punish; *Ex. xxxii. 34. Jer. v. 9.*

VISTING 'the iniquity of the fathers upon the children;' *Ex. xx. 5; Num. xiv. 18; Deut. v. 9.* Evidently upon such children as tread in their sinful steps, compare *Ezek. xviii.* It is only when children copy and improve on the crimes of their wicked parents, that they draw down upon their heads redoubled vengeance: so that the innocent *never* suffer for the guilty, except in such temporal calamities as necessarily result from their parents' crimes. As when the profi-gacy of one generation involves the next in poverty, or the like. On the contrary, so benevolent is the God of Israel, that the eminent piety of one man is sometimes rewarded with blessings on thousands of his descendants. This was the case with Abraham and his descendants. Yet this is the God whom deists represent as cruel and vindictive.

VISIT you, *Gen. 50. 24, 25; Ex. 13. 19.*

Job 7. 18. v. him every morning

Ps. 103. 4. v. me with salvation

Jer. 5. 9. shall I not v. for these

Lam. 4. 22. v. iniquity, *Jer. 14. 10, &*

23. 2; Hos. 2. 18. & 3. 13.

Acts 7. 23. v. his brethren, *15. 26.*

Acts 15. 14. pleased God to v. Gentiles
Jam. 1. 27. to v. the fatherless and
VISITED, *Exa.* 3. 16. I have v. you and
Pa. 17. 3. thou hast v. me
Isa. 28. 16. in trouble they v. thee
Matt. 25. 36. sick and in prison v. me
Luke 1. 68. v. and redeemed his people
 87. day-spring from on high hath v. us
VISITEST, *Pa.* 8. 4. & 65. 9; *Heb.* 2. 6.
Ex. 20. 5. v. iniquity of fathers on
 children, 24. 7; *Num.* 14. 18; *Deut.*
 5. 9.

VOCATION, or calling *Eph.* iv. 1.
 This implies the Christian profession,
 with all the doctrines, precepts, privi-
 leges, and duties of the Christian reli-
 gion.

VOICE.—A sound emitted by man
 or beast; *Gen.* xxvii. 22. God's voice
 is, (1.) The thunder, which loudly
 declares his existence and providence;
Psa. xxix. (2.) His laws, teaching,
 and promises; in which he declares
 his will to men; *Exod.* xv. 26. (3.)
 His providences, wherein he publishes
 his own excellencies, awakens us from
 our stupidity, and calls us to our duty;
Mic. vi. 9; *Amos* i. 2. To mark John
 the Baptist as not the true Messiah,
 but a proclaimers of his appearance, he
 is called a voice; *Isaiah* xl. 1.

VOICE of one crying &c. *Matt.* iii.
 3. Great preparations were made for
 the journeyings of eastern monarchs.
 Whenever they entered on an expedi-
 tion, or took any journey, especially
 through desert and unfrequented coun-
 tries, harbingers were sent before them,
 to prepare all things for their passage,
 and pioneers to open all the passes, to
 level the ways, and to remove all im-
 pediments. Hence, in allusion to this
 practice, John the Baptist is called the
 harbinger of Christ.

VOICE of the bridegroom—Nuptial
 festivities, invitations of the Saviour;
Jer. xvi. 9; *John* iii. 29.

VOICE is v. of Jacob, *Gen.* 27. 22.
Gen. 4. 10. v. of thy brother's blood
Ex. 5. 2. who is the Lord that I should
 obey his v.
Pa. 5. 3. my v. shalt thou hear in
 18. 13. Highest gave his v. hail
 42. 4. went to house of God with v. of
 95. 7. if you will hear his v.
 108. 20. hearken to v. of his word
Ecc. 12. 4. rise up at v. of bird
Song 2. 14. let me hear thy v. & 18
Ezek. 33. 32. song of one that hath a
 pleasant v.

John 5. 28. dead shall hear v. 28.
 10. 3. sheep hear his v. 16, 27.
 1 *Thess.* 4. 16. descend with v. of archa.
Rev. 8. 20. if any man hear my v.
VOID of counsel, *Deut.* 32. 28.
Pa. 89. 29. made v. covenant of
 119. 128. they have made v. thy law
Isa. 55. 11. my word not return v.
Acts 24. 16. conscience v. of offence
Rom. 8. 21. do we make v. the law
 1 *Cor.* 9. 16. make my glorying v.

VOLUME.—Something rolled up,
 as was the ancient form of books; *Pa.*
 xl. 7; *Heb.* x. 7.

VOMIT, *Job* 20. 15; *Psa.* 22. 3, & 28.
 11; *Isa.* 19. 14; 2 *Pet.* 2. 22.

VOPHSI, Vof'-sy, fragment.—A
 spy; *Num.* xiii. 14.

VOW.—A solemn engagement to
 God, to perform some duty, or to ab-
 stain from something sinful; which
 vow was not to be broken; *Gen.*
 xxviii. 20; *Lev.* vii. 16; xxvii. 2;
Num. xxx. 2; *Judg.* xi. 30; 1 *Sam.*
 i. 11; *Eccles.* v. 4; *Acts* xviii. 18;
 xxi. 23. The performance of vows is
 strictly enjoined in Scripture; *Deut.*
 xxiii. 21; *Pa.* xxiii. 25; *Isa.* 13.
 Some vows are evil, and evil in their
 tendency. Such vows are neither to
 be made nor kept. Of this kind was
 the vow or curse under which the Jews
 bound themselves to murder Paul;
Acts xxiii. 12.

VOW Jacob vowed, *Gen.* 28. 20. & 31.
 18; *Num.* 6. 5, & 21. 2, & 29. 2;
 1 *Sam.* 1. 11; 2 *Sam.* 15. 7, &
Pa. 65. 1. to thee shall v. be performed
Ecc. 5. 4. & a v. defer not to pay, &
Job 22. 27. shall pay thy v.
Pa. 22. 25. I will pay my v. before
 50. 14. pay thy v. to most High
 56. 12. thy v. O God are on me
 8. that I may perform my v.
Prov. 20. 25. after v. make inquiry
 31. 2. son of my v. 1 *Sam.* 1. 11.

VULTURE.—A bird of prey, de-
 clared unclean by the law of Moses;
Lev. xi. 14. It was remarkable for
 the acuteness of its organ of sight;
Job xxxviii. 7.

W.

WAFER.—A flat cake used in
 Jewish worship; *Ex.* xxix. 2; *Lev.*
 ii. 4; xvii. 12; *Num.* vi. 19.

WAGES, *Lev.* 19. 13; *Ezek.* 20. 13.
Hag. 1. 16. earneth w. to put into
Mal. 2. & oppress hireling in his w.

Luke 8. 14. be content with your *w.*
Rom. 6. 23. *w.* of sin is death

WAGON; *Gen.* xlv. 19.—A wheeled carriage, some thing like the tilted wagons in use amongst us.

WAIT on the Lord, &c.; *Psa.* xxvii. 14. The Hebrew implies, a 'stretching,' or 'bending *forwards*. See *Earnest Expectation*. Wait also signifies to serve; *Num.* viii. 24; *Acts* x. 7; 1 *Cor.* ix. 13.—To defend; *Psa.* civ. 27; cxlv. 15.

WAIT till my change come, *Job* 14. 14.

Ps. 25. 14. on thee I *w.* all day

62. 5. *w.* thou only on God

130. 5. I *w.* for Lord, my soul doth *w.*

145. 15. eyes of all *w.* on thee

Prov. 20. 22. *w.* on the Lord and he

Is. 8. 17. I will *w.* on the Lord that

40. 31. *w.* on the Lord shall renew

Lam. 8. 25. good to them that *w.*

Hos. 12. 6. *w.* on God continually

Mic. 7. 7. I will *w.* for the God of my

Hab. 2. 3. *w.* for it. It will surely

Luke 13. 34. men that *w.* for the Lord

1 *Thess.* 1. 10. *w.* for his Spirit from

WAITED, *Gen.* 49. 18. I *w.* for thy

Ps. 40. 1. I *w.* patiently for the Lord

Is. 25. 9. our God we have *w.* for

33. 2. be gracious to us, we *w.* for

Zech. 11. 11. poor of flock that *w.*

1 *Pet.* 3. 20. long-suffering of God *w.*

WAITETH, *Ps.* 33. 90. our soul *w.* for

the Lord, 40. 1.

Ps. 65. 1. praise *w.* for thee in Zion

130. 8. my soul *w.* for the Lord

Prov. 8. 34. *w.* at posts of my doors

Luke 2. 25. *w.* for the consolation of

Rom. 8. 23. *w.* for the adoption

1 *Cor.* 1. 7. *w.* for coming of our Lord

2 *Thess.* 3. 5. to a patient *w.* for Christ

WAKETH, *Ps.* 127. 1; *Song* 5. 2.

Ps. 77. 4. holdest mine eyes *w.*

WAKENETH, *Is.* 50. 4; *Joel* 3. 12.

WALK—The habit of life.—*To walk after the flesh*, is to be guided by sensual appetites; *Rom.* viii. 1.—

To walk in darkness; 1 *John* i. 6, 7, is to live in a course of ignorance, error, and sin.—*To walk in the light*, is to be enlightened by the Spirit, and to live in the ways of truth and holiness.—*To walk by faith*; 2 *Cor.* v. 7, is ever to rely upon Christ for salvation, and to depend upon the promises.—*To walk through the fire*; *Isa.* xliii. 2. is to be exercised with severe afflictions.—*To walk after the Spirit*—to follow the motions of the Holy Spirit, and the counsels of the word of God; *Rom.* viii. 1.—*To walk with*

God—to live in secret communion with God, acting as in his sight to please and glorify him; *Gen.* v. 24; *vi.* 2.

WALK in my law, *Ex.* 16. 4.

Gen. 24. 40. the Lord before whom I *w.*

17. 1. *w.* before me, and be perfect

Deut. 5. 23. *w.* in the ways of the Lord,

8. 6, & 10. 12, & 11. 22, & 12. 5, &

23. 2.

18. 4. shall *w.* after Lord your God

Ps. 23. 4. though I *w.* through valley

84. 11. no good thing from them that

w. uprightly

116. 9. I will *w.* before the Lord

Is. 2. 3. we will *w.* in his paths

5. walk in the light of the Lord

40. 31. shall *w.* and not be faint

Hos. 14. 9. just shall *w.* in them

Mic. 6. 8. *w.* humbly with thy God

Amos 2. 2. can two *w.* together

Zech. 10. 12. *w.* up and down in his

Luke 13. 23. I must *w.* to-day and

John 8. 12. followeth me shall not *w.* in

11. 9. *w.* in day he stumbleth not

Rom. 4. 12. *w.* in steps of that faith

6. 4. *w.* in newness of life

8. 1. *w.* not after the flesh, but after

2 *Cor.* 5. 7. *w.* by faith, not

10. 8. though *w.* in flesh, not after

Eph. 2. 10. good works that *w.* in

4. 1. *w.* worthy of vocation

5. 15. *w.* circumspectly, not as

Phil. 2. 17. mark them who *w.* so

Col. 1. 10. that ye might *w.* worthy

1 *Thess.* 4. 12. would *w.* worthy of God

4. 1. how he ought to *w.* and please

1 *John* 1. 7. is we *w.* in the light

2 *John* 4. that my children *w.* in truth

Rev. 3. 4. *w.* with me in white

21. 24. nations of saved *w.* in light

Is. 30. 21. this is the way, *w.* in it

John 12. 25. *w.* in light while ye have

Rom. 13. 18. let us *w.* honestly

Gal. 5. 16. *w.* in Spirit and not fulfil

25. if live in Spirit let us *w.* in Spirit

Eph. 5. 2. *w.* in love as Christ loved us

8. in Lord *w.* as children of light

Phil. 3. 16. let us *w.* by same rule

Col. 2. 6. received Christ, so *w.* in him

4. 5. *w.* in wisdom towards them

WALKED, *Gen.* 6. 9. Noah *w.* with G.

Gen. 5. 22. Enoch *w.* with God and was

Ps. 55. 14. *w.* unto house of God in

81. 12. *w.* after own counsel

13. O that Israel had *w.* in my ways

Is. 9. 2. people that *w.* in darkness

Eph. 2. 2. in time past we *w.* *Col.* 3. 7.

WALKEST, *Is.* 42. 2. when thou *w.*

through fire

Rom. 14. 15. now *w.* thou not charitably

WALKETH, *Ps.* 15. 2. he that *w.* upri.

Ps. 39. 6. every man *w.* in vain show

Prov. 10. 9. *w.* uprightly, *w.* surely

13. 20. *w.* with wise shall be

Is. 50. 10. *w.* in darkness and hath no

Jer. 10. 23. not in man that *w.* to direct

Mic. 2. 7. words do good to him that *w.*

2 *Thess.* 3. 6. from every brother that *w.*

1 *Pet.* 5. 3. *w.* about seeking whom

Rev. 2. 1. *w.* in midst of seven golden
WALKING. *Gen.* 3. 8. voice of Lord *w.*
in garden

Isa. 57. 2. *w.* in his own uprightness
Luke 1. 6. *w.* in all commandments of L.
Acts 9. 31. *w.* in fear of Lord and
2 *Cor.* 4. 2. not *w.* in craftiness
2 *Pet.* 2. 2. *w.* after own lusts, *Jude* 16.
2 *John* 4. I found thy children *w.* in

WALL. A line of stones built for
a boundary or defence; Num. xxii.
24; *Joah.* ii. 15. It denotes defence,
strength, stability; *Isa.* xvi. 1.

WALL. — The preceding words
signify, 'Surely there had not been
left to Nabal by the morning light *so
much as a dog*;' 1 Sam. xxv. 22. 24.
In 1 Kings xiv. 10; xxi. 21; 2 Kings
ix. 8, the rendering should be '*every
male*;' and in 1 Kings xvi. 11, '*a single
male*.' The renderings above are given
in the words of *Boothroyd's* version,
and the clauses printed in italics,
should be substituted for the coarse
translation given in the texts here
referred to.

WALL OF FIRE. — "*I will be unto
her a wall of fire round about, and I
will be the glory in the midst of her*,"
Zech. ii. 5. At this time the Jews
were captives in Babylon; and their
city, Jerusalem, was desolate, and all
its walls broken down. Yet God
would restore them, and be the
guardian of their beloved city: "For
I," &c. "A wall of fire" seems a singu-
lar expression to us; for whoever built
a wall of fire? It refers to a practice of
the Eastern shepherds and travellers,
who, in order to protect their flocks
and tents from the attacks of wild
beasts, were accustomed, at night, to
make fires all around them, over which
the most furious animals always dread-
ed to pass. The custom is still adopt-
ed—fire being the greatest preservative
from ferocious animals. Hence the
promise is great. "I, saith the Lord,
will be a wall of fire," &c. The "*glory
in the midst*," is an allusion to the
symbol of the Divine presence in the
holy of holies; Rom ix. 4.

WALL. *Ps.* 62. 8; *Prov.* 18. 11; *Song*

2. 2 & 8, 9, 10; *Isa.* 26. 1, & 60. 18.

WANDER. Num. 14. 33; *Ps.* 119. 19.

WANDERED. *Lam.* 4. 14; *Heb.* 11. 37.

WANDERETH. *Prov.* 21. 16, & 27. 8.

WANDERING. 1 *Tim.* 5. 13; *Jude* 12.
Ps. 56. 8. thou tellest my *w.*

WANT. Extreme wretchedness, *Job*
30. 8; *Prov.* 15. 25; *Amos* 4. 6;
Luke 15. 14. *Deut.* 28. 48; *Job* 31. 19.
Ps. 23. 1. the Lord is my shepherd, I
shall not *w.*

24. 9. no *w.* to them that fear
Prov. 6. 11. thy *w.* as armed men, 24. 24.
2 *Cor.* 8. 14. a supply for your *w.*
Phil. 4. 11. not that I speak in respect
of *w.*

Jam. 1. 4. entire *w.* nothing

WANTONNESS. Lasciviousness,
carnal lusts; Rom. xiii. 13; 2 *Pet.* ii. 13.

WAR. A contest of nations, car-
ried on by force. War originates in
the wicked passions of men; *Jam.* iv.
1—3; *Luke* ii. 14. It is an awful
mass of evils and crimes, and has been
permitted by a righteous God to
scourge the nations whose lusts drive
them to its perpetration. Murder,
robbery, Sabbath-breaking, violation
of chastity, neglect of every domestic
duty, waste of treasure, pride, revenge,
jealousy, and stratagem, are the fruits
of war.

The implements of war have been
constantly becoming more deadly.
The inventory of Uzziah's arsenal was
"shields, spears, helmets, habergeons,
bows, and slings." Then he invented
machines to shoot stones from the
ramparts; 2 *Chron.* xxvi. About 100
years after, we find battering rams
were used; *Ezek.* iv. 2. How differ-
ent are the present modes of attack
and defence! What misdirected in-
genuity and science have been employ-
ed in rendering man a more dreadful
destroyer! God commanded the He-
brews to destroy the Canaanites; but
the wicked wars of the world derive
no authority from that circumstance.
The Jewish wars may fairly be con-
sidered in the light of executions. At
any rate, there was express divine
command, which will not be pleaded
for any modern war.

Christ is "the Prince of peace;" his
doctrines inculcate "peace on earth;"
and when his kingdom shall univers-
ally prevail, "the nations shall learn
war no more." Christians should there-
fore be men of peace, and should use
all proper exertions to banish war in

all its forms from the earth; Matt. v. 9; Rom. xii. 18. Peace societies have of late done much to enlighten the public mind on this weighty subject. It is certain that before we can have the full millennium, wars must cease.



WAR, and **WARFARE**, are terms which, besides their literal acceptation, are frequently employed to denote that spiritual conflict in which the believer is called daily to engage with the world, with his own depraved propensities, and with the powers of darkness, denominated by the apostle Paul, "spiritual wickedness in high places;" Eph. vi. 12; 1 Pet. ii. 11; Rom. vii. 23. "We wrestle not (merely) against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

WAR in Heaven; Rev. xii. 7. The war commenced by Constantine the Great against Paganism—*Dr. Gill*.—It may refer to the struggles of the primitive saints with their enemies and persecutors.

WARRETH, 'no man that warreth entangleth himself, &c.;" 2 Tim. ii. 4. For the purpose of keeping the military disembarrassed from the cares and distractions of secular life, the Romans prohibited marriage to their soldiers. To this prohibition the apostle here alludes.

WARS. "And ye shall hear of wars, and rumours of war;" Matt. xxiv. 6. This prophecy is very remarkable. When Christ uttered it, Judea was in a state of peace, but Christ foresaw approaching the devas-

tations of war.—Parties were formed, and particular emperors had their respective partisans who were bitter and violent against each other. Four emperors, Nero, Galba, Otho, and Vitellus, suffered violent deaths in the short space of 18 months. The war with the Romans broke out in A. D. 66, and ended A. D. 71. It was caused by the oppressive and tyrannical measures of Gessius Florus, Procurator of Judea, who was appointed by Nero, in the year 65. He even shared the booty of the robbers which then abounded in Judea, and so allowed and sanctioned them in committing their depredations on society. There were

also several wars of the Jews among themselves, and of the Romans with the Syrians, Samaritans, and other neighbouring nations, before Jerusalem was destroyed.

WAR with the **SAINTS**. "And it was given unto him (Antichrist) to make war with the saints;" Rev. xiii. O what blood has the *Papal* power shed. It has often been drunk with the blood of saints. Immense numbers have been murdered for opposing its false and ridiculous doctrines, and foolish childish forms!

A million of the poor Waldenses perished. In about thirty years from the institution of the Jesuits, 900,000 orthodox Christians were slain. The Duke of Alva boasted of having put 36,000 to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed, by various tortures, 150,000 Christians within thirty years. These are but *part* of the victims of Popery. It has the same spirit still, but it lacks the power. The carnal mind tends to a showy religion, like that of antichrist, and even some ministers play the popish harlequin at the altar and in the pulpit. O foolish, childish men!

WAR, Ec. 13. 17, & 17. 16; Ps. 27. 8. Job 10. 17. changes and so. are against Ps. 18. 34. he teacheth my hands to so. 120. 7. I am for peace, they are for so. Eccl. 3. 8, no discharge in this w.

Is. 2. 4. not learn w. any more, Mic. 4. 2.
2 Cor. 10. 2. do not w. after flesh
1 Tim. 1. 18. mightest w. a good
2 Tim. 2. 4. no man that w. enianglieth
1 Pet. 2. 11. fleshly lusts w. against
Rev. 11. 7. beast shall make w. against
12. 7. there was w. in heaven
17. 14. these make w. with the Lamb
Num. 21. 14. in book of w. of the Lord
Is. 46. 9. maketh w. to cease to
Matt. 24. 6. hear of w. and rumours of
Jam. 4. 1. whence come w. and
WARFARE. *Is. 40. 3; 1 Cor. 9. 7; 2*
Cor. 10. 4; 1 Tim. 1. 18.

WASH. *2 Chr. 19. 10; Acts 10. 22.*
Ps. 19. 11. by them is thy servant w.
Ezek. 2. 19. If thou w. wicked he turn not
Matt. 8. 7. who hath w. you to flee
Acts 20. 21. I ceased not to w.
1 Cor. 4. 14. as my beloved sons I w.
1 Thes. 5. 14. brethren w. them that
Heb. 11. 7. Noah being w. of God
Jer. 6. 10. to whom I give w.
Col. 1. 28. teaching every man, w. every

WASH mine hands in innocency;
Ps. xxvi. 6. This alludes to the ceremonies of the priests washing when they went in to minister; *Exod. xxx. 20, 21;* it also alludes to the priests at the altar, who used to go round it when they laid the sacrifice upon it. At the four corners they sprinkled and poured out the blood; but as wicked and hypocritical men sought their cleanness in water only, their gross superstition is here reproved.

WASH, WASHED, WASHING, purification.—1. Moral; *Ps. xxvi. 6; lxxiii. 18.*—2. Spiritual; *Ps. li. 2; Ezek. xvi. 9.*—Pardon and sanctification; *1 Cor. vi. 11; Rev. i. 5; vii. 14.*

WASHED, 'our bodies washed with pure water.' The allusion is to a custom of the Jews, who were obliged to wash their bodies, and make them clean when they prayed.—Thus signifying that holiness of body must be joined to purity of heart; *1 Tim. ii. 8.*

WASHING THE FEET.—This was an act of true hospitality in Oriental countries, where the feet, covered only with sandals, were much injured by scorching dust; washing the rest of the body was less necessary; *John xiii. 6—10.*

WASH—feet; *John xiii. 5.* It devolved upon servants to wash the feet of guests; *1 Sam. xxv. 41.* The Hindoos, like the Jews, walk home bare-foot from bathing. Hence *John xiii.*

10, "He that is washed, needeth not save to wash his feet."

WASH, *Lev. 6. 27, & 14. 8, & 15. 16*
Job 2. 20. If I w. myself in snow
Ps. 26. 6. will w. my hands in innocency
61. 2. w. me thoroughly from mine
7. w. me, and I shall be whiter than
Jer. 2. 22. though thou w. with nitre
4. 14. w. thy heart from wicked
Luke 7. 38. w. his feet with tears
John 13. 5. he began to w. the disciples'
8. If I w. thee not thou hast no part
10. needed not save to w. feet
Acts 22. 16. be baptized and w. away
Job 39. 6. I w. steps with butter
1 Cor. 6. 11. ye are w. justified
Heb. 10. 22. bodies w. with water
Rev. 1. 6. w. us from our sins in his
7. 14. w. robes and made white in
WASHING, *Eph. 5. 26; Tit. 2. 5.*

WASH-POT, a word applied to Moab, to show a determination to bring that people to the lowest degree of servitude, even as a vessel in which the hands or feet are washed; *Ps. lx. 8.* Compare *2 Sam. viii. 2.*

WASTE *Ps. 80. 13; Matt. 23. 8.*
WASTED, *Luke 15. 13, & 16. 1; Gal*
1. 13.
WASTETH, *Job. 14. 10; Prov. 19. 22.*
WASTER, *Prov. 18. 9; Is. 64. 16.*
Is. 59. 7. w. and destruction, 68. 18.

WATCH.—A Roman guard, consisting of sixty soldiers, allowed the Jewish rulers to quell tumults; *Matt. xxvii. 65.*

WATCHES.—The Jews in ancient times divided the night into three, the evening, the middle, and the morning, each including four hours; *Ex. xiv. 24; Judg. vii. 19; 1 Sam. xi. 11;*—in after times they divided the night into four, in imitation of the Romans, who relieved their sentinels at the end of every three hours; *Matt. xiv. 25; Mark vi. 48.* These parts of the night were usually denominated the first, second, third, and fourth watches; but they were sometimes styled the evening, midnight, cock-crowing, and morning; *Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.*

WATCHFUL, vigilant to guard against dangers. Watchfulness is urgently inculcated upon Christians. We must be watchful against the temptations of Satan; *Rom. x. 12;*—the allurements of the world; *Ps. xxxix. 1; Mark viii. 15;*—the deceitfulness of

our hearts; Heb. iii. 12; erroneous doctrines; and against whatever would hinder our piety and usefulness. We are to watch for the teachings of Providence; Ps. v. 8;—the fulfilment of prophecies; Rev. xvi. 15; righteous deliverance from trouble; Ps. cxxx.;—proper topics, spirit, and seasons of prayer; Eph. vi. 18;—death and judgment; Mark xiii. 37.

WATCHMEN.—Symbolically, God's ministers or prophets; Isa. lii. 8; Jer. vi. 17.

WATCHMEN, 'I have set watchmen—which shall never hold their peace'; Isa. lxii. 6. Alluding to the temple service, in which there was appointed a constant watch, day and night, by the Levites. Now the watches in the east, even to this day, are performed by a loud cry from time to time by the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. "The watchmen in the camp of the caravans to their rounds, crying one after another, 'God is one, he is merciful'; and often add, 'take heed to yourselves.'"

WATCHMEN, *are all dumb dogs, they cannot bark*; Isa. lvi. 10, 11. We can easily understand all these allusions to the usual characteristics of the dog, with the exception of being dumb. Dogs, in eastern countries, were very liable to degenerate, owing to the extreme heat, and would become indolent and dumb. There is a species of dogs in upper Egypt, resembling the shepherd's dog, with voices so weak that their barking can scarcely be heard; and dogs taken to the West Indies and Africa, degenerate in the same way.

WATCH, Neh. 4. 9; Job 7. 12.

Ps. 102. 7. I w. and am as a sparrow

Jer. 44. 27. I will w. over them

Matt. 24. 42. w. for ye know not, 25. 13.

28. 41. w. and pray that ye enter not

Mark 13. 33. w. and pray, 37.

1 Cor. 16. 13. w. we stand fast in the

1 Thess. 5. 6. let us w. and be sober

2 Tim. 4. 5. w. thou in all things

Heb. 12. 17. they w. for your souls

1 Pet. 4. 7. be sober w. unto prayer

Rev. 3. 2. If shalt not w. I will come

Matt. 24. 43. he would have w.

Ezek. 7. 6. the end w. for thee

Rev. 16. 15. blessed is he that w.

WATCHES, Ps. 63. 6. & 119. 48; Lam.

2. 19.

Rev. 3. 2. be w. strengthen the things

Prov. 8. 24. w. daily at my gates

Luke 12. 27. blessed servants the Lord

shall find w.

Eph. 6. 18. praying always w. with all

2 Cor. 6. 5. in w. 11. 27.

WATCHMAN, Is. 21. 11; Ezek. 3. 17,

23. 7.

WATCHMEN, Song 2. 2, & 5. 7; Is. 52.

8, & 53. 10, & 62. 6; Jer. 31. 6.

WATER, a fluid which occupies a large portion of the globe. Moisture raised by the heat of the sun, in the form of vapour, being carried about in the air, and meeting in a collective mass, produces clouds; these, uniting and becoming heavier than the surrounding air, fall down on dew or rain, to make fruitful the earth. Much more rain falls on the higher than on the lower ground, and the water entering through crevices in the hills, and finding its way through the earth to the surface again, produces springs. The streams of these uniting, form brooks, which unite into rivers; and after adding to the beauty of the country, and accomplishing many very useful purposes, empty themselves into the sea. Water is 816 times heavier than common air; a pint of it weighs one pound, and a cubic foot about one thousand ounces, or sixty-two and a half pounds. Ice is crystallized water; and by a remarkable exemption from the common laws of heat, becomes lighter as it grows colder. In this is strikingly exemplified the wisdom and goodness of God. Dreadful would have been the consequences, if, like other fluids, water had grown heavier by loss of heat.

WATER was the ordinary beverage of the Jews, which was drawn from the public wells and fountains; John vi. 6, 7, and which was to be refused to no one; Matt. xxv. 36. The water of the Nile, in Egypt, is singularly delicious and wholesome. This circumstance gives peculiar energy to those words of Moses, when he announced to Pharaoh, that the waters

of the Nile should be turned into blood; and that the Egyptians should "loathe to drink of the water of the river;" Ex. vii. 17-19. In the language of the prophets, waters often denote a great multitude of people; Isa. viii. 7. "The Lord bringeth upon them the waters of the river;" that is, the Assyrian army. And in Rev. 17. 15, "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues." It is put for children or posterity; Num. xxiv. 7; "He shall pour the water out of his buckets." And in Isa. xlviii. 1; "Which are come forth out of the waters of Judah." For the clouds, Ps. civ. 3, "Who layeth the beams of his chambers in the waters;" who founded, as it were, the heavens upon the clouds. Waters sometimes stand for tears; Jer. ix. 1. "Oh that my head were waters, and mine eyes a fountain of tears." For the ordinances of the gospel, where the graces and comforts of the Holy Spirit are dispensed, Isa. lv. 1; "Ho, every one that thirsteth, come ye to the waters." The graces and comforts of the Holy Spirit are frequently compared to waters, as in Isa. xii. 3; xxxv. 6, 7; John vii. 37, 38. For the purifying operations of the Holy Spirit; John iii. 5; Ps. li. 2. Water is also put for troubles and afflictions; Ps. lxxix. 1.

WATERS that fail; Jer. xv. 18. Or are not seen—have no reality. Alluding to the deceitful *mirage*, or appearance of water in the burning desert, produced by the sun and vapour.

WATER-SPOUTS.—A large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents. They are symbolical of affliction; Ps. xlii. 7.

WATER-POTS. "There were set there six water-pots of stone, containing," &c., John ii. 6.—Earthen urns, the work of antiquity, were found both by Clarke and Carne, some years ago,

in Cana, buried among the ruins of centuries. They were capable of holding from 18 to 27 gallons each, and were probably those used by the ancient inhabitants.

WATER, Gen. 49. 4; Ex. 12. 9, & 17. 2. 2 Sam. 14. 14. we are as w. spilt. Job 15. 16. drinketh up iniquity like w. Ps. 23. 14. am poured out like w. Is. 12. 3. draw w. out of the wells of 27. 8. I will w. it every moment 30. 20. though the Lord give you w. 41. 17. poor seek w. and find none 58. 11. shall be like a spring of w. Lam. 1. 16. mine eye runneth with w. Ezek. 36. 25. sprinkle clean w. on Amos 5. 11. not thirst for w. but Matt. 2. 11. I baptize you with w. 10. 42. cup of cold w. in name of a Luke 16. 24. dip tip of finger in w. John 3. 5. except man be born of w. 23. baptized because of much w. there 4. 14. be in him a well of w. 7. 38. flow rivers of running w. 10. 34. came out w. and blood Acts 8. 34. both went down into w. 10. 47. can any forbid w. that Eph. 5. 26. cleanse it with washing of w. 1 John 5. 6. came by w. and blood 8. three bear witness, spirit, w. and Jude 12. clouds without w. carried Rev. 7. 17. lead them to living fountains of w. 21. 6. fountain of w. of life. 22. 1. 22. 17. let him take the w. of life Ps. 23. 2. leadeth me beside still w. 69. 1. w. are come into my soul, 2. 124. 4. w. had overwhelmed us Prov. 6. 15. draw w. out of thine own 9. 17. stolen w. are sweet Eccl. 11. 1. cast bread on w. shalt Song 4. 15. fountain of gardens, well of living w. Is. 23. 20. that sow beside all w. 23. 18. bread given him his w. shall 25. 6. in the wilderness w. break out 54. 9. this is as the w. of Noah 55. 1. come ye to w. buy wine Jer. 2. 13. fountain of living w. 17. 13. 9. 1. O that my head were w. Hab. 2. 14. knowledge of the Lord as w. cover the sea, Is. 11. 9. Ezek. 14. 8. living w. gout of Jerusalem Rev. 1. 14. many w. 14. 2. & 17. 1. 14. Prov. 11. 25. watereth shall be w. Is. 58. 11. soul like w. garden 1 Cor. 3. 2. I planted, Apollos w. 7. Ps. 43. 7. at noise of thy w.-spouts

WAVE - OFFERINGS. — The Wave-offerings were shaken or tossed to and fro, towards the several parts of the world, to denote God's universal dominion, and the extent of the Redeemer's sacrifice; Lev. viii.

WAVERING. — A doubting,

changeable mind; James i. 6; Heb. x. 23.

WAVES.—Symbolically afflictions; Ps. xlii. 7; lxxviii. 7.

WAY.—A path for travellers. The word is frequently used to signify the *habits* of a person, or the method of doing any thing; Gen. vi. 12; Jer. x. 2. The customary dealings of God are called his "way;" Ps. xxv. 10; Isa. lv. 8.

The Lord Jesus is called "THE WAY;" John xiv. 6; for "no man cometh to the Father but by him." He is the "*NEW and LIVING WAY*" which is consecrated through the veil of his flesh; Heb. x. 20.

— "In his blest life
We see the path, and in his
death the price,
And in his great ascent, the
proof supreme
Of immortality."

Jesus is the way that leads to the Father; the truth that reaches the knowledge of God, and directs in the way; the life that animates all those who seek and serve him; and which is to be enjoyed eternally at the end of the way. Christ is the way, 1. By doctrine; John vi. 68.—2. By his example; 1 Pet. ii. 21.—3. By his sacrifice; Heb. ix. 8, 9.—4. By his Spirit; John xvi. 13. No human being could have entered the heaven of heavens, had not Jesus himself opened the way. The way is called "new," or fresh, and living; this is evidently an allusion to the blood of the victim newly shed, uncoagulated, and consequently proper to be used for sprinkling. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was warm and fluid; and might be considered as yet possessing vitality. Christ is here, in this allusion, represented as newly slain, and yet living; the blood ever considered as flowing, and giving life to the world. The way by the old

covenant neither gave life, nor removed the liability to death. The way to peace and reconciliation under the old covenant was through the dead bodies of the animals slain; but Christ is living, and ever liveth to make intercession for us; therefore he is a new and living way.



WAYS, "In the ways hast thou sat for them as the Arabian in the wilderness;" Jer. iii. 2. Chardin has given a very strong and lively description of the eagerness with which the Arabians look out for prey. "The Arabs wait for caravans with the most violent avidity, looking about them to all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or track on the ground, or any other marks of people passing along."

WAY, Ex. 13. 21, & 23. 20, & 32. 8.

1 Sam. 12. 23. teach you good & right w.

1 Kings 2. 2. I go w. of all earth

Ezra 8. 21. seek of him a right w.

Ps. 1. 6. Lord knoweth the w. of the

2. 12. lest ye perish from w.

49. 13. this their w. is their folly

67. 2. that thy w. may be known

78. 60. made a w. to his anger

119. 30. I have chosen the w. of truth

32. w. of thy commandments

104. I hate every false w.

Prov. 2. 8. Lord preserveth the w. of his

10. 33. w. of the Lord is strength

14. 12. a w. seems right to man, 16. 25.

15. 9. w. of wicked is an abomination
 24. w. of life is above to wise
 Eccl. 11. 5. knoweth not w. of Spirit
 Ja. 36. 7. w. of just is upright. 8.
 30. 21. this is w. walk ye in it
 35. 8. an high w. and w. called w. of
 40. 8. prepare w. of the Lord, Luke 3. 4.
 43. 19. make w. in wilderness, 16.
 50. 8. w. of peace they know not
 Jer. 6. 16. where is good w. and walk
 10. 23. w. of man not in himself
 21. 8. set before you w. of life and w.
 23. 29. give one heart, one w.
 50. 5. ask w. to Zion with faces
 Amos 2. 7. turn aside w. of meek
 Mat. 3. 1. shall prepare the w. before
 Mat. 7. 13. broad is w. to destruction
 14. narrow is the w. that leadeth unto
 22. 16. teachest w. of God in truth
 John 1. 23. make straight w. of Lord
 14. 4. the w. ye know
 6. I am the w. truth and life
 Acts 16. 17. servants of God show us w.
 18. 25. instructed in w. of Lord, 26.
 1 Cor. 10. 13. with temptation make w.
 12. 31. I will show unto you a more
 excellent w.
 2 Pet. 2. 2. w. of truth evil spoken
 1 Kings 8. 33. bring his w. upon his
 Job 17. 9. righteous shall hold on his w.
 Ps. 18. 30. as for God, his w. is perfect
 37. 23. Lord delighteth in his w.
 34. wait on Lord, keep his w.
 119. 9. young man cleanse his w.
 Prov. 14. 8. prudent to understand w.
 16. 9. man's heart deviseth his w.
 Ja. 55. 7. let wicked forsake his w. and
 Ps. 35. 8. teach sinners in the w.
 119. 14. I rejoiced in the w. of thy
 130. 24. lead me in w. everlasting
 Ja. 36. 8. in w. of thy judgments we
 Matt. 5. 25. agree with adversary while
 in the w.
 21. 32. John came in w. of righteous
 Luke 1. 79. guide feet in w. of peace
 Job 40. 19. he is chief of w. of God
 Ps. 84. 5. in whose heart are the w. of
 Prov. 2. 17. her w. are w. of pleasant
 8. 31. w. of man are before the Lord
 16. 2. the w. of a man are clean in his
 7. when a man's w. pleaseth Lord
 Jer. 7. 8. amend your w. and doings
 Lam. 1. 4. w. of Zion do mourn
 2. 4. let us search and try our w.
 Deut. 32. 4. his w. Ps. 145. 17; Ja. 2. 3;
 Mic. 4. 2; Rom. 11. 23.
 Ps. 119. 5. my w. 23. 59, 166, & 29. 1;
 Prov. 23. 26; Ja. 55. 8, & 49. 11.
 Prov. 14. 14. own w. Ja. 53. 6, & 53. 12,
 & 63. 8; Ezek. 36. 31, 32.
 Job 21. 14. thy w. Ps. 23. 4, & 91. 11;
 Prov. 3. 6, & 4. 26; Ja. 53. 17; Ezek.
 16. 63; Dan. 5. 23; Rev. 18. 2.
WAYFARING, Ja. 35. 8; Jer. 14. 8.
WAX, Eccl. 32. 19, 11, 23; Ps. 22. 14, &
 63. 2, & 97. 5; Mat. 24. 12; Luke
 12. 35; 1 Tim. 6. 11; 2 Tim. 3. 12.
WEAK, 2 Chr. 15. 7; Job 4. 2.
 Ja. 35. 8. strengthen ye w. hands
 Ezek. 16. 30. how w. is thy heart
 Matt. 20. 41. spirit is willing but flesh w.

Bom. 4. 19. Abraham being not w. in
 14. 1. that is w. in faith receive
 1 Cor. 4. 10. we are w. ye strong
 9. 22. to the w. I became as w.
 11. 30. for this cause many are w.
 2 Cor. 11. 29. who is w. and I am not w.
 12. 10. when I am w. then am I
 1 Thess. 3. 14. support the w.
WEAKEN, Ja. 14. 12; Ps. 102. 28; Job
 12. 21.
WEAKER, 2 Sam. 3. 1; 1 Pet. 2. 7.
WEAKNESS, 1 Cor. 1. 25, & 2. 3, & 15.
 43; 2 Cor. 12. 9, & 13. 4; Heb. 11. 43.

WEALTH.—Abundance of money, land, houses, &c.; Deut. viii. 18. God gives wisdom, understanding, bodily strength and health. God gives fertility to the earth, and brings every proper purpose to a right issue: and to God, the wealthy man must account for the manner in which he has expended the riches given him. "Wealth gotten by vanity shall be diminished;" Prov. xiii. 11. Property that is not the result of honest industry and hard labour is seldom permanent. The general experience of men shows that wealth ill gotten seldom reaches to the third generation. "A good man leaveth an inheritance to his children's children;" he files many a prayer in heaven in their behalf; and his good example and advices are remembered and quoted from generation to generation.

WEALTH, Gen. 34. 29; Deut. 8. 17
 Deut. 8. 18. I. giveth power to get w.
 Job 21. 12. spend their days in w.
 Ps. 49. 6. that trust in their w.
 10. die and leave their w.
 112. 3. w. and riches in his house
 Prov. 10. 16. rich man's w. is his strong
 18. 11. w. got by vanity shall be
 22. w. of sinners is laid up for
 19. 4. w. maketh many friends
 1 Cor. 10. 24. seek every man another's
 w.

WEAN is from the Anglo-Saxon *ascendan*, which signifies to *conceal*, *transfer*, *turn from one thing to another*, which is the exact import of the Hebrew (*gamal*;) Hence, to turn a child from the breast, to receive another kind of aliment; and hence the word *wean*, still in use in the northern parts of Great Britain, which properly signifies a *child taken from the breast*.

WEANED, Ps. 121. 3; Ja. 11. 8, & 22. 9.
WEANING, Ja. 12. 4, & 24. 17; 2 Cor. 10. 4.

WEAR, *Deut.* 22. 5, 11; *Dan.* 7. 25; *Matt.* 11. 8; *Jam.* 2. 3; 1 *Pet.* 3. 8.

WEARY of my life, *Gen.* 27. 46.

Job 3. 17. there w. be at rest

10. 1. my soul is w. of life, *Jer.* 4. 31.

Prov. 3. 11. neither be w. of his

Is. 7. 13. w. men will ye w. my God

40. 23. Lord fainteth not neither is w.

31. they that wait upon the Lord shall run and not be w.

Is. 43. 22. been w. of me, O Israel

50. 4. speak word in season to w.

Jer. 6. 11. w. withholding in, 20. 9.

9. 5. w. themselves to commit iniquity

15. 6. I am w. with repenting

31. 25. I have satiated every w. soul

Gal. 6. 9. not w. in well-doing, 2 *Thess.*

3. 12.

WEARIED, *Is.* 43. 24. & 57. 10; *Jer.* 12.

5; *Ezek.* 24. 12; *Mic.* 6. 3; *Mal.* 2.

17; *John* 4. 6; *Heb.* 13. 5.

WEARINESS, *Ezek.* 12. 13; *Mal.* 1. 13.

Job 7. 3. w. nights appointed

WEASELS are of two kinds,—the house and the field weasel. They are very subtle and strong, though small. They prey on serpents, moles, rats, mice, and sometimes on poultry; *Lev.* xi. 29.

WKB, *Job* 8. 14; *Is.* 59. 5, 6.

WEAVE.—The art of weaving was more perfect in Egypt anciently than in any other country. Herodotus mentions it as a peculiarity that in that country weaving was done by men. The cotton and linen cloth found upon some mummies is very beautiful.

WEDDING.—See *Marriage*.

WEDDING GARMENT; *Matt.*

xxii. 12. It is usual for eastern sovereigns to confer a robe of office, for admission to their presence, on particular occasions. On the marriage of a king's son, such a robe would not be omitted. On such an occasion as this it could not be expected that travellers should be provided with a suitable habit. The eastern monarchs, having wardrobes for presents, and for such purposes, explains their capability of meeting all such exigences. The wedding dresses are of the most magnificent kind, and the meanest person would resent with indignation an unsuitable appearance on such a momentous occasion.—*Dr. Doddridge*. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." The

garments worn on nuptial feasts were long white robes, which they obtained by applying to the governor of the feast. It was the neglect of this application which made the man speechless, when the king said, "Friend, how camest thou in hither, not having a wedding garment?"

The parable is beautifully illustrated by the prophet Zephaniah, ch. i. 7, 8; "The Lord hath prepared a *Sacrifice*; he hath *bidden* his guests. And it shall come to pass, in the day of the Lord's sacrifice, that I will *punish* the princes, and the *king's children*, and *all such* as are clothed with *strange apparel*." The *wedding garment*, as spiritually understood, is that meekness which we must have before we can partake of the *marriage supper of the Lamb*; *Rev.* xix. 7—9. That meekness consists of faith in the sacrifice of Christ; renewal of soul by the Holy Spirit, giving us holiness of heart and life.

WEDGE of gold of fifty shekels weight—I coveted—took—and hid it in the earth in the midst of my tent; *Josh.* vii. 21. This verse gives a notable instance of the progress of sin. It enters the eye—sinks into the heart—actuates the hand—and leads to secrecy, and dissimulation, and death. Compare *James* i. 15.

WEEK, primarily denotes a revolution of time consisting of seven days. The Hebrews had three sorts of weeks. The first was weeks of days, which were reckoned from one Sabbath to another. The second was weeks of years, which were reckoned from one sabbatical year to another, and which consisted of seven years; and they had, lastly, weeks of seven times seven years, or of forty-nine years, which were computed from one jubilee to another. The seventy weeks of Daniel were weeks of years, and not of days, and consequently must include a period of four hundred and ninety years—that is, from the seventh year of Artaxerxes Longimanus (B. C. 457) when he gave forth the commandment to Ezra for restoring the church state of the Jews; *Dan.* ix. 24—26.

Ezra vii. to the period when reconciliation should be effected by the death of the Messiah, was to be four hundred and ninety years, and this chronologically agrees exactly with the time of Christ's death.

WEEK, *Dan.* 9. 27; *Matt.* 23. 1; *Luke*

18. 12; *Acts* 20. 7; *1 Cor.* 16. 2.

WEEKS, *Jer.* 5. 24; *Dan.* 9. 24-26, & 10. 2.

WEEK, *Job* 30. 25; *Isa.* 30. 19, & 33. 7; *Jer.* 9. 1, & 13. 17.

Luke 6. 23 blessed are ye that w.

23. 28. w. not for me, but w. for

Acts 21. 13. what mean ye to w.

Rom. 12. 15. w. with them that w.

1 Cor. 7. 30. as they that w. as though

Jam. 5. 1. rich men w. and how!

WEEPETH, *Ps.* 126. 6; *Lam.* 1. 2.

1 Sam. 1. 8. why w. *John* 20. 13, 15.

Ps. 30. 5. w. may endure for a night

Isa. 22. 12. Lord call to w. mourning

Jer. 31. 9. come with w. and supplica.

Joel 2. 12. turn to me with w.

Mat. 2. 18. covering altar of L. with w.

Matt. 8. 12. w. and gnashing of teeth,

23. 13, & 24. 51, & 25. 30.

WEIGH, implies (1) To examine by scales; *Ezek.* iv. 16. (2) To inspect rigidly; *Prov.* xvi. 2; *Isa.* xxvi. 7. The shekel weighed 10 dwt. Sixty of these made a maneh, weighing 2lb. 6ozs. Fifty manehs made a talent, or 3000 shekels, weighing 125lbs. Such are the computations of HORNE; but on this subject there is much uncertainty.

WEIGHED 'in the balances,' *Dan.* v. 27. This may allude to the weight of deficient money; but it is worthy of notice, that it was a custom of the Mogul to have himself weighed every year before his grandees, and by his weight the physicians determined the state of his health. The ceremony was performed within his house, or tent, in a fair spacious room, into which none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then he was weighed also against gold; after that against jewels (as they say,) but, I ob-

served (being there present with my lord ambassador,) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light.—*Sir Thomas Roe's Voyage to India.*

WEIGHT, 'lay aside every weight, &c.' *Heb.* xii. 1. Those who were to run in a race freed themselves from all weight or burden, and such things as might entangle them, as long garments, which, cleaving to them, would prove their continual hindrance. The word is used, *Acts* vii. 58, where it is rendered *laid down*; the witnesses *laid down*, that is, *put off* and laid down their clothes, which explains the metaphor.

WEIGH the paths of the just, *Isa.* 26. 7.

Job 31. 6. let me be w. in even balances

Prov. 16. 2. Lord w. the spirits

Dan. 5. 27. thou art w. in balances

Prov. 11. 1. just w. his delight

16. 11. just w. and balances are his

2 Cor. 4. 17. more exceeding & eternal w.

Heb. 12. 1. laying aside every w.

Lev. 19. 36. just balances, just w.

Deut. 25. 13. divers w. *Prov.* 30. 10, 23.

Matt. 23. 23. omitted w. matters

WELLS.—Great precautions were taken anciently, as well as in modern times, to prevent the moving sands from choking up the wells, by placing a stone over the mouth, *Gen.* xvix. 2-3; after the requisite supply had been drawn up; or by locking them up, which Sir John Chadrin thinks was done at Laban's well, of which Rachel perhaps kept the key; *Gen.* xxix. 9. The stopping up of wells is to this day an act of hostility in the east, as it was in the days of Abraham and Isaac; *Gen.* xxvi. 15-18; and also long after, among several ancient nations. Wells and fountains were lurking-places of robbers and assassins, and enemies were accustomed to lie in ambush at them, as they are now. To this Deborah alludes in her song; *Judg.* v. 11. See Jacob's Well. "Wells of salvation," *Isa.* xii. 3; which compare with *John* iv. 10, 14, and vii. 37, 38.

WELL, *Ps.* 64. 6; *Prov.* 5. 15, & 10. 11;

Song 4. 15; *Isa.* 12. 3; *John* 4. 14;

2 Pet. 2. 17.
 Gen. 4. 7. if doest w. be accepted
 Ex. 1. 20. dealt w. with midwives
 Ps. 119. 65. dealt w. with thy
 servant;

123. 2. It shall be w. with thee
 Eccl. 8. 12. shall be w. with them
 that;

Is. 3. 10. say to righteous it shall
 be w.

Rom. 2. 7. w. doing. Gal. 6. 9;
 2 Thess. 3. 13; 1 Pet. 2. 15,
 & 3. 17, & 4. 19.

WENT, Ps. 42. 4, & 119. 67; Matt.
 21. 30.

WEPT, Neh. 1. 4; Ps. 69. 10;
 Matt. 26. 75; Luke 19. 41; John
 11. 35.

WEST. 'A cloud rise out of the west—a shower;' Luke xii. 54. This was a popular observation of the ancient inhabitants of Palestine, the winds which are attended by rain being generally west.

WHALE.—The largest fish known. It is mentioned Job vii. 12; Ezek. xxxii. 2. The original signifies a *great monster*, and so it ought to have been translated in Matt. xii. 40. See *Jonah*.

WHEAT.—A well known grain; it is made into bread. The ordinary kinds of wheat are well known. The wisdom of God is strikingly shown in the stalk of Egyptian wheat. If it were hollow and weak like ours, which has only to support one ear, it would break with the weight. But it is solidly filled with a sort of pith, and thus rendered sufficiently firm. The Holy Land produced wheat and barley so abundantly, that sixty or a hundred fold sometimes rewarded the husbandman; Gen. xvi. 42; Matt. xiii. 8. It was exported to neighbouring countries in great quantities; 1 Kings v. 11; Acts xii. 20. Wheat is also put for those who believe in the Lord Jesus Christ; Matt. iii. 12. "He will gather the wheat into the garner;" either he will take his saints into heaven, or put them in a place of safety. See Matt. xiii. 38.

WHEAT, Ps. 81. 16; Prov. 27. 22.

Jer. 12. 13. sown w. reap thorns

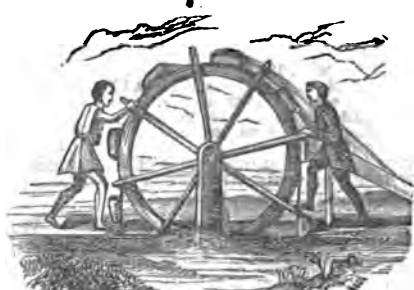
23. 23. what is chaff to the w.

Amos 8. 5. sabbath gone, set forth w.

Matt. 3. 12. gather w. into garner

Luke 22. 31. may sift you as w.

John 12. 24. except corn of w. fall into



WHEEL broken at the cistern, is stated as one of the causes of dissolution; Eccle. xii. 6. It alludes to the Asiatic wheels, by which they raise water from their wells, tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds. Thus when the blood becomes stagnant, the lungs cease to respire, the blood no longer oxidizes, all motion voluntary and involuntary ceases, and the body, the house of the immortal spirit, is no longer tenable, and the soul takes its flight into the eternal world.

Some mode of punishment is intended by "bringing the wheel over them;" Prov. xx. 26. The king thrashes them in his anger, as the wheel does the grain on the threshing-floor. "Why tarry the wheels of his chariot?" It has been justly observed that this is a striking image of maternal solicitude, and of a mind divided between hope and fear; Judges v. 28.

WHEEL, 'Make them like a wheel, &c.' Ps. lxxxi. 13—15.—The word translated *wheel* means any light thing that may be driven round, and is read by some, "thistle-down," or "whirling-chaff." The allusion of burning a wood, is taken from the practice, in uncultivated countries, of setting the woods on fire, as the first step towards clearing the land, a custom alluded to by Homer. By the burning of mountains, is meant the fern and furze upon them. The verses are generally understood as a prediction respecting those who invade the

inheritance of Jehovah, and say, "Let us take to ourselves the house of God in possession."

WHEEL, Ps. 83. 13; Prov. 20. 26.

Ezek 1. 16. w. in the midst of w. 10. 10.

10. 13. was cried to them, O w.

WHEELS, *Ec.* 14. 25; *Judg.* 5. 28;

Ezek 1. 16, & 10. 19; *Dan.* 7. 9;

Nah. 3. 2.

WHEAT, *Deut.* 32. 41; *Ps.* 7. 12, & 64. 8.

WHISPERER separateth, *Prov.* 16. 23.

WHIT, *John* 7. 23, & 13. 19; *2 Cor.* 11. 6.

WHIRLWIND.—A strong blast rapidly moving in a circular manner. They are common in the deserts of Arabia. They are very often most destructive, sweeping down houses, trees, &c.; *Job* xxxvii. 9; xxxviii. 1, &c. The prophet alludes to them as occurring in the deserts which border on the south of Judæa; *Isa.* xxi. 1, &c. Ezekiel speaks of one coming from the north; *Ezek.* i. 4. But it most frequently blows from the south, and is attended with fatal consequences to the traveller. Mr. Bruce describes one of these tornadoes, in a plain near the Nile, as lifting up a camel, and throwing it to a great distance with such violence, as to break several of its ribs; and whirling himself and two of his servants off their feet, and throwing them with violence on the ground. A hut also was demolished by it, and half the materials were dispersed all over the plain, leaving the other half standing. How striking is the imagery of the prophet, taken from this phenomenon: "The whirlwind shall take them away as stubble;" *Isa.* xi. 24. "Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind;" *Isa.* xvii. 13.

WHITE is a term frequently used in scripture, to denote purity and the favour of God; *Psa.* li. 7; *Isa.* i. 18. To walk or be clothed in white signifies to be prosperous, successful, and victorious, to be holy, happy, honoured, and rewarded; *Rev.* iii. 4, 5, 18; iv. 4; vii. 9, 13, 14. White linen is said to be the righteousness of the saints, *Rev.* xix. 8; and this is the righteousness in which they stand before the throne; it is a righteous-

ness wrought in them by the merits of Christ's blood, and the power of his Spirit.

WHITE GARMENTS. 'Let thy garments be always white;' *Eccl.* ix. 8. White garments were worn on occasions of festive joy, and the expression in this passage is of the same meaning as the apostolic exhortation, 'rejoice evermore.' Compare *Isa.* lxi. 3; *Rev.* iii. 4, 5; vii. 9, 10.

WHITE STONE; *Rev.* ii. 17. See *Stone*.

WHITED WALL, 'thou whited wall;' *Acts* xxiii. 3. Proverbially, *thou hypocrite*. A wall covered with lime, white-wash, &c., appears different from what it is.

WHITE, *Lev.* 13. 3, 4; *Num.* 12. 10.

Job 6. 6. any taste in w. of an egg

Psa. 63. 14. w. as snow, *Dan.* 7. 9.

Eccl. 9. 8. garments be always w.

Song. 5. 10. my beloved is w. and ruddy

Isa. 1. 18. sins shall be w. as snow

Dan. 11. 35. fall to make them w.

14. 10. purified and made w.

Matt. 17. 2. his raiment was w. as the

Rev. 2. 7. give him a w. stone

3. 4. walk with me in w. raiment, 5.

18, & 4. 4, & 7. 9, 13, & 15. 6, & 19.

8. 14.

WHITED, *Matt.* 23. 27; *Acts* 23. 3.

WHITER, *Ps.* 51. 7; *Lam.* 4. 7.

WHIT.—"He that is washed needeth not save to wash his feet, but is clean every whit;" *John* xiii. 10. Mr. Statham says, "I never understood the meaning of these words until I saw the better sort of East Indian natives return home after performing their customary ablutions. As they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet. When therefore they arrive at home, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are "clean every whit." Does not this figuratively represent the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity

of a continual application of the precious blood of atonement to the conscience, in order that the soul may be clean, every whit?"

WHOLE. To be sound, *Jonh.* 5. 8; *Pa.* 9. 1, & 119. 10; *Is.* 54; *Mic.* 5. 4; 18; *Zech.* 4. 14; *Math.* 16. 28; *Mark* 8. 28; *Eph.* 6. 11; 1 *John* 2. 2, & 5. 19.

Job 5. 18. he woundeth, and his hands make w.

Math. 9. 12. w. need not a physician

Mark 5. 34. thy faith hath made w. 10. 52; *Luke* 8. 48, & 17. 19.

John 5. 4. made w. of whatsoever

6. wilt thou be made w.

14. art made w.

Acts 9. 34. Jesus Christ maketh thee w.

WHOLLY. *Jer.* 46. 28; 1 *Thess.* 5. 23;

1 *Tim.* 4. 15.

WHOLESOME. *Prov.* 15. 4; 1 *Tim.* 6. 2.

WHORE. Idolatrous worship, 1 *Chr.* 5. 25; *Ezek.* 16. & 23.—The popish church, *Rev.* 17. 1. *Lev.* 19. 29, & 21. 7, 9; *Deut.* 22. 21, & 23. 17, 18; *Prov.* 23. 27; *Ezek.* 16. 28; *Rcv.* 17. 1. 16.

WHOREDOM. *Jer.* 3. 9; *Ezek.* 16. 23;

Hos. 2. 2, & 4. 11, 12, & 5. 8, 4.

WHOREMONGER. *Eph.* 5. 6; 1 *Tim.* 1.

10; *Heb.* 13. 4; *Rev.* 21. 8, & 22. 15.

WICKED.—"The heart is deceitful above all things, and desperately wicked," *Jer.* xvii. 9. *Deceitful*—tortuous—full of windings—insidious—lying ever at the catch; striving to avail itself of every available circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds. *Desperately wicked.*—Grievously infirm and debilitated, wretched and weak in resistance, a prey to the least temptation, and in consequence, distressed beyond all things.—"Shrewd," says an old commentator, "is the heart of man, and unsearchable, who shall know it?" It even hides itself from itself; so that the owner does not know it.

WICKED. "Be not overmuch wicked," *Eccles.* vii. 17. It should be rendered, Be not too busy, or too anxiously engaged in worldly pursuits.

WICKED. *Ex.* 23. 7; *Deut.* 15. 9, & 25. 1.

Gen. 18. 25. wilt destroy rights. with w.

1 *Sam.* 2. 9. w. shall be silent in

Job 21. 30. w. is reserved to the day of

24. 18. say to a king. thou art w.

Ps. 7. 11. G. is angry with w. every day

9. 17. w. be turned into hell

11. 6. on w. he will rain snares

58. 2. w. estranged from whom

119. 155. salvation far from w.

145. 20. all the w. shall be destroyed

Prov. 11. 5. the w. shall fall by his own

21. w. not be unpunished. 31.

21. 12. God overthroweth the w.

23. 1. w. flee when none pursueth

Ecc. 7. 17. be not overmuch w.

Is. 55. 7. let w. forsake his w.

57. 20. w. like troubled sea

Jer. 17. 9. heart is desperately w.

25. 31. he will give w. to sword

Ezek. 3. 18. warn the w. from w. way

Dan. 12. 10. w. shall do w.

Gen. 19. 7. do not so w. *Neh.* 9. 23.

1 *Sam.* 12. 25. if ye still do w.

Job. 18. 7. will ye speak w. for God

Ps. 18. 21. w. departed from God

Gen. 6. 5. God saw w. was great

39. 9. how can I do this great w.

1 *Sam.* 24. 13. w. proceedeth from w.

Job. 4. 8. that sow w. reap same

Ps. 7. 9. let w. of w. come to end

45. 7. lowest righteousness & hatest w.

Prov. 8. 7. w. is an abomination to me

10. 2. treasures of w. profit nothing

13. 6. w. overthroweth sinners

Ecc. 8. 8. neither shall w. deliver those

Is. 9. 18. w. burneth as fire, shall devour

Jer. 2. 19. own w. shall correct thee

4. 14. O Jerusalem wash thy heart

from w.

14. 20. we acknowledge our w.

Hos. 10. 13. ye have plowed w.

Acts 8. 22. repent of this thy w.

1 *John* 5. 19. whole world lieth in w.

WIDE. *Deut.* 15. 8, 11; *Ps.* 35. 21, & 51.

10; *Prov.* 18. 3; *Math.* 7. 13.

WIDOW. a woman whose husband is dead. The brother of the husband dying without issue, *Deut.* xxv. 5, &c., was to marry the widow. Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family; and the other, to perpetuate a man's name in Israel. It was looked upon as a great misfortune for a man to die without an heir, and for his inheritance to pass into another family. Probably they might look upon a marriage as not fully consummated when there was no procreation of children. This law was not confined to brothers-in-law only, but was extended to more distant relations of the same line, as we may observe in the example of Ruth, who married Boaz after she had been refused by a nearer kinsman. God frequently recommends to his people to be very careful in affording relief to the widow and orphan; *Exod.* xxii. 22. "Ye shall not afflict any widow or fatherless child."

WIDOW, Mark 12. 42; 1 Tim. 5. 5; Deut. 10. 18; Ps. 146. 9; Luke 18. 3, 5.

WIDOWS, Ps. 68. 5; Jer. 49. 11; Matt. 23. 14; 1 Tim. 5. 3; Jam. 1. 27.

WIFE, Ec. 20. 17; Lev. 21. 13.

Prov. 5. 18 rejoice with w. of youth
Is. 22. that findeth a w. findeth a
19. 14. a prudent w. is from the Lord
Eccl. 9. 9 live joyfully with the w. of
Is. 5. 12. 12. Israel served for w. and
Mal. 2. 15. none deal treacherously
against w. of his youth

Luke 17. 32. remember Lot's w.

Eph. 5. 33. every man love his w. as

Rev. 19. 7. w. made herself ready

21. 9 show thee the bride, Lamb's w.

WIVES, 1 Cor. 7. 29; Eph. 5. 25, 28, 33;

Col. 3. 18, 19; 1 Tim. 3. 11; 1 Pet. 3. 1, 7.

WILD MAN.—"And he [Ishmael] will be a *wild man*, &c., Gen. xvi. 12. Thus the Arabs, the posterity of Ishmael, have ever maintained their prophetic character; they have remained, under every change of condition, a wild people, their hand has still been against every man, and every man's hand against them. Gibbon says that the Arabs have maintained a perpetual independence—that the body of the nation has escaped the yoke of the most powerful monarchies, and that the arms of Sesostris, and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia. They are armed *against mankind*. Plundering is their profession. Their alliance is never courted, and can never be obtained, and all that the Turks, or Persians, or any of their neighbours can stipulate from them, is a partial and purchased forbearance. Even the British who have established almost a residence in every country have entered the territories of the descendants of Ishmael, to accomplish only the premeditated destruction of a fort, and to retire.

"On the smallest computation," says Sir R. K. Porter, "such must have been the manners of those people for more than three thousand years; thus, in all things, verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren." And

that an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found, indeed, a wild people, dwelling in the presence of all their brethren, (as we may call these nations,) unsubdued and unchangeable, is a standing miracle—one of those mysterious facts which establish the truth of prophecy. "This prophecy alone," says Bruce, another traveller, "in the truth of which all sorts of religion agree, is of itself a sufficient proof, without others, of the divine authority of the scriptures."

WILDERNESS. When the Israelites had passed through the Red Sea, they entered "that great and terrible *Wilderness*," which has ever since been famous by their wanderings in it, and by the memorable events which occurred during those wanderings. This desert is of a triangular form. Its base extends on the north, above 150 miles, and borders on the countries of Moab and Edom and the desert which separates Canaan and Egypt. Its southern part runs down between the two branches of the Red Sea, already mentioned, and terminates in a cape where those branches divide. Its length from south to north is about 250 miles. It is nearly covered with barren mountains; and these towards the north are composed of chalk rocks, but in the south mostly granite. Hence it was called, "Arabia the stony." The soil is a dry gravel; and produces only thorns, tamarisks and firs, with a few shrubs. Springs are very rare; and the few that exist, are either sulphureous and hot, or brackish and disagreeable. The waters and soil are impregnated with salt; and in some, mines of rock-salt exist. In some valleys, where the earth has been washed down from the adjacent hills, the ground may be cultivated, and a scanty crop obtained. About five or six thousand wandering Arabs now occupy this country, who are divided into three tribes. The northern parts abound with ruins, some of a magnificent character; the remains,

probably, of the structures raised by the ancient Idumeans and Edomites.

On the western edge of this wilderness, the children of Israel ascended out of the Red Sea. The promised land lay to the north-east, at about 200 miles distance; but the direct course passed through the territory of the Philistines, a brave and numerous people, who would doubtless have opposed their progress. With these, the Hebrews, weak, undisciplined, and debased by a long bondage, were ill prepared to contend. God, therefore, led the people about through the wilderness of the Red Sea;" Ex. xiii. 17.

WILDERNESS. *Deut.* 32. 10; *Prov.* 21. 19; *Song* 3. 6, & 8. 5; *Is.* 35. 1, 6, & 41. 18, 19, & 42. 11, & 43. 19. 20.

WILD HONEY. "*His meat was locusts and wild honey*;" *Matt.* iii. 4. Such as he got from the clefts of the rocks or hollow trees, which abounded in Judea; or probably a kind of honey flowing from certain kinds of trees, as the palm and tamarisk trees, &c. In *1 Sam.* xiv. 26, it is said that "when the people were come into the wood, behold, the honey dropped."

WILES.—Crafty tricks; *Num.* xxv. 18. Enticing temptations; *Eph.* vi. 11.

WILL is the faculty of the soul whereby we freely choose or refuse. Will is a free principle. This is the most essential discrimination between matter and spirit. Matter can have no choice, spirit has. "It is God which worketh in you both to will and to do;" *Phil.* ii. 13. The power to will, and the power to act, must necessarily come from God, who is the Creator of the soul and body, and of all their powers; but the act of volition, and the act of working, come from man. God gives the power to will; man wills through that power. See *John* xv. 5. "That ye may prove what is that good, and acceptable, and perfect will of God;" *Rom.* xii. 2. This is his revealed will contained in his word, which is called good, because it enjoins only what is for our benefit; it is acceptable; by obedience to it we shall be accepted; and it is perfect, the observance thereof will make

us perfect; *2 Tim.* iii. 17. This is the grand design of the Divine Being in revealing his righteous will to men.

"Placed for his trial on this bustling stage,
From thoughtless youth to ruminating age
Free in his will to choose or to refuse,
Man may improve the crisis, or abuse;
Else, on the fatalist's unrighteous plan,
Say to what bar amenable were man?
With nought in charge, he could betray no trust;
And if he fell would fall, because he must;
If love reward him, or if vengeance strike,
His recompense in both unjust alike."

WILL. "Ye ought to say, *If the Lord will*, we shall live, and do this or that," &c.; *Jas.* iv. 13—17. The Jews generally began nothing without saying, *If God* (or the name referring to God) *will*. **BEN SYRA**, an eminent Jew, says, "Let a man never say he will do any thing before he says, 'If God will.'" So *Cyrus*, king of Persia, when he went into Armenia to hunt, and when a hare was started, and was seized by an eagle, said to his friend, "This will be a good hunting, *if God will*."—The Turks submit every thing to the Divine will—as the victory of a war, or a journey, a scheme, enterprise, or any thing of the least importance which they desire to be done; they never purpose any thing, but under this condition, *In Shallah*, that is "If God will."

WILL. *Lev.* 1. 3 & 19. 5, & 22. 19.

Deut. 33. 16. good w. of him that dwelt

Matt. 7. 21. doeth w. of my Father

Luke 2. 14. good w. towards men

John 1. 13. not of the w. of man

4. 34. my meat is to do the w. of him

6. 40. this is w. of him that sent

Acts 21. 14. we ceased, saying, w. of L.

Eph. 5. 17. understand what the w. of

6. 7. with good w. doing service

Acts 22. 14. his w. *John* 7. 17; *Rom.* 2.

18; *Eph.* 1. 5, 9; *Col.* 1. 9; *2 Tim.*

2. 26; *Heb.* 13. 21; *1 John* 5. 14;

Rev. 17. 17.

Luke 23. 42. my w. *Acts* 13. 22.

John 5. 30. own w. 6. 38; *Eph.* 1. 11;

Heb. 2. 4; *Jam.* 1. 18.

Ps. 40. 8. thy w. 143. 10; *Matt.* 6. 10, &

26. 42; *Heb.* 10. 7, 9.

Ezra 7. 18. w. of God, *Mark* 3. 35; *Rom.*

1. 10, & 8. 27, & 12. 2; *1 Cor.* 1. 1;

2 Cor. 8. 5; *Gal.* 1. 4; *Eph.* 1. 1, & 6.

6; *Col.* 1. 1, & 4. 12; *1 Thess.* 4. 3;

Heb. 10. 36; *1 Pet.* 4. 2, 19.

Matt. 26. 39. not as I w. but as

John 10. 7. ask what ye w. and it shall

17. 24. I w. that those thou hast given

Rom. 7. 18. to w. is present with me

Rom. 9. 18. on whom he w. have mercy
Rev. 22. 17. whosoever w. let him
Rom. 9. 16. not of him that run or w.
Heb. 10. 20. if we sin w. after
Ex. 35. 5. whosoever is of w. heart
1 Chr. 28. 9. with perfect heart and w.
Ps. 110. 3. people shall be w. in
Is. 1. 19. if ye be w. and obedient
Mat. 26. 41. spirit w. flesh weak
Luke 22. 42. if thou be w. remove this
John 5. 35. w. for a season to rejoice
2 Cor. 5. 8. w. rather to be absent
1 Tim. 6. 18. w. to communicate
Heb. 13. 18. w. in all things to live
2 Pet. 3. 9. not w. any perish
John 5. 2. w. offer to themselves, 9.
1 Cor. 29. 9. with perfect heart offered w
Lam. 3. 33. Lord doth not afflict w.
1 Pet. 5. 2. not by constraint, but w.
Col. 2. 23. wisdom in w. worship
WILLOWS, *Lev.* 23. 40; *Is.* 44. 4.

WIMPLES, *Isa.* iii. 22. This article of dress was a sort of hood which fitted to the head, and came down behind almost to the back, and covering the shoulder. Such are now worn in the East. In *Ruth* iii. 15, it is translated *VEIL*, which see.

WIN, *Phil.* 3. 8.

WINNETH, *Prov.* 11. 30.

WIND, a flow of air from one place to another. There are *trade winds*, which blow constantly from east to west, and *monsoons*, which blow three or six months at once from one point, and as long from the opposite. The *Simoom* is the most terrible wind of eastern countries. Coming over the vast deserts, it brings intense and suffocating heat and dryness, with billows of sand and dust, carrying with it fiery streaks, like threads of silk; he who breathes it, dies instantly. Its approach is known by a redness in the air, and when sufficiently near to admit of being observed, it appears like a haze, in colour resembling the purple colour of the rainbow, but not so condensed. It rarely lasts more than seven or eight minutes. A person exposed to this terrible blast, is attacked by a violent giddiness and burning thirst; headache and frequent fits of shivering come on; and these end in violent fever. The effects of the *Simoom* on the bodies of its victims are peculiar. At first view they appear to be asleep; but if a leg or an arm be smartly shaken, or lifted up, it sepa-

rates from the body; the body shortly after becomes black. If travellers see it approach, and lay their faces to the earth till it passes, they commonly escape. Camels and other animals do this by instinct. It is, of course, most dangerous when it comes unperceived in the night. Whole caravans have perished in it. It is not improbable but that this wind was the "messenger of the Lord," which destroyed 185,000 men of Sennacherib's army in one night; *2 Kings* xix. 35.

WIND, *Job* 7. 7, & 30. 15; *Ps.* 103. 16.

Prov. 11. 29. inherit the w.
Prov. 30. 4. gathered the w. *Ps.* 135. 7.

Ecc. 11. 4. he that observeth the w.

Is. 28. 18. have brought forth w.

Jer. 5. 13. prophets shall become w.

Hos. 8. 7. have sown the w.

John 3. 8. w. bloweth where it listeth

Eph. 4. 14. carried about with every w.

WHIRLWIND, *2 Kings* 19. 34; *Prov.* 1.

27, & 10. 25; *Is.* 66. 15; *Hos.* 8. 7,

& 13. 3; *Nah.* 1. 8; *Hab.* 2. 14;

Zech. 7. 14, & 9. 14.

WINDOWS, flood-gates or clouds; *Gen.* vii. 11. "Those that look out of the windows be darkened." The optic nerves, which receive impressions through the medium of the different humours of the eye from surrounding objects; they are darkened—the humours becoming thick, flat, and turbid, are not capable of transmitting those images so clearly as formerly: *Ecc.* vii. 3.

WINE, a liquor made from grapes, much in the manner that cider is made from apples. There is no evidence that wine was known before the deluge. Noah was probably the first who preserved the juice of the grape, till by fermentation it became proper wine. Before him, men only ate grapes like other fruits. His ignorance of its strength caused his intoxication; *Gen.* ix. 20, 21. The "mixed wine;" *Prov.* xxiii. 30, rendered in *Isa.* lxxv. 11, "drink offering," may mean wine rendered more potent by the addition of myrrh, and other drugs, or of *defrutum*, that is, wine inspissated by boiling it down. Homer speaks of *Helea* giving such wine to her guests when oppressed with grief, to raise their

spirits. Thus the drunkard seeketh mixed wine; Prov. xxiii. 30; and "mingles strong drink."

WINE — 1. Temporal blessings; Gen. xxvii. 28; Hos. ii. 8; Ps. 4. 7.

— 2. Gospel provision; Isa. xxv. 6; lv. 1. — 3. Divine indignation; Ps. lxxv. 8; Rev. xvi. 19.

WINE, 'These men are full of new wine'; Acts ii. 13. The words more properly mean sweet wine. We are informed by Plutarch that the ancients had ways of preserving their wine sweet a great while; and such wines were known to be very intoxicating.

WINE mingled with myrrh; Mark xv. 23. The Jews used to give wine and strong liquors to those who were condemned to die, at their execution, to stupefy them, and take off some part of the fear and sense of their pain. Some honourable women at Jerusalem are reported to have mixed this drink; it is, therefore, not unlikely that Mary Magdalene and others prepared the mixture for our Lord, in order to cheer and refresh his spirits; this was different from what the soldiers gave him, for that was gall and vinegar.

WINE. 'New wine into old bottles'; Matt. ix. 17. The allusion is to bottles made of the skins of beasts, which in time decayed, waxed old, and became unfit for use; such were the wine bottles, old and rent, the Gibeonites brought with them and showed to Joshua; Josh. ix. 4, 13, and to which the Psalmist compares himself; Ps. cxix. 83.

WINE of the wrath of God, *without mixture*; Rev. xiv. 10. It was customary to execute the sentence of death on offenders, by making them drink a cup of wine, in which some strong poison had been infused. Such was the execution of Socrates by a cup of poison.

WINE which cheereth God and man; Judg. ix. 13.—An improper application. It should be *gods*, that is, the hero-gods of heathens. Jothan is speaking to men of an idolatrous city. Or it would allow to be translated, "cheer both high and low," both prince

and people. The meaning is, all conditions of men are exhilarated by wine.

WINE-PRESS. "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment, &c." Isa. lxiii. 3, 4. Grapes are trodden by the feet in some parts of the east in a kind of cistern, called the wine-press. The legs and feet are bare, and the clothes are bespattered with juice.—The passage predicts the sacrifice of Christ. It means, Salvation is the work of Christ alone.

WINE maketh glad heart, Ps. 104. 15.

Prov. 20. 1. *w.* is a mocker, and

23. 30. tarry long at *w.* seek mixed *w.*

31. look not upon *w.* when red

31. 6. give *w.* unto those that be of

Song 1. 2. thy love is better than *w.* 4.

Is. 5. 11. continue till *w.* inflame

12. pipe and *w.* are in their feasts

25. 6. *w.* on lees well refined

28. 7. have erred through *w.*

56. 1. buy *w.* and milk, Song 5. 1.

Hos. 2. 9. take away my *w.* in season

Eph. 5. 18. be not drunk with *w.*

1 Tim. 3. 3. not given to *w.* 8; Tit. 1.

7, 8.

5. 23. use a little *w.* for thy stomach's sake

Prov. 23. 20. *w.*-bibber, Matt. 11. 19.

WINGS. The sails of a ship; Isa. 18. 1, 2.—Wings are emblems of exaltation;—"They shall mount up with wings as eagles," that is, they shall be highly exalted; Isa. xl. 31. "Hide me under the shadow of thy wings;" Ps. xvii. 8; "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings," &c., Matt. xxiii. 27. The metaphor is beautifully significant of *Divine protection*; When the hen sees a bird of prey coming, she makes a noise to assemble, her chickens, that she may cover them with her wings from danger. Jesus published the gospel of reconciliation throughout the land, they would not regard, therefore the Roman eagle came and destroyed them. The hen's affection to her brood is so very strong as to become proverbial. God says in Exod. xix. 4. that "he bare his peo-

ple on the wings of eagles;" that is, that he had brought them safely out of Egypt, as an eagle carries its young ones under its wings. The name of wings is given to the sun-beams, Mal. iv. 2. "The sun of righteousness shall arise with healing in his wings." This being applied to Christ, denotes that he should appear in the flesh, and by his doctrine, merit, and Spirit, should bring a remedy for all spiritual sicknesses and diseases. "He rode upon the cherub, and did fly; he flew on the wings of the wind;" that is, the cherub supported and led on the tempest, in which the Almighty rode as in his chariot through the firmament of heaven. See Psal. ciii. 20. and civ. 4.

WINGS, 'If I take the wings of the morning, &c.' Pa. cxxxix. 9, 10. Light has been proved by many experiments to travel at the astonishing rate of 194,188 miles in one second of time. But could I even fly upon the wings or rays of the morning light, which diffuses itself with such velocity over the globe from east to west, instead of being beyond the reach of, or, by this sudden transition, being able to escape thy notice; thy hand or power could still, at pleasure, prevent or arrest my progress, and I should still be encircled with the immensity of thy essence.'

WINGS of God of Israel, *Ruth* 2. 12.

Ps. 17. 8. hide me under shadow of thy

w. 26. 7, & 57. 1, & 61. 4, & 91. 4.

18. 10. fly on w. of the wind, 2 *Sam.*

22. 11.

Prov. 23. 5. riches make themselves w.

Is. 6. 2. each had six w. with

Mal. 4. 2. each had six w. with

WINKED, 'The times of this ignorance God winked at,' or overlooked. God had not before directly interposed in kindness for the heathen, though he had spared them. But now the Gospel is sent as the universal remedy of ignorance and idolatry, *Acts* xvii. 30.

WINK, *Job* 16. 12; *Ps.* 35. 19; *Prov.*

6. 13, & 10. 10; *Acts* 17. 30.

WINTER, The coldest of the four seasons of the year; *Gen* viii. 22. It included the latter half of the month

Chisleu, the whole of Tebeth, and the former part of Shebeth, that is, from December to February. In this season, snows rarely fall, except on the mountains, but seldom continue a whole day; the ice is thin, and melts when the sun ascends above the horizon. As the season advances, the north wind and the cold, especially on the mountains, which are now covered with snow, are intensely severe, and sometimes even fatal: the cold is frequently so piercing, that persons born in our climate can scarcely endure it. The roads become slippery, and travelling becomes both laborious and dangerous, especially in the steep mountain paths (*Jer.* xiii. 16; *xxiii.* 12); and on this account our Lord, when predicting the calamities that were to attend the siege of Jerusalem, told his disciples to pray that their flight might not be in the winter; (*Matt.* xxiv. 20.)

WIPE away all tears from their eyes," *Rev.* vii. 17. In the most affectionate and fatherly manner, God shall remove all causes of distress and grief. The saints in heaven have pure unmixed happiness. This is the happiness of those who are washed from their sins. See *Isa.* xxv. 8. *Rev.* xxi. 4.

WIPE, 2 *Kings* 21. 13; *Neh.* 13. 14; *Prov.* 6. 33; *Is.* 26. 8; *Rev.* 7. 17, & 21. 4.

WISDOM. By wisdom we are not to understand knowledge. Even in the ordinary concerns of life, we feel the difference between knowledge and wisdom. A man may know much; he may attain high eminence in literature; he may make many important discoveries in science; and yet he may have no true wisdom.

Neither by wisdom are we to understand prudence, in relation to the ordinary concerns of life. It is true that wisdom dwells with prudence, and finds out knowledge of witty inventions; *Prov.* viii. 12. and we value the man who discovers it in all his plans and actions. But how often does a man acquire fame for prudence and sagacity, who, nevertheless, be-

trays the most awful infatuation as to his best interests. Wisdom is the fear of God, the knowledge of God, the love of God, a right state of heart before God.

WISE MEN, or MAGI. The magian religion existed anciently in Persia. It was so revived and extended by Zoroaster, that he has been regarded as the founder of the sect. They had temples, in which were kept perpetual fires. The priests of the Magi, being the only learned mathematicians and philosophers of the age in which they lived, the term Magician became synonymous with a learned man. The magi, who visited our Saviour at his birth, were probably Persian doctors or princes : Matt. ii. 1.

These Eastern philosophers ardently studied astronomy, to which many added astrology, or foretelling future events by the stars.

WISE, Gen. 41. 39; Ex. 23. 8; Deut. 16. 19.

32. 20. O that they were w.

Job 5. 13. he taketh the w. in their own

11. 12. vain man would be w.

32. 9. great men not always w.

Ps. 2. 10. be w. O kings

19. 7. making w. the simple

Prov. 3. 7. be not w. in own eyes

25. w. shall inherit glory

9. 12. if thou be w. be w. for thyself

13. 20. walketh with w. shall be w.

23. 12. seest thou a man w. in his

Dom. 12. 3. w. shall shine as stars

Matt. 10. 16. be ye w. as serpents

11. 25. hid these things from w. and

Rom. 1. 22. professing themselves w.

16. 19. w. to that which is good

1 Cor. 3. 18. seemeth to be w. in this

4. 10. but ye are w. in Christ

Eph. 5. 15. not as fools, but as w.

2 Tim. 3. 15. able to make thee w.

John 6. 37. him that cometh I will in no w. cast out

WISDOM, Deut. 4. 6. this is your w.

1 Kings 4. 29. God gave Solomon w.

Job 28. 28. fear of Lord that is w.

Prov. 4. 5. get w. get understanding

7. w. is the principal thing

16. 16. better get w. than gold

19. 8. getteth w. loveth his own soul

Ecc. 1. 18. for in much w. is much grief

8. 1. a man's w. maketh his face to

Matt. 11. 19. w. is justified of her child.

1 Cor. 1. 17. not with w. of words

24. Christ the w. of God, Luke 11. 49.

30. who of God is made to us w.

8. 19. w. of this world is foolishness

2 Cor. 1. 12. not with fleshly w.

Col. 1. 9. might be filled with w.

4. 5. walk in w. toward them

Jam. 1. 6. if any lack w. let him ask it

2. 15. w. from above is pure.

Rev. 5. 12. worthy is Lamb to receive w.

13. 18. here is w. let him, 17. 9.

Ps. 111. 10. of w. Prov. 9. 10. & 10. 21;

Mic. 6. 9; Col. 2. 3; Jam. 3. 13.

WISELY, Ps. 64. 9. & 101. 2; Eccl. 7. 10.

WISER, 1 Kings 4. 31; Job 35. 11; Ps.

119. 98; Luke 16. 8; 1 Cor. 1. 25.

WITCHCRAFT, Witches, Wizards, and those who pretend to deal with familiar spirits, are represented in scripture as pretending to possess a power to evoke the dead, to perform supernatural operations, and discover hidden things, by spells, charms, and spiritual or infernal agency. Many of the Israelites had, no doubt, learnt these curious arts from their long residence among the Egyptians; hence laws concerning witchcraft.—See Exodus xxii. 18. Lev. xix. 26, 31. xx. 15. Deut. xviii. 10, 11. 1 Sam. xxviii. 3, 9.

Such designing persons were acquainted with the art of *Ventriloquism*, by which they made the sound of their voice to be heard as if it issued from their belly, or from the ground; and then pretended that it was the evil spirit speaking, Isa. viii. 19; xxix. 4.

WIT, an obsolete word for *know*; from which comes *wor* for *knew*; Ex. xxxii. 1; Acts iii. 17. "We do you to wit;" 2 Cor. viii. 1, means *we inform you*.

WITHDRAW, Job 9. 13, & 32. 17; Prov.

25. 17; Song 5. 6; 2 Thess. 2. 6; 1 Tim. 6. 5.

WITHHOLD not thy mercies, Ps. 40. 11.

Ps. 84. 11. no good thing will he w. from

Prov. 3. 27. w. not good from them

23. 13. w. not correction from that

WITHHOLDETH, 2 Thess. 2. 6.

WITHIN, Ps. 40. 8, & 45. 13; Matt. 3.

9, & 23. 26; Mark 7. 21; 2 Cor. 7.

5; Rev. 5. 1.

WITHOUT, Prov. 1. 20, & 24. 27; 1 Cor.

5. 13; 2 Cor. 7. 5; Col. 4. 5; Rev.

22. 15.

WITNESTAND, Eccl. 4. 12; Eph. 6. 13.

Acts 11. 17. what was I, that I could w.

WITNESTOOD, Gal. 2. 11; 2 Tim. 4. 15.

WITNESS, one who gives evidence. The Holy Spirit "beareth witness," by producing in us the graces of Christianity; Rom. viii. Christ is called the "faithful witness;" Rev. 1. 5, because he faithfully declared the things of God, and sealed his testimony with blood. The prophets and pious per-

sons of the Old Testament, are a 'cloud of witnesses' to the faithfulness and mercy of God. The apostles are *competent* witnesses of the things they affirm in the New Testament, because they saw and heard the things of which they speak. They are *credible* witnesses, because they had no interest to deceive, and suffered great hardships, and even death, for the sake of their testimony.

WITNESS, *Gen.* 31. 44. 48; *Lev.* 5. 1. *Num.* 35. 30. one *w.* not testify against any. *Deut.* 17. 6, & 19. 15; 2 *Cor.* 13. 1. *Judg.* 11. 10. Lord be *w.* 1 *Sam.* 12. 5; *Jer.* 42. 5, & 29. 23; *Mt.* 1. 2; *Job* 16. 19. my *w.* is in heaven *Pz.* 89. 87. faithful *w.* in heaven *Prov.* 14. 5. faithful *w.* will not lie 25. a true *w.* delivereth souls 24. 23. not *w.* against neighbour *Is.* 55. 4. I have given him for a *w.* to *Mal.* 3. 5. I will be a swift *w.* against *John* 3. 11. ye receive not our *w.* *Acts* 14. 17. left not himself without *w.* 1 *John* 5. 10. he that believeth hath *w.* *Rev.* 1. 5. is the faithful *w.* 20. 4. behheaded for *w.* of Jesus *Deut.* 17. 6. two or three *w.* 19. 15; 2 *Cor.* 13. 1; *Matt.* 18. 16; *Heb.* 10. 23; 1 *Tim.* 5. 19; *Num.* 85. 30. *Josh.* 24. 22. *w.* against yourselves—we *Is.* 43. 10. ye my *w.* saith Lord 1 *Thess.* 2. 10. ye are *w.* and God also 1 *Tim.* 6. 13. before many *w.* 13. *Heb.* 12. 1. so great a cloud of *w.* *Rev.* 11. 3. power to my two *w.*

WOLF, Wolves.—An animal of the dog kind, crafty, greedy, ravenous, fierce, and of a quick smell. Wolves abide in forests, and live on smaller animals; *Matt.* vii. 15. They can bear hunger long, but are then very fierce, and will attack either man or beast; *Jer.* v. 6. The species most common in Syria, Africa, &c., is the hyena.

WOLF, *Is.* 11. 6, & 65. 25; *Jer.* 5. 6. **WOLVES**, *Ezek.* 22. 27; *Hab.* 1. 8; *Zeph.* 3. 3; *Mat.* 7. 15, & 10. 16; *Acts* 20. 29.

WOMAN has been defined as compounded of *woe* and *man*, as if called *man's woe*, because she tempted him to eat of the forbidden fruit; but this is no meaning of the word. *Woman* is a contraction of *wombman*, and means the *man with the womb*. A very appropriate version of the Hebrew *ishah*, the feminine of (*ish*) a *man*. Hence we see the propriety of Adam's observation (*Gen.* ii. 23.), "She shall be

called *ishah*, **WOMBMAN**, or female-man, because she was taken out of the *ish*, *man*." Most of the ancient versions have felt the force of the original term, and have endeavoured to express it as literally as possible. The Vulgate renders it *virago*, which is a feminine form of *vir*, a man. Symmachus uses *andria*, a female form of *aner*, a man; and the Arabic *imrat*, she-man, from *imree*, a man. Our own term, as we have seen, is equally proper, when understood, being a literal translation of the original; and we may thank the discernment of Anglo-Saxon ancestors for giving it.

WOMAN, *what have I to do with thee?* *John* ii. 4. This apparently harsh reply has been condemned by infidels, &c., as indicating want of respect to Mary's maternal character, and a want also of common civility. But if we compare this language with what was employed by the most accomplished of his contemporaries, as well as by the easterns now, it will be found that the term *Woman*, as applied to Mary, censurable as it may appear to us, is, in the classical and oriental dialects, perfectly consistent both with sentiments of respect and the most approved forms of politeness. Thus Cyrus, prince of Persia, addressed the beautiful Pantheia his captive, whom he wished to console in her altered circumstances, by the title of *woman*. Augustus spoke to Cleopatra in the same style. Horace describes "the lady of his love" by the same epithet. The most polite men of antiquity applied the term to females of the highest respectability. Roberts, an intellectual missionary, says, that, in Hindostan and in other parts of the East, the sex are yet always addressed with this common appellation. It is evident too from the narrative itself that the language was not considered harsh by his mother, for she immediately prepared the attendants to execute his order, and though this movement might seem tardy, it is evident that the delay proceeded from no reluctance to comply with her wishes, but from the purpose of waiting for

the times and circumstances that would give the fullest attestation to his intended miracle.

WOMAN. "*And I saw the woman drunken with the blood of the saints;*" Rev. xvii. 6.—This predicts the murderous spirit of the Papal church. It has been calculated that fifty or sixty millions have gone to the grave through papal persecution. The soil of the greater part of Europe has been drenched with the blood of martyrs; as proved by the histories of the slaughters of the Waldenses and Albigenses; the butcheries of the Duke of Alva in the low countries, the massacres in France, Ireland, and other places, in England in the time of Queen Mary, &c., &c. O Popery, bloody are thy hands! but God shall yet avenge his saints by punishing thee! O "man of sin," an eternal hell shall be thy doom!—And yet at this day (1870) many in England are shaking hands with this murderous monster. Dress up antichrist in splendid robes, attend him with sweet music, diffuse around him fragrant incense, attend him with harlequin-dressed priests (who ever mean money) and white surpliced boys, &c., and you will fascinate the gentle ladies, and the intelligent gentlemen, who will fall down and worship the beast.

WOMAN, Gen. 2. 22, & 2. 15; Lev. 18. 22, 23, & 20. 18; Num. 30. 3.

Ps. 48. 6. pain as of w. in travail, Is. 13. 8, & 21. 3, & 26. 17, & 42. 14, & 66. 7; Jer. 4. 31, & 6. 24, & 13. 21, & 22. 23, & 30. 6, & 31. 8, & 48. 41, & 49. 22, & 50. 43.

Prov. 11. 16. a gracious w. retaineth
12. 4. a virtuous w. is a crown to her
14. 1. wise w. buildeth her house
31. 10. virtuous w. who can find
30. w. that fears Lord be praised
Eccl. 7. 28. a w. among all those have I
Is. 49. 15. can a w. forget her child
54. 6. called thee as w. forsaken
Jer. 31. 22. a w. compass a man
Matt. 5. 28. whosoever looketh on a w.
15. 28. O w. great is thy faith
John 2. 4. w. what have I to do with
8. 3. a w. taken in adultery
19. 26. w. behold thy son
Gal. 4. 4. God sent forth his son made of a w.

1 Tim. 2. 12. suffer not w. to teach
Rev. 12. 1. w. clothed with sun, & 14.
17. 13. w. thou saw a great city

WOMEN, Judg. 5. 24. blessed above w.
Prov. 31. 3. give not thy strength unto w.

Song 1. 8. O thou fairest among w.

Jer. 9. 17. call for mourning w.

Matt. 11. 11. among them born of w.

Luke 1. 28. blessed art thou among w.

1 Cor. 14. 34. let w. keep silence

1 Tim. 2. 9. w. adorn themselves

11. let w. learn silence with

5. 14. that younger w. marry

1 Pet. 3. 5. after this manner the holy

w. also

Rev. 14. 4. not defiled with w.

WOMEN, Gen. 25. 23, & 29. 31.

Gen. 49. 25. blessings of the w. and

Ps. 22. 9. took me out of the w.

10. I was cast upon thee from w.

127. 3. fruit of w. is his reward

Eccl. 11. 5. how bones grow in w.

Is. 44. 2. Lord formed thee from w.

66. 9. cause to bring forth and shut w.

Luke 1. 42. blessed is fruit of w.

11. 27. blessed w. that bare thee

23. 29. blessed are the w. that never

WONDER. Any thing which causes sur-

prise by its strangeness, Deut. 13.

1. & 28. 46; Ps. 71. 7; Is. 29. 14;

Rev. 12. 1.

Acts 13. 41. ye despisers w. and perish,

Hab. 1. 6.

WONDERS, Ex. 3. 20, & 7. 2, & 15. 11.

1 Chr. 16. 12. remember his w. Ps. 105. 5.

Job 9. 10. God doeth w. Ps. 77. 11, 14.

Ps. 78. 11. they forgot his w. Neh. 9. 17.

88. 10. wilt thou show w. to dead

Joel 2. 20. I will show w. in the heavens

John 4. 48. except ye see signs and w.

2 Thess. 2. 9. with power, signs, and w.

Zechar. 8. 8. men w. at

Is. 60. 16. I w. that there was no

Luke 4. 22. w. at gracious words

Rev. 13. 3. all the world w. after the

WONDERFUL, one of the characters of Messiah; Is. ix. 6. "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." As being God manifest in the flesh, he was wonderful in his conception, birth, preaching, miracles, sufferings, death, resurrection; and ascension; wonderful in his person, and in his working.

WONDERFUL, Deut. 28. 59. plagues w.

Job 42. 3. uttering things too w.

Ps. 119. 129. the testimonies are w.

139. 6. such knowledge is too w. for

Prov. 30. 18. be three things too w. for

Is. 9. 6. his name shall be called W.

Jer. 5. 30. a w. thing is committed

Job 37. 14. w. works, Ps. 26. 7, & 75. 1.

& 106. 2, & 119. 27, & 145. 5, & 71.

17. & 78. 32, & 106. 22.

WONDERFULLY, Ps. 139. 14; Lam. 1. 9

WONDEROUSLY, Judg. 13. 19; Joel 2. 16.

WOOD, hay, stubble, 1 Cor. 3. 12.

2 Tim. 2. 20. also vessels of w. and of

WOOL was an article of merchandise in ancient times, as appears from

Ezek. xxvii. 18. "Damasus was thy merchant in the multitude of the wares—and of wool." Sins which are aggravated are compared to crimson; but when they are said to be white as wool, it denotes that they are fully pardoned; Isa. i. 18. "He giveth snow like wool;" Psa. cxlvii. 16; falling down in large flakes; and nothing in nature has a nearer resemblance to fine white wool. See Job xxxvii. 6.

WORD.—An intelligible sound. Any discourse is so called; Gen. xxxvii. 14; Deut. iv. 2. The term is applied to the sacred Scriptures; Luke xi. 28; Jam. i. 22. It is also a name of Christ; John i. 1; Heb. iv. 12—14, and xi. 3. Why he is so called we are not expressly told. Perhaps because he is the intelligible indication of the Father's will and character, as words are of our thoughts; Heb. i. 2, 3; and because he spake creation into being, communicated with the patriarchs and prophets, declared the gospel when on earth, now intercedes in heaven, and will give sentence at the last day.

WORDS. 'Words of the Lord are pure words; as silver tried in a furnace, &c.' Psa. xii. 6. The allusion is to metal that has passed through a very severe refining process. The words of God are so pure as to have no alloy whatever in them. "Purified seven times," means perfectly refined, seven being a number frequently expressive of perfection, perhaps, because on the seventh day God had completed the world.

WORD. Num. 23. 5; Deut. 4. 2.
Deut. 3. 2. by every w. man live
30. 14. the w. is very nigh unto thee
Psa. 68. 11. the Lord gave the w. and
119. 49. remember w. to servant
Prov. 18. 23. w. spake in due season
25. 11. w. fitly spoken is like
Isa. 59. 21. man offender for a w.
90. 21. bear a w. behind thee
44. 26. confirm w. of his servants
56. 4. to speak a w. in season
Matt. 9. 8. speak the w. only and my
12. 36. every idle w. men speak
Luke 4. 36. what a w. is this for
24. 19. mighty in deed and in w.
John 1. 1. in the beginning was the W.
and the W. was with God, and the
W. was God
14. the W. was made flesh and dwelt

15. 3. through w. I have spoken
Acts 18. 15. if ye have any w. of exhor.
26. to you is w. of salvation sent
17. 11. received the w. with all
20. 32. to God and to w. of grace
1 Cor. 4. 20. kingdom of God not in w.
Gal. 6. 6. taught in w. communicate
Eph. 5. 26. washing of water by w.
Col. 3. 16. let the w. of Christ dwell
17. whatsoever ye do in w. or deed
1 Thess. 1. 5. our gospel came not into
you in w. only
2 Thess. 2. 17. stablish you in every w.
1 Tim. 5. 17. labour in w. and doctrine
2 Tim. 4. 2. preach w. be instant in
Tit. 1. 9. holding fast faithful w.
Heb. 4. 2. w. preached did not profit
13. 22. suffer w. of exhortation
Jam. 1. 21. receive with meekness w.
22. be ye doers of the w.
1 Pet. 2. 1. if any obey not the w.
2 Pet. 1. 19. sure w. of prophecy
1 John 1. 1. hands have handled w. of
6. 7. Father, W. and Holy Ghost,
Rev. 5. 10. kept w. of my patience
12. 11. overcome by w. of their
WORD, his, Ps. 130. 6. in his w. do I
hope, 119. 81.
Jer. 20. 2. his w. was in my heart as a
John 8. 32. ye have not his w. abiding
Acts 2. 41. gladly received his w. and
Ps. 119. 11. thy w. have I hid in my
60. thy w. have quickened me
105. thy w. is a lamp to my feet
140. thy w. is very pure
138. 2. magnified thy w. above all thy
Jer. 15. 16. thy w. was unto me joy and
17. thy w. is truth
Prov. 30. 5. w. of God, Isa. 40. 8; Mark
7. 13; Rom. 10. 17; 1 Thess. 2. 13;
Heb. 4. 12. & 6. 5; 1 Pet. 1. 23; Rev. 19. 31.
Ps. 119. 43. w. of truth, 2 Cor. 6. 7; Eph.
1. 13; Col. 1. 6; 2 Tim. 2. 15; Jam.
WORDS, Job 23. 12. esteem w. of his
Prov. 15. 26. w. of pure are pleasant w.
22. 17. bow down thine ear and hear
w. of the wise
Eccl. 10. 12. w. of wise gracious
12. 10. find out acceptable w.
11. w. of wise are as goads
Hos. 6. 5. slain them by w. of mouth
14. 2. take with you w. and
Zech. 1. 13. good w. comforteth w.
Luke 4. 32. gracious w. proceedeth
John 6. 63. the w. I speak are spirit and
68. thou hast w. of eternal life
17. 8. I have given them w. thou
Acts 7. 22. Moses mighty in w.
20. 35. remember w. of Lord Jesus
1 Cor. 2. 4. not with enticing w.
2 Tim. 1. 13. hold fast the form of w.
Rev. 1. 8. hear w. of this prophecy
Ps. 60. 17. my w. Isa. 51. 16. & 59. 21;
Jer. 5. 14; Mic. 2. 7; Mark 8. 35.
& 13. 31; John 5. 47, & 15. 7.
1 Thess. 4. 18. these w. Rev. 21. 8.
Ps. 119. 183. thy w. 130. 139; Prov. 23.
8; Eccl. 6. 2; Ex. 33. 31;

WORK, any thing done. Creation is the work of God; Gen. ii. 2. T.

works of God's providence are his preservation and government of the world; John v. 17. The work of redemption is attributed to the three persons of the Trinity; the beginning is from the Father; the dispensation is through the Son; and the application by the Spirit; John vi. 29.

By good works are understood all manner of duties, as well as thoughts, words and actions, towards God or man, which are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred unto God's glory; Eph. ii. 10. Good works are the way to the kingdom, not the cause of entering it; but they are imperfect; Eccl. vii. 20—and of course are not meritorious; Luke xvii. 10. They are, however, the only evidence of our title to heaven; Jam. ii. 18—20. They show our gratitude to God; Psa. cxvi. 12, 13—and are profitable to men; Tit. iii. 8.

WORK, *Gen.* 2. 3; *Ex.* 20. 10, & 31. 14
Deut. 33. 11. accept w. of his hands
Job 1. 10. blessed w. of his hands
10. 3. wilt despise the w. of thine
36. 9. he show them their w.
Ps. 8. 3. heavens w. of thy fingers
9. 16. wicked is snared in the w. of his
101. 1. firmament sheweth his handy w.
101. 2. I hate the w. of them that
143. 5. muse on w. of thy hand
Eccl. 2. 14. according to w. of wicked
12. 14. God shall bring every w. into
Is. 10. 12. performed his whole w.
28. 21. do his strange w.
29. 16. shall the w. say of him that
49. 4. my w. is with my God
Jer. 10. 15. vanity and w. of errors
18. 3. the potter wrought a w. on the
Hab. 1. 5. I will w. a w. in those days
John 17. 4. I have finished the w. thou
Acts 5. 28. if this w. be of men
13. 2. w. whereto I called them
Rom. 2. 15. show w. of law written
11. 6. otherwise w. is no more w.
1 *Cor.* 8. 13. every man's w. be made
9. 1. are you not my w. in the Lord
Eph. 4. 12. w. of ministry edifying
2 *Thess.* 1. 11. w. of faith with power
2. 17. establish you in every good word
and w.
2 *Tim.* 4. 5. do w. of evangelist
Jam. 1. 4. patience have her perfect w.
1 *Pet.* 1. 17. judgeth according to every
man's w.
Ps. 104. 23 his w. 62. 12, & 111. 3; *Prov.*
24. 29; *Is.* 40. 10; *Job* 36. 24.
90. 16. thy w. 93. 4; *Prov.* 24. 27;
Jer. 31. 16; *Hab.* 2. 2.
Ex. 32. 16. w. of God, *Ps.* 64. 9; *Eccl.* 7.

15, & 8. 17; *John* 6. 29; *Rom.* 14. 20.
Ps. 28. 5. w. of the Lord, *Is.* 5. 12; *Jer.*
48. 10; 1 *Cor.* 15. 58, & 16. 10.
17. 4. concerning w. of men
32. 4. triumph in w. of thy hands
138. 8. forsake not w. of hands
Prov. 31. 31. let her own w. praise her
Is. 26. 12. wrought all our w. in us
John 5. 20. show him greater w.
10. 32. for which of those w. do ye
38. believe the w. that the Father is
14. 11. believe me for w. sake
12. greater w. shall he do, I go unto
Acts 26. 20. w. meet for repentance
Rom. 8. 27. by what law? of w. nay, but
4. 6. G. imputes righteous. without w.
9. 11. not of w. but him that
32. sought as by w. of the law
11. 6. then it is no more of w.
13. 12. cast off the w. of darkness
Gal. 2. 16. by w. of the law no flesh
3. 2. received ye Spirit by w. of the
10. as many as are of w. of law are
6. 19. w. of flesh are manifest
Eph. 2. 9. not to w.
10. created unto good w.
5. 11. unfruitful w. of darkness
Col. 1. 21. enemies in mind by wicked w.
2 *Tim.* 1. 9. not according to w.
Tit. 1. 16. in w. they deny him
3. 5. not by w. of righteousness
Heb. 6. 1. repentance from dead w. and
9. 14. purge conscience from dead w.
Jam. 2. 14. have not w. can faith save
20. faith without w. is dead, 17. 23.
21. justified by w. 24. 25.
22. by w. faith was made perfect
1 *John* 2. 8. Son of God destroy w. of..
Ps. 23. 4. his w. 78. 11, & 103. 23, & 104.
31, & 106. 15, & 107. 22, & 145. 9, 17;
Dan. 9. 14; *Acts* 15. 18; *Heb.* 4. 10.
106. 36. their w. *Is.* 66. 18; *Jonah* 2.
10; *Matt.* 12. 3, 6; 2 *Cor.* 11. 15;
Rev. 14. 13, & 20. 12, 13.
Deut. 15. 10. thy w. *Ps.* 66. 3, & 78. 23, &
92. 6, & 104. 24, & 143. 5; *Prov.* 16.
8; *Eccl.* 9. 7; *Rev.* 3. 2.
Job 37. 14. w. of God, *Ps.* 66. 5, & 78. 7;
Eccl. 11. 5; *John* 6. 23, & 9. 3.
Ps. 46. 8. w. of the Lord, 111. 2.
1 *Sam.* 14. 6. may be that Lord will w.
Ps. 119. 129. time for thee, Lord, to w.
Is. 43. 13. I will w. and who let it
Matt. 7. 23. depart from me, ye that w.
John 6. 23. might w. the w. of God
9. 4. I must w. the w. of him that
Phil. 2. 12. w. out your own salvation
1 *Thess.* 4. 11. w. with own hands
2 *Thess.* 2. 7. mystery of iniquity doth w
3. 16. if any w. not neither should he
WORKETH, *Prov.* 11. 18. wicked work-
eth deceitful w.
John 5. 17. Father w. hitherto and I w.
Rom. 4. 4. him that w. his reward
1 *Cor.* 12. 6. God who w. all in all
2 *Cor.* 4. 17. w. for us a far more exceed
Gal. 5. 6. faith which w. by love
Eph. 2. 2. spirit that now w. in children
Phil. 2. 12. it is God that w. in you both
WORKING, *Is.* 23. 29. excellent in w..
Rom. 7. 18. sin w. death in me by that

1 Cor. 4. 12. w. with our own hands
 9. 6. not power to forbear w.
 Eph. 1. 19. according to the w. of mighty
 3. 7. effectual w. of his power
 4. 22. w. with hands the things that
 Phil. 3. 21. according to w. whereby
 Heb. 12. 21. w. in you that which is
WORKERS, 2 Cor. 6. 1, & 11. 13; *Psalm*
 3. 2.

Job 31. 3. w. of iniquity, 24. 8, 22; *Ps.*
 5. 5, & 6. 8, & 23. 3, & 125. 5, & 141.
 9; *Prov.* 10. 29, & 21. 15.

WORKMAN, *Matth.* 10. 10; 2 *Tim.* 2. 15.
WORKMANSHIP, *Eccl.* 31. 8; *Eph.* 2. 10.

WORLD, in its largest acceptation, denotes the whole of created nature comprehending the heavens, earth, sea, the elements, angels, men, and animals; in short, all created beings; and in this sense it is used when the evangelist says of Christ, "the world was made by him," for "without him was not any thing made that was made;" John i. 3, 10. And also the apostle Paul, speaking on the same subject, even uses the word in the plural: "The worlds were framed by the word of God;" Heb. xi. 3. "By whom also he made the worlds," ch. i. 2. But the term is very often used to indicate, "the men of this world," who are said to lie in wickedness; 1 John v. 19. See Eph. ii. 2; John xii. 31; 2 Cor. iv. 4. These are called "the world," not only because they compose the greater part of the inhabitants of this world, but chiefly on account of their pursuing the things of this world as their chief good. Hence the psalmist describes "the men of this world" as having their portion in this life; *Psa.* xvii. 14.

WORLD, 'all the world;' Luke ii.

1. The country of the region of Judea. Sometimes it means the extensive Roman empire.

WORLD, 1 *Sam.* 2. 8; 1 *Chr.* 16. 30.

Ps. 17. 14. from: men of w. which
 50. 12. w. is mine, and fulness of it

Eccl. 3. 11. set w. in their heart

Isa. 23. 9. inhabitants of the w. will

Matth. 16. 26. what profit if gain whole w.

18. 7. woe unto the w. because of

24. 3. what shall be end of w.

Mark 16. 15. go into all w. and preach

Luke 20. 35. worthy to obtain that w.

John 1. 10. w. made by him, and the

29. Lamb of G. taketh away sin of w.

3. 16. God so loved the w. he gave

17. that the w. through him might

7. 7. w. cannot hate you, but me

12. 47. not judge w. but save w.
 14. 17. whom w. cannot receive

19. w. seeth me no more, but

15. 18. if the w. hate you, love one

16. 28. I leave the w. and go to the

John 17. 9. I pray not for the w. but

16. are not of the w. as I am not

22. w. may know thou hast sent

Rom. 3. 19. w. become guilty before G.

1 *Cor.* 1. 21. w. by wisdom knew not G.

Gal. 6. 14. w. is crucified to me, and I

Tit. 1. 2. promised before w. began

Heb. 2. 5. w. to come, d. 5.

11. 33. of whom the w. was not

1 *John* 2. 2. propitiation for sins of w.

15. love not w. nor things in w.

16. all in w. is lust, lust of eyes

17. w. passeth away and lust of it

3. 1. sons of God w. knoweth us not

4. 5. they are of w. speak of w. and

5. 19. w. lieth in wickedness

Rev. 3. 10. temptation shall come upon

all the w.

13. 3. w. wondered after beast

Heb. 1. 2. w. made, 11. 3.

WORM *dieth not, and the fire is not quenched*; Mark ix. 44. Alluding to the ancient ways of funeral interment and burning. "The body will not then be frail as it is now, but incapable of consumption or dissolution. In its natural state, the worms may devour the whole, and die for want of nourishment; the fire may consume it, and be extinguished for want of fuel; but there shall be perpetual food for the worm that corrodes it, and perpetual fuel for the fire that torments it. The words of the apocryphal writer, in *Judith* xvi. 17, greatly illustrate this interpretation. It is said, "the Lord Almighty will take vengeance on the wicked in the day of judgment, putting fire and worms into their flesh, and they shall feed them, and weep for ever."

WORMS, 'He was eaten with worms'; Acts xii. 23. Probably this was the disease known as *morbus pedicularis*. It is loathsome, offensive, and most painful.

WORM. Denotes extreme degrada-

tion, Job 24. 30.—A mean contempt-

ible person, *Ps.* 22. 6.—Corrupt-

ible, *Eccl.* 14. 30; *Isa.* 51. 8.

Job 25. 6. man that is a w. is a w.

Ps. 22. 6. I am a w. and no man

Isa. 41. 14. fear not thou w. Jacob

66. 24. w. shall not die. *Mark* 8. 44, 45.

Job 19. 26. w. destroy this body, *Acts*

12. 23.

WORMWOOD.—An herb, of a

very bitter taste. In the Septuagint, the original word is variously rendered, and generally by terms expressive of its figurative sense; for what is offensive, odious, or deleterious; as idolatry, profaneness, apostacy, &c.; Deut. xxix. 18; Heb. xii. 15.

WORMWOOD, Deut. 29. 18; Prov. 5. 4; Lam. 3. 15, 19; Amos 5. 7; Rev. 8. 11.

WORSE, Matt. 12. 45.; John 5. 14; 1 Cor. 8. 8, & 11. 17; 2 Tim. 3. 13; 2 Pet. 2. 20.

WORSHIP.—An act of adoration, strictly due to God only, but performed to other objects also, whether idols or men. Compare Gen. xlii. 6, and xliii. 26, 28; Acts x. 25. As all idolatry consists in transferring that worship to the creature which is due only to the adorable Creator, so it was not merely prohibited by the Jewish law, but also made a capital offence to be punished with death; Deut. xiii. 6—11. To this Job refers, ch. xxii. 26—28. Public worship, where it has not degenerated into mere form, is of great utility. It gives Christians an opportunity of openly professing their faith in, and love to Christ. It preserves a sense of religion in the mind, without which society could not well exist. It enlivens devotion, and promotes zeal. It is the means of receiving instruction and consolation. It affords an excellent example to others, and excites them to fear God.

WORSHIP Lord in beauty of holiness, 1 Chr. 16. 29; Ps. 29. 2, & 66. 4, & 96. 9, & 45. 11, & 95. 6, & 99. 5; Matt. 4. 10.

Ps. 97. 7. w. him, all ye gods
Matt. 15. 9. in vain do they w. me
John 4. 24. they that w. him must w.
Acts 17. 23. whom ye ignorantly w.
24. 14. so w. I God of my fathers
Phil. 3. 3. circumcision, which w. God
Rev. 3. 9. come and w. before thy feet
19. 10. to w. God, 22. 9.

WORSHIPPED, Ez. 4. 31, & 32. 8; Jer. 1. 16; 1 Chr. 29. 20; Rom. 1. 25; 2 Thess. 2. 4; Rev. 5. 14, & 7. 11, & 11. 16, & 13. 4.

WORSHIPPING of angels; Col. ii. 18. These expressions apply in a peculiar manner to the Essenes. For Josephus informs us, that they had something very peculiar among them, relat-

ing to the angels. He says that when they received any into their number, they made them solemnly swear that they would keep and observe the books of the sects and decrees of the angels with care.

WORTHY, Job 24. 25; Prov. 10. 20.

Grn. 32. 10. I am not w. of the least

Matt. 10. 10. workmen is w. of meat

87. loveth father or mother more

than me is not w. of me

22. 8. that were blinded were not w.

Luke 3. 8. bring fruits w. of repentance

7. 4. he was w. for whom he should

10. 7. labourer is worthy of his hire

15. 19. no more w. to be called thy

20. 35. accounted w. to obtain resur.

Acts 5. 41. w. to suffer shame for

Rom. 8. 18. not w. to be compared

Eph. 4. 1. walk w. of the Lord fruitful

1 Thess. 2. 12. walk w. of God who hath

2 Thess. 1. 6. be counted w. of kingdom

11. God would count you w. of this

1 Tim. 1. 15. w. of all acceptance, 4. 9.

5. 17. elders w. of double honour

18. labourer is w. of reward

6. 1. masters w. of all honour

Heb. 3. 3. counted w. of more glory

10. 29. shall be thought w.

11. 38. of whom world was not w.

Rev. 3. 4. in white, for they are w.

5. 12. w. is Lamb slain to receive

WOULD God, Ez. 16. 3; Num. 11. 29;

Acts 26. 29; 1 Cor. 4. 8; 2 Cor. 11. 1.

Neh. 9. 30. w. not, Is. 30. 15; Matt. 18.

30, & 23. 30, 37; Rom. 11. 25.

Ps. 81. 11. Israel w. none of me

Prov. 1. 25. w. none of my reproof

30. they w. none of my counsel

Matt. 7. 12. whatsoever ye w. that

Rom. 7. 15. what I w. that I do not

Gal. 5. 17. cannot do things ye w.

Rev. 3. 15. I w. thou wert cold or

WOUND, Ez. 21. 25; Prov. 6. 33; Jer.

10. 19, & 15. 18, & 30. 13, 14; Mic.

1. 9.

WOUNDS, Prov. 27. 6; Is. 1. 6.

Deut. 32. 39. I w. and I heal, I kill and

1 Cor. 8. 12. w. their weak conscience

Rev. 18. 3. deadly w. was healed, 12. 14.

WOUNDED, Ps. 69. 26, & 109. 22.

Prov. 13. 14. but a w. spirit who can

Is. 63. 5. was w. for our transgression

Job 5. 18. he w. and his hands make

WRATH of God is his indignation at sin, and punishment of it; Rom. i. 18. "The wrath of God is revealed from heaven against ungodliness and unrighteousness of men." The cup of God's wrath—the cup of trembling, &c., is frequently expressed or referred to in the sacred writings; Deut. xxxii. 33; Job xxi. 20; Isa. li. 17-22; Jer. xxv. 15; Rev. xiv. 8. It is a metaphor for the cups of poison, which some criminals had to drink.

WRATH, *Gen.* 49. 7; *Ex.* 32. 10, 11. *Numb.* 16. 46. w. gogue out from Lord *Deut.* 32. 37. feared w. of enemy *Nek.* 12. 18. bring more w. on Israel *Job* 5. 2. w. killeth foolish man *Ps.* 76. 10. the w. of man shall praise thee, the remainder of w. restrain *Prov.* 16. 14. w. of king as messenger *Is.* 64. 8. in a little w. I hid my face *Hab.* 3. 2. in w. remember mercy *Matt.* 3. 7. flee from w. to come *Rom.* 2. 5. treasure up w. against the 5. 9. saved from w. through him 12. 10. rather give place unto w. *Eph.* 2. 3. by nature children of w. 4. 26. let not sun go down upon w. 1 *Thess.* 1. 10. delivered from the w. to 2. 16. w. is come upon them 5. 9. not appointed us to w. 1 *Tim.* 2. 8. holy hands without w. *Heb.* 11. 27. not fearing w. of king *Jasa.* 1. 19. every man be slow to w. 20. w. of man worketh not the *Rev.* 6. 16. from w. of the Lamb 12. 12. having great w. because 14. 8. wine of the w. of her fornication. *Ezek.* 32. his w. *Ps.* 2. 5, 12, & 78. 33 *Jer.* 7. 29, & 10. 10; *Rev.* 6. 17. *Numb.* 25. 11. my w. *Ps.* 94. 11; *Is.* 10. 6, & 60. 10; *Azek.* 7. 14; *Hos.* 5. 10. *Ps.* 35. 1. thy w. 85. 3, & 83. 7, 16, & 89. 46, & 90. 2, 11, & 102. 10.

WREST, *Rz.* 23. 2; 2 *Pet.* 2. 16.

WRESTLE, *Gen.* 32. 24, 25; *Eph.* 6. 12.

WRESTLED, *Rom.* 7. 24; *Rev.* 2. 17.

WRINKLE, *Job* 16. 8; *Eph.* 5. 27.

WRITING was usually practised on hard substances, such as stones and metals;—thus, the decalogue was written on two *tables*, or smooth flat pieces of stone; *Ex.* xxxiv. 1; *Deut.* x. 4. Thin plates of brass, lead, or wood, were used, which when plain, and slightly coloured with a black dye, were written on with a piece of chalk, or some similar substance, capable of being easily effaced; but which were more generally covered with a thin coating of wax; and in that case the letters were inscribed with a bodkin, or stylus of hard metal, ivory, or bone, sharpened at one end for the purpose of writing, and smooth at the other, so that whenever it was necessary to make erasures, the writer had only to turn the broad end of the pencil, smooth the wax, and renew the letters as before. Such tablets were much used by the ancient Romans.—*Quintilian*.—Boards of the same, or a similar kind, are still found in many parts of the East. In Barbary, the children are taught to form

letters on a thin board, bedaubed with whitening, so as to be rubbed off and renewed with pleasure. Did not Zacharias write on such a table? See *Luke* i. 63.—See *Books*.

WRITETH, 'Writeth up the people.' An allusion to princes, or governors of a city, that used to keep a register of all their people; *Ps.* lxxxvii. 6.

WRITTEN. "In the volume of the book written of me," *Ps.* xl. 7. The LXX, or Septuagint, render it is the head of the book. *CHRYSTOSTOM* describes this to be the *envelope* on which was written, "About the coming of the Messiah," which *HARMEZ* says amounts to this, that the sum and substance of the Old Testament is, "Messiah cometh;" so that these words might be ticketed or inscribed on the wrapper, just as we now letter a book on the back of the binding.

WRITE, *Ex.* 24. 1, 27; *Deut.* 27. 3; *Is.* 30. 8; *Jer.* 30. 2; *Hab.* 2. 2. *Deut.* 6. 9. w. them upon the posts of *Prov.* 3. 2. w. them upon table of thine *Jer.* 31. 33. I will w. it in their hearts

WRITTEN, *Ps.* 69. 22. not be w. with *Prov.* 22. 20. have not I w. thee excel. *Dan.* 12. 1. deliverer found w. in book 1 *Cor.* 10. 11. are w. for our admonition 2 *Cor.* 3. 2. epistle w. in our hearts 3. w. not with ink, but with Spirit *Heb.* 12. 23. w. in heaven, *Luke* 10. 20.

WRONG, *Ps.* 105. 14; *Jer.* 22. 3, 12. *Matt.* 20. 13. I do thee no w. didst 1 *Cor.* 6. 7. do ye not rather take w. *Col.* 3. 25. he that doeth w. shall receive

WRONGED, 2 *Cor.* 7. 2; *Phil.* 12. *Prov.* 8. 36. w. his own soul

WROTH, *Ps.* 89. 38; *Is.* 54. 9, & 57. 17.

WROUGHT, 1 *Sam.* 6. 6, & 14. 45. *Ps.* 139. 15. curiously w. in the lowest *Is.* 26. 12. w. all our works for us *Ezek.* 20. 9. I w. for my name's sake *John* 8. 21. his works are w. in God *Rom.* 7. 8. w. in me all manner of 2 *Cor.* 5. 5. that hath w. us for same *Eph.* 1. 20. which he w. in Christ

Y

YEA, yea; nay, nay; *Matt.* v. 37. That is, a positive affirmation, or negation, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion; 2 *Cor.* i. 13, 20.

YEAR.—A space of twelve months. The Jews had both a civil and a sacred

year; in the first they regulated their national concerns, and in the other, their religious affairs and festivals. The civil year commenced in the month *Tisri*; that is, at the autumnal equinox; and their sacred year in the month of *Nisan*, or ancient *Abib*; Exod. xii. 2; and this corresponded either to March or April, according to the passover moon. The sacred year was instituted as a new era to commemorate the deliverance of Israel from the yoke of the Egyptians; Ex. xii. 2. It might be considered as a preface of the gospel day, because it began in the very month in which Christ was crucified, and thus put an end to the ancient dispensation; John xix. 30. Every third year they added a month, to make up for the days lost in consequence of measuring the months by revolutions of the moon, which made the year consist of 354 days. This intercalary month they called *Ve-adar*, or second Adar.

It is now conceded by most learned men, that the creation occurred at or about 4004 years before the birth of our Saviour. The practice of numbering the years from the birth of Christ was not adopted for several centuries after that event. Different countries had their different eras for commencing; such as the foundation of a metropolis, or the reign of a king. The last method was used in England till the time of Cromwell, when the Christian era was adopted. *Anno Domini*, generally written A. D., means year of our Lord. *Anno Mundi*, or year of the world, marks the date from creation.

There is much confusion in all chronology, from the incorrect modes of computing the year, practised by early nations. The use of lunar months, of twenty-nine and a half days each, made the year too short. Many plans were adopted to regulate the year, but none came near making the lunar and solar year correspond, till Julius Cæsar, by the help of his astronomers, brought it to a considerable degree of accuracy. He abolished the *lunar* month, and established a

solar year, of 365 days 6 hours, divided into 12 *artificial* months, consisting alternately of 30 and 31 days. The odd six hours in four years made a whole day, which was added by counting the 24th day of February twice. The year on which this was done was called *leap year*. The new reckoning however, was not perfectly exact, for the true year consists of only 365 days 5 hours and 49 minutes, so that the Julian year was eleven minutes too long. This surplus in 130 years amounted to a whole day, and in 1600 years had created an error of *ten days*. In the year 1582 Pope Gregory XIII., at the instance of Lilio, the Roman astronomer, proposed to strike out this excess of ten days, and to omit three leap years in every four centuries. This was for a while called *New Style*, and was gradually adopted both by Catholic and Protestant states. It was not introduced into England till the middle of the last century [1752,] at which time the differences amounted to *eleven days*. Our present calendar is very nearly though not quite correct. The surplus, as now left, would not amount to 7 hours in 1000 years.

In prophetic style, a *year* is 360 years, and a *month* 30 years, and a *day* being put for a year; and so three years and a half, and "times, time, and half a time," or 42 months, or 1260 days, denote the 1260 *years'* duration of Antichrist; Rev. xi. 2, 3; xii. 6, 14.

YEARS 'of the right hand.' Seasons when God by his power interposed; when by his strong arm he aided his people in difficulty, delivered them from being destroyed by their enemies, and presented to them in his loving hand the cup of consolation to drink; Psa. lxxvii. 10.

YEAR acceptable of the Lord, Is. 61. 2.
Is. 63. 4 y. of my redeemed come
Jer. 11. 23. y. of visitation. 23. 12.
Ps. 90. 4. a thousand y. 2 Pet. 3. 8.

YESTERDAY, and to-day, and for ever; Heb. xiii. 8. In all past times there was no way to the holiest but through the blood of Jesus, either actually shed, or significantly typified.

To-day he is the Lamb newly slain, and he continues to appear in the presence of God for us; for ever, to the conclusion of time, he will be the way, the truth, and the life, none coming to the Father but through him. And through eternity it will appear that all glorified human spirits owe their salvation to his infinite merit; Heb. i. 12; John viii. 58; Rev. i. 4.

YIELD, to give increase; Hosea viii. 7; to consent, Prov. vii. 21; to give up, Acts v. 10. "Neither yield ye your members as instruments of unrighteousness unto sin," Rom. vi. 13. Do not yield to temptation. It is no sin to be tempted; the sin lies in yielding. While sin exists only in Satan's solicitation, it is Satan's sin, and not ours: when we yield, we make Satan's sin our own: then we enter into temptation. See Rom. vii. 5; Jam. iv. 1. "But yield yourselves unto God;" let God have your wills; keep them ever on his side; there, you are safe; and there, they will be active. See Rom. xii. 1; 1 Pet. ii. 24, and iv. 2. "No chastening for the present seemeth to be joyous—but afterward it yieldeth the peaceable fruit of righteousness;" Heb. xii. 11. i. e. the joyous, prosperous fruits; those fruits by which we gain much, and through which we are made happy.

YIELD to the Lord, 2 Cor. 10. 5.

Ps. 67. 6. the earth shall *y.* her increase
Rom. 6. 13. nor *y.* members instruments of unrighteousness, *y.* yourselves to God

16. *y.* members as servants, 18.
Heb. 12. 11. *y.* peaceable fruits of

YOKE—1. Oppressive servitude; Deut. xxviii. 48.—2. Painful religious rites; Acts xv. 10; Gal. v. 1—3. The delightful service of Christ; Matt. xi. 29, 30.—4. Moral restraints; Lam. iii. 27.

YOKE—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls;" Matt. xi. 29. The *yoke* alludes to the pole laid on the necks of oxen to enable them to draw burdens, the plough, &c. The service of Christ is pleasant even in adversity and persecution. The conscience is

at rest, the mind is cheered, and the soul animated with the hope of eternal life. How precious is this service when compared with that of sin!

YOKER, Deut. 22. 48; 1 Kings 12. 4

Is. 2. 4. broken *y.* of his burden
Lam. 1. 14. *y.* of my transgression is

3. 27. good for a man to bear the *y.*
Matt. 11. 29. take my *y.* upon you

Gal. 5. 1. *y.* of bondage, Acts 15. 10.

2 Cor. 6. 14. be not unequally *y.*

YOW only have I known of, Amos 2. 2.

Luke 10. 14. he that heareth *y.* heareth

15. 23. *y.* yourselves thrust out

2 Cor. 12. 14. seek not yours but *y.*

Eph. 2. 1. *y.* hath he quickened

Col. 1. 21. *y.* sometime alienated

Luke 6. 20. for *y.* is the kingdom of God

1 Cor. 2. 23. all are *y.* and ye are *Cs.*

YOUNG have I been, now old, Ps.

37. 25.

Is. 40. 11. gently lead those with *y.*

1 Tim. 5. 1. entreat the *y.* men as

14. I will that *y.* women marry

1 Pet. 5. 5. *y.* submit yourselves

YOUTH. 'Youth is renewed like the eagles'; Ps. ciii. 6. When eagles are near a hundred years old, they cast their feathers, and become bald and like young ones, and then new feathers sprout forth; and, indeed every year at moulting time, they change most of their feathers for new ones, and become, in a sense, young again.

YOUTH, every imagination is evil from,

Gen. 8. 21.

1 Kings 18. 12. fear Lord from my *y.*

Job 13. 23. maketh me to possess the iniquities of my *y.*

Ps. 35. 7. remember not sins of my *y.*

108. 5. *y.* is renewed as eagles

Ecc. 11. 2. rejoice, O young man, in *y.*

18. childhood and *y.* are vanity

Jer. 2. 2. I remember the kindness of *y.*

1 Tim. 4. 12. no man despise thy *y.*

YOUTH, Prov. 7. 7; Is. 40. 30.

YOUTHFUL, 2 Tim. 2. 20. See *y.* lusts

Z

ZAANAN, Zay'-a-nan, *country of Seck*.—A city of Palestine; Mic. i. 11.

ZAANANNIM, Zay'-a-nan'-nim, *movings*.—A boundary of the tribe of Naphtali; Josh. xix. 33.

ZAAVAN, Zay'-a-van. — One of the children of Esau; Gen. xxxvi. 27.

ZABBAI, Zab'-ba-i.—Son of Bebai; Ezra x. 23.

ZABDIEL, Zab'-da-el, *downy of the Lord*.—A captain of king David; 1 Chron. xxvii. 2.

ZACCAI, Zak'-kay-i.—A person whose children returned from the Babylonian captivity; Ezra ii. 9.

ZACCHÆUS, Zak'-ke'-us, *pore, justified*.—The chief of the publicans, the collectors of taxes. The publicans paid government a certain sum for the taxes of a specified district, and then collected them on their own account and risk. This was called farming a revenue. Many of them were cruel and extortionate, and by that means acquired wealth. Zacchæus was wealthy, and loved the world. Happily for him he heard of Christ, and believed in him. The fruits of repentance and faith, he manifested. The love of Christ overcame his love of the world. In him was a rare instance of restitution, and benevolence; Luke xix. 2.

ZACCUR, Zak'-kur.—A Reubenite; Num. xiii. 4.—A Levite; Neh. xiii. 13.—The son of Imri; Neh. iii. 2.

ZACHARIAH, **ZACHARIAS**, **ZECHARIAH**, Zak'-a-ry'-ah, Zak'-a-ry'-as, Zek'-a-ry'-ah, *memory of the Lord*.

ZACHARIAH.—The king of Israel; he succeeded his father Jeroboam the second, A. M. 3220. He was a wicked prince, and swayed the sceptre only six months. He was slain by the treachery of Shallum, who usurped the throne; 2 Kings xv. 8—11.

ZACHARIAH.—Son of Jehoida, high priest of the Jews, supposed to be the same with Azariah; 1 Chron. vi. 10, 11. He was slain by order of Joash A. M. 3164; 2 Chr. xxiv. 20—22.

ZACHARIAS.—A priest of the family of Abia; he was the husband of Elizabeth, and father of John the Baptist; Luke i. 5, 12. "They were both righteous before God, walking in all his commandments blameless."

ZADOK, Zay'-dok, *righteous, justified*.—The son of Ahitub, high-priest of the Jews, of the race of Eleazar. He was faithful to David when he fled from Abimelech, and David afterwards rewarded him for his fidelity; 2 Sam. viii. 17; xv. 24, &c. There were several others of the same name:—A son of the former, and ancestor of Ezra; 1 Chr. vi. 12; Ezra vii. 2,—

The father-in-law of Uzziah, and the grandfather of king Jotham; 2 Kings xv. 33. Zadok was a priest's name.

ZALAPH, Za'-laf.—The father of Hanun, who repaired the wall of Jerusalem; Neh. iii. 30.

ZALMUNNA, Zal-mun'-nah, *shadow, image*.—A king of the Midianites; Judges viii. 5.

ZAMZUMMIMS, Zam-sum'-mims, *thinking wickedness*.—A gigantic race dispossessed by the Ammonites; Deut. ii. 20.

ZAPHNATH-PAANEAH, Zaph'-nath-pa-a-ne'-ah, *discoverer of secrets, saviour of the world*.—The name which Pharaoh gave to Joseph; Gen. xli. 45.

ZAPHON, Zay'-fon.—A city of Gad; Josh. xiii. 27.

ZAREATHITES, Zay'-re-ath-ites.—The posterity of Caleb; 1 Chr. ii. 53.

ZARED, Zay'-red.—A brook beyond Jordan, on the frontiers of Moab; it runs into the Dead Sea; Num. xxi. 12.

ZAREPHATH, or **SAREPTA**, Zar'-e-fath, or Sa-req'-tah, *ambush of the mouth*.—A city of the Sidonians, between Tyre and Sidon, on the Mediterranean Sea; 1 Kings xvii. 9, 10.

ZARETAN, Zar'-e-tan, *tribulation, perplexity*.—A city of Manasseh, west of the Jordan, where the waters stood in heaps as Joshua passed below; Josh. iii. 16; 1 Kings vii. 46.

ZARETH-SHAHAR, Zay'-reth-shay'-har.—A city of Reuben, beyond Jordan; Josh. xiii. 19.

ZEAL, a fervent passion or earnest desire for anything, but especially in the cause of religion; 2 Kings x. 16; Tit. ii. 14. St. Paul speaks of some Jews having a "zeal of God, but not according to knowledge;" Rom. x. 2; that is, they had an earnest desire to maintain the honour of the ritual to which they were accustomed; but knew not that righteousness whereby a person is justified before God. It is of unspeakable importance that our zeal be enlightened and pure. When it is cherished in connexion with ignorance, bigotry, or prejudice, it leads on to fury and persecution, and every evil work; John xvi. 2; Acts ix. 1, 2.

God's *zeal* is his high and holy regard to his own honour, and to the welfare of his people; 2 Kings xix. 34.

ZEAL, for the Lord, 2 Kings 10. 16.
Ps. 69. 9. the *z* of thine house hath
112. 138. *z*. hath consumed me
Is. 9. 7. the *z* of the Lord will perform
69. 17. I was clad with *z*. as a
Rom. 10. 2. *z* of God, but not according
2 Cor. 7. 11. what *z*. what revenge
Phil. 2. 6. concerning *z*. persecuting the
Num. 25. 13. he was *z*. for his God
Acts 22. 3. I was *z*. towards God
Tit. 2. 14. people *z*. of good works
Eze. 3. 19. I rebuke, be *z*. and repent
Gal. 4. 18. good to be *z*. affected in a

ZEBAH, Zee'-bah, *victim, immolation*.—A prince of Midian, slain by Gideon; Judges viii. 5, 21.

ZEBEDEE, Zeb'-e-dee, *abundant portion*.—The father of the apostles James and John; Matt. iv. 21.

ZEBOIM, or **SEBOIM**, Ze-bo'-im, or Ze-bo'-e-im, *deer, goats*.—One of the five cities consumed by fire; Gen. x. 19; xiv. 2; xix. 25.

ZEBULUN, Zeb'-u-lun, *dwelling, habitation*.—The sixth son of Jacob and Leah; Gen. xxx. 20; he was the head of a tribe. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab, the son of Elon; they increased 3100 in the wilderness. They had their inheritance between the sea of Galilee and the Mediterranean, and enriched themselves by fisheries, commerce, and the manufacture of glass. They were very honest in their dealings; and, notwithstanding the distance, were punctual attendants on the worship of God at Jerusalem; Gen. xlix. 13. Their country was signally blessed with the early instructions and miracles of our Saviour; Isa. ix. 1, 2; Matt. iv. 13, 15. There was a city of this name in the tribe of Asher; Josh. xix. 27; Judges xii. 12.

ZECHARIAH, Zek'-a-ry'-ah, *mindful of the Lord, a man of the Lord*.—One of the minor prophets. He was the son of Berechiah, and grandson of Iddo; Zech. i. 1. Zechariah began to prophesy in the second year of Darius Hystaspes, a little after Haggai. He predicted the coming of Christ, his entry into Jerusalem, ch. ix. Matt.

xxvi. 14, 15; xxvii. 3—10, and the spiritual blessings which Messiah should dispense.

ZEDEKIAH, Zed'-e-ky'-ah, *the Lord my righteousness*.—The son of Josiah, and the last king of Judah. He began to reign when he was 21 years of age, and reigned 11. He revolted, but was subdued, and carried prisoner to Nebuchadnezzar, who caused his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains, and sent him to Babylon, where he died; Jer. xxi. xxvii. See 2 Kings xxiv. 17, &c.—A false prophet of Samaria; 1 Kings xxi. 11, 24.—Another false prophet, Jer. xxix. 22.

ZELAH, Ze'-lah.—A city of the tribe of Benjamin, where Saul was buried; Josh. xviii. 28.

ZELEK, Ze'-lek, *noise of him that laps*.—The name of one of David's thirty valiant captains; 2 Sam. xxiii. 37.

ZELOPHEHAD, Ze-lo'-fe-had, *the shadow of fear*.—A person who died without sons, leaving five daughters who received their portion in the Land of Promise; Num. xxvi. 33.

ZELOTES, Ze-lo'-teez, *jealous, full of zeal*.—The surname of Simon the Canaanite; Acts i. 13.

ZELZAH, Zel'-zah, *noon-tide*.—A village; 1 Sam. x. 2.

ZEMARAIM, Zem'-a-ray'-im.—A city of Benjamin near Bethel; Josh. xviii. 22.—Mount Shamer; 2 Chron. xiii. 4.

ZENAN, Ze'-nan.—A city of Palestine, in the tribe of Judah in the valley; Josh. xv. 37.

ZENAS, Ze'-nas, *living*.—A doctor of the law, and an eminent disciple of Paul; Titus iii. 13.

ZEPHANIAH, Zef'-a-ny'-ah, *the Lord is my secret, the mouth of the Lord*.—The son of Maaseiah, called the second priest; 2 Kings xxv. 18, put to death by Nebuchadnezzar; Jer. xxi. 1.—The son of Cushi, a prophet of the Lord, who lived in the days of Josiah, king of Judah. He foretold the Chaldean invasion, the ruin of the enemies of the Jews, and the ultimate triumph of the church.

ZEPHATH, Ze'-fath, *beholds, attends*.—A city of the tribe of Simeon; Judges i. 17.

ZEPHATHAH, Ze'-a-thah. — A valley; 2 Chron. xiv. 10.

ZEPHON, Ze'-fon, *that sees or observes*.—A descendant of Gad; Num. xxvi. 15.

ZER, Zer, *perplexity, tribulation, a rock*.—A city in the tribe of Naphtali; Josh. xix. 35.

ZERAH, Ze'-rah, *east, brightness*.—The son of Simeon; Gen. xxxvi. 13. King of Ethiopia, or of Cush, who came against Asa, king of Judah; 2 Chron. xiv. 9, 10.—The great grandfather of Achan; Josh. vii. 1.

ZERAHIAH, Zer-a-hy'-ah.—A Levite; 1 Chron. vi. 6.

ZEREDA, Zer'-e-dah, *ambush*.—A city of Ephraim, the native place of Jeroboam; 1 Kings xi. 26.

ZEREDATHAH, Ze-red'-a-thah, sometimes called **ZARTHEH**.—A city in the tribe of Ephraim, in which were cast the great works of brass for Solomon's temple; 2 Chron. iv. 17; 1 Kings vii. 46.

ZERERATH, Zer'-e-rath.—A country of Canaan; Judg. vii. 22.

ZERESH, Ze'-reah, *misery, stranger*.—Raman's wife who recommended her husband to destroy Mordecai; Esther v. 10, 14.

ZERI, Ze'-ry. — A singer in the temple; 1 Chron. xxv. 3.

ZERUAH, Ze-rew'-ah, *leprous, hornet*. — The mother of Jeroboam; 1 Kings i. 26.

ZERUBBABEL, Ze-rub'-ba-bel, *a stranger at Babylon, dispersion of confusion*.—The son of Salathiel, and of the royal race of David; Matt. i. 12; 1 Chron. iii. 19. He returned to Jerusalem from Babylon under the reign of Cyrus, A. M. 3468. Cyrus committed to him the care of the sacred vessels. He laid the foundation of the second temple, and lived according to the Divine promise, to finish it; Zech. iv. ix; Ezra i. 11.

ZERULAH, Zer-u'-l'-ah, *pain, tribulation*.—The sister of David, and mother of Joab, &c.; 2 Sam. ii. 18.

ZIBA, Zy'-bah, *army, strength, stag*.

—A servant of king Saul; 2 Sam. ix. 2. He was a friend of David, and was appointed a steward to manage Saul's estates; 2 Sam. xvi. 1.

ZIBEON, Zib'-e-on, *iniquity that dwells, the seventh*.—A Hivite, whose daughter Esau married; Gen. xxxvi. 2.

ZICHRI, Zik'-ry, *remembers, a male*.—A valiant man, and a chief of the tribe of Benjamin; 1 Chron. viii. 19.

ZIDDIM, Zid'-dim, *hunting, destructions*.—A city of Naphtali; Josh. xix. 35.

ZIDON, Zy'-don.—Gen. xlix. 13. See **SDON**.

ZIF, Zif, *this, that, brightness*.—The name of the second sacred month of the Jewish sacred year, and eighth of the civil; 1 Kings vi. 1, 37.

ZIKLAG, Zik'-lag, *measure, pressed down*.—A city of the Philistines, south of Judah, which Achish, king of Gath, gave to David as an asylum, when David fled from the persecuting rage of Saul; 1 Sam. xxvii. 6.

ZILLAH, Zil'-lah, *shadow*.—One of Lamech's wives; Gen. iv. 19, 22.

ZILPAH, Zil'-pah, *dropping*.—Leah's maid; Gen. xxix. 24; xli. 18.

ZIMRAN, Zim'-ran, *song, singer, vine*.—A son of Abraham, by Keturah; Gen. xxv. 2.

ZIMRI, Zim'-ry, *my field, my vine*.—The son of Zerah; 1 Chron. ii. 6.—Son of Salu; Num. xxv. 14.—A general of Elah, king of Israel: he murdered his master, and reigned in his stead; 1 Kings xvi. 9, &c.

ZIN, Zin, or Sin, *buckler, coldness*.—A city in the south of Canaan; Num. xxxiv. 4.

ZION, or **SION**, Zy'-on, *a monument, sepulchre, turret*.—The highest mountain in Jerusalem, on which the temple was built by Solomon, and where David built the city of David; Psa. xlviii. 2.

ZION. "Daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers; Isa. i. 8. "Extensive fields of ripe melons and cucumbers adorned the sides of the river Nile; there they grew in such abundance, that the sailors freely helped themselves. Some guard, how-

ever, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates the above passage. The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites; Num. xi. 5, 6. 'We remember—the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away.'

ZION, '*shall for your sake be ploughed up as a field, &c.*' Mic. iii. 12. The holy city was taken by Titus, the Roman general, after a long siege: and though on account of the extraordinary beauty of the structure, Titus gave the strictest orders to preserve the temple, yet the obstinacy of the Jews, and the fury of the soldiers, frustrated his design. It was burned with fire, entirely demolished, and the ground ploughed by Terentius Rufus, an officer in the Roman army.

ZIPH, Ziff, *mouth, this mouthful*.—A city and district of Hebron, in Judah; Josh. xv. 24.—A city near Maon and Carmel of Judah; Josh. xv. 55.

ZIPHION, Ziff-e-on.—A son of Gad; Gen. xvi. 16.

ZIPHRON, Ziff-ron.—A border of the land of Canaan; Num. xxxiv. 9.

ZIPPOR, Zip-por, *bird, crown*.—The father of Balak; Num. xxii. 2.

ZIPPORAH, Zip-po'-rah, *beauty, trumpet*.—The daughter of Jethro, and wife of Moses. She was the mother of Eliezer and Gershom; Ex. ii. 16, 17, 21.

ZIZ, Ziz, *flower, lock of hair*.—A cliff near which the Ammonites and Moabites marched to fight Jehoshaphat; 2 Chr. xx. 16.

ZOAN, Zo'-an, *motion*.—The Tanis of the Greeks, one of the most ancient cities of Egypt; Num. xiii. 22.

ZOAR, Zo'-ar, *little, small*.—A city near Sodom, spared for an asylum to Lot, in answer to his prayer; Gen. xix. 22.

ZOBA, Zo'-bah, *an army*.—A city of Syria; 2 Sam. x. 6.

ZOBEBAH, Zo-be'-bah.—A descendant of Judah; 1 Chr. iv. 8.

ZOHAR, Zo'-har, *white, shining, dryness*.—The father of Ephron; of him Abraham bought the cave of Machpelah; Gen. xxiii. 8.

ZOPHAR, Zo'-far, *rising early, a bird, crown*.—The Naamathite, one of the three friends who came to visit Job in his distress; Job ii. 11.

ZOPHIM, Zo'-fim.—A plain near Mount Pisgah; Num. xxiii. 14.

ZORAH, Zo'-rah, *leprosy, scab*.—A city of Judah; Josh. xix. 41.—A city of Dan, the birth-place of Samson; Judg. xiii. 2.

ZOROBABEL, Zo-rob'-a-bel.—See ZERUBBABEL; Matt. i. 12.

ZUAR, Zew'-ar, *small*.—The father of Nathaneel, and a prince of the tribe of Issachar; Num. i. 18.

ZUPH, Zuff, *observer, covering*.—A Levite, an ancestor of Elkanah; 1 Sam. i. 1; 1 Chr. vi. 35. Also the country of Zuph, where his posterity dwelt.

ZUR, Zur, *stone, plain, form*.—A prince of Midian, and father of a young woman killed by Phinehas for a criminal intercourse with Zimri; Num. xxv. 15. Zur was afterwards put to death; Num. xxxv. 8.

ZURIEL, Zew'-re'-el, *rock or strength of God*.—The son of Abihail, a Levite; Num. iii. 35.

ZURISHADDAI, Zew'-ry-shad'-da-i, *the Almighty is my rock, splendor, beauty*.—A prince of the tribe of Simeon, and father of Shelumiel; Num. i. 6.

ZUZIMS, Zew'-zims, *the posts of a door*: Syriac, *departing money*: Chaldee, *strong*.—A race of giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies; Gen. xiv. 5. Thought to be the same with the Zamzummins.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX.

JUST OUT, Price 3s. 6d. Cloth; 5s. Half Leather.

NEVER PUBLISHED BEFORE AT SO LOW A PRICE.

THE NEW TESTAMENT,

WITH

EXPLANATORY NOTES,

BY THE REV. JOHN WESLEY, A. M.

REVISED AND IMPROVED BY ADDITIONAL NOTES,
ALLUSIVE TO EASTERN MANNERS AND CUSTOMS, ACCORDING TO MODERN
TRAVELS, AND AS ELUCIDATORY AND ILLUSTRATIVE OF THE SCRIPTURES.

By the Author of "*Helps for the Pulpit*," &c.

"I write chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the Word of God. and have a desire to save their souls."—*Wesley's Preface.*

"*At the Hotwells, near Bristol, Mr. Wesley began his Notes on the New Testament, with a new version of the text; a work unrivalled among Biblical Commentaries for its terseness, condensation, and pertinency, and a recognized standard of Methodist Theology throughout his Connexion.*"—*Stevens' History of Methodism.*

Crown 8vo., Cloth, 704 Pages, with a Coloured Frontispiece, by Kronheim, exhibiting the portrait of Wesley, his escape from Fire when a child, and his preaching on his Father's Tombstone at Epworth, where he was born.

 This Book is not only UNABRIDGED, but it is greatly ENLARGED.

THE USEFUL CONCORDANCE

Of the Holy Scriptures; comprising most of the References which are really needed.

 This useful Concordance will be deemed superior to all the small Concordances hitherto published. It is distinguished for its multitudinous references, especially those of an evangelical character, and for its lowness of Price. Neatly Bound, Foolscap 8vo., 2s. The Cheapest ever published.

New and Beautiful Edition of JOHN BUNYAN'S Immortal Work,

THE PILGRIM'S PROGRESS,

In Three Parts, with Notes. Illustrated with 8 full page Coloured Plates executed in the first style of Art, by Kronheim. Beautifully Bound in Extra Cloth, Bevelled Boards, Gilt Back, Side, and Edges, 8s. 6d. Plain Edges, 8s. Be sure to ask for "*Nicholson's Unrivalled Edition.*"

The SABBATH SCHOOL RECITER,

Adapted for Anniversaries, Tea Parties, Band of Hope Meetings, Social Gatherings, &c. 18mo. Cloth, 1s. Or in 2 parts, Paper Covers, 6d. each.

Most of the Pieces are New and Copyright.

 The Best Sunday School Reciter published.

The CHILD OF JESUS.

Gilt Edges, 6d; Fancy Covers, 4d. Most Interesting and Affecting.
Its Sale is extremely rapid.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX.

Handsomely Bound, Bevelled Boards, 2s. 6d.

The Book that every Family Needs.

CONSULT ME,

To know how to Cook Meats, Poultry, Fish, Game, Vegetables, Gravies, Soups, Sauces, Meat Pies, Puddings, Food for the Sick, &c.

CONSULT ME on CONFECTIONERY; How to make Biscuits, Cakes, Pies, Tarts, Creams, Jellies, Cheese-cakes, &c., to Preserve, &c.—and the ART OF SUGAR BOILING, Candying, to make Sweetmeats, &c.

CONSULT ME, and I will teach you how to Brew, to make Wines, Cordials, Tinctures, to Pickle, &c.

CONSULT ME on HOUSEHOLD MANAGEMENT and ECONOMY.

CONSULT ME on DISEASES and their REMEDIES, and I will point out their symptoms, their causes, and their cure; based CHIEFLY ON THE MEDICO-BOTANICAL SYSTEM, so Safe, Effectual, Cheap, and Rational.

CONSULT ME on the Games of Chess, Draughts, &c.

CONSULT ME HOW TO DYE in Modern Style, and the Newest Colours. Arranged so that you may dye at home a pair of stockings, a yard of ribbon, a pair of gloves, a bit of wool, cotton, or silk, &c. By a practical Dyer.

CONSULT ME ON THE COLD WATER CURE, which has benefitted thousands, and which will benefit you.

CONSULT ME ALSO ON A THOUSAND OTHER THINGS.

MANY OF THE RECEIPTS ARE MORE VALUABLE THAN GOLD.

TENTH EDITION, SPLENDIDLY ILLUSTRATED WITH 130 ENGRAVINGS OF VARIOUS PLANTS.

The Most Simple and Practical Work on British and Foreign Herbs ever published.

ROBINSON'S NEW FAMILY HERBAL:

Comprising a Description, and the Medical Virtues of British and Foreign Plants, founded on the Works of Eminent and Modern English and American Writers on the Medical Properties of Herbs. Directions for Gathering Leaves, Flowers, Seeds, Roots, Barks, &c. The making of Juices, Syrups, Preserves, Oils, Electuaries, Conserve, Ointments, Poultices, Pills, Decoctions, &c., to which is added, THE BOTANIC FAMILY PHYSICIAN, with complete Directions for the use of the various Herbs. General Directions for Curing or Preventing Disease. Valuable Medical Receipts, and Remarks on Diet, Clothing, Bathing, Air, Exercise, &c.

Cloth, Red Edges, Coloured Plates, 3s. 6d. Cloth, Plain Plates, 2s. 6d.

MEMOIRS OF THE LATE EMINENT MRS. MARY COOPER,

Of London: who Died in the Twenty-sixth year of her Age, and who was distinguished for Intelligence, Piety, and intimate Fellowship with God; and in those respects presents a Model for the Imitation of Females, that they also may become lovely and attractive during their life: with copious Extracts from her Diary and Epistolary Correspondence.

BY ADAM CLARKE, L. L. D.

New Edition. Elegantly Bound, Gilt Edges 16mo., 1s. 6d.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX;
S. D. EWINS JR. & CO. 22, PATERNOSTER ROW, LONDON;
JOHN HEYWOOD, & A. HEYWOOD & SON, MANCHESTER.

HELPS FOR THE PULPIT;
OR, THREE HUNDRED
SKETCHES AND SKELETONS OF SERMONS,
IN THREE VOLUMES.
PRICE 2s. 6d. PER VOLUME.

Each Volume is complete in itself. Any Volume therefore will be supplied.

(Extract from the Author's Preface.)

The design of this Volume is to assist ministers in their preparations for preaching the Gospel of Christ. Hence its title, "Helps for the Pulpit." The greater part of the Outlines have been the guide of the Author in his public ministrations; and he believes that they were not only delivered with pleasure to himself, but also, through Divine influence, made a blessing to some who heard them. Each sermon generally occupied three quarters of an hour in the delivery; but some of the Outlines will not take more than ten minutes to read them, and others rather less. The introduction to each discourse is generally short, blanks being introduced there, and also, throughout each Outline, to indicate room for amplification. The Author has, in most cases, endeavoured to preserve unity of design respecting the subject of the text, and to make the Divisions natural and striking.

☞ The Sale of these Volumes has far exceeded the Publishers' expectations, and it is gratifying to know that the rapid sale of several editions has not been induced by extreme advertising, or the procuring of reviews, which are often partial and the result of favouritism. These Volumes of "Helps for the Pulpit" have silently and unostentatiously produced their own sale.

The very extensive sale of these Volumes has much encouraged the Author. He has also been much encouraged by the very flattering testimonials which he has received from eminent ministers, and others, as to the evangelical nature, Scripture elucidation, and usefulness of "Helps for the Pulpit."

PULPIT THEMES;
OR, OUTLINES OF SERMONS,

**DESIGNED TO EXHIBIT THE NATURE AND PROPERTY OF THE BLESSED
GOSPEL, AND TO COUNTERACT THE INFLUENCE OF INFIDELITY.**

BY THE AUTHOR OF "HELPS FOR THE PULPIT."

The design of this work is to supply Ministers with arguments in proof of the truth of Christianity. Ministers should become familiar with infidel objections to Christianity, and be able to meet them. Many of these "Pulpit Themes" will supply them with arguments by which to withstand sceptical opposition, to establish the minds of the wavering, and to comfort those who are weak, and who tremble for Zion. Foolscape 8vo., 2s. 6d.

BRILLIANT AND BEAUTIFUL
GEMS OF SACRED POETRY.

32mo. GILT, COLOURED FRONTISPICE, 1s.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX;
S. D. EWINS JR. & Co. 22, PATERNOSTER ROW, LONDON;
JOHN HEYWOOD, & A. HEYWOOD & SON, MANCHESTER.

THE PREACHER'S ASSISTANT; OR, OUTLINES OF SERMONS,

BY THE AUTHOR OF "HELPS FOR THE PULPIT."

"Preach the word."

Encouraged by the success of "Helps for the Pulpit," and "Pulpit Themes," the Author presents to the Public a smaller volume of a similar nature, but more miscellaneous. While a few of these Outlines are selected, and by different authors, whose names are appended, the greater part of them are original, and by himself. 18mo., Price 1s. 6d.

PLANS OF SERMONS; CONTAINING 88 PLANS ON VARIOUS SUBJECTS,

BY THE AUTHOR OF "HELPS FOR THE PULPIT," &c.

These "Plans of Sermons" are mostly original. Those which have been selected have the name of the Author appended. Prefixed is an admirable *Essay on the "Composition of a Sermon,"* written by the Rev. Andrew Fuller, of Kettering, of whom Bishop Jebb said, "It is enough for an age to produce such a man." The *Essay*, by its excellency, proclaims the great and good man. Few men were so capable of giving instruction in preaching. Cloth, Gilt Edges, 1s. 6d.; Plain, 1s.

THE BIBLE COMPANION, SCRIPTURE PRONOUNCER & EXPOSITOR;

CONTAINING AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF THE PERSONS
AND PLACES MENTIONED IN THE BIBLE.

With a Solution of many Scriptural Difficulties.

Designed to assist the Sabbath School Teacher in the instruction of youth, and to be a Pocket Companion for Biblical Students. The great amount of matter it contains, the lowness of its price, and its intrinsic excellency, commend it to the patronage of the Religious Public. Its sale is extensive.

"I wish," writes one to the publishers, "that every Christian and Sunday School Teacher in Great Britain had one of these Books."

TWELFTH EDITION, CLOTH, GILT EDGES, 1s. 6d.

THE GARLAND OF SACRED POETRY,

A very Choice Selection of Popular and Original Sacred Poetry.

18MO. CLOTH, GILT BACK AND SIDE, GILT EDGES, FRONTPIECE AND
VIGNETTE, 2s. 6d.; RED EDGES, 2s.

Poetry, especially Sacred Poetry, refines and elevates the mind. He or she is no person of refined taste who likes not Sacred Poetry."—*Spectator*.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX;
S. D. EWINS JR. & Co. 22, PATERNOSTER ROW, LONDON;
JOHN HEYWOOD, & A. HEYWOOD & SON, MANCHESTER.

THE CHRISTIAN'S HAND BOOK

OR, COMPANION TO THE BIBLE.

Designed to exhibit the Truth and Excellency of the Sacred Volume, and to direct the mind to a clear understanding and a right appreciation of the Word of God.

This is the first time that Biblical Subjects of such vast importance have been offered to the Public at so cheap a rate.

The private Christian, the Sunday School Teacher, the occasional Preacher, and the regular Minister, may be greatly benefited by the study of the "CHRISTIAN'S HAND BOOK TO THE BIBLE," the sale of which already indicates its standard character. The truth of the Bible, its excellencies, and its importance, are graphically displayed.

CLOTH, GILT EDGES, 1s. 6d.; CLOTH, PLAIN, 1s.

THE SPIRITUAL GARLAND

Of Fragrant Flowers, culled from the Gardens of Providence and Grace. Designed for the Daily Comfort and Instruction of the Redeemer's Flock.

"I sat down under his shadow with great delight, and his fruit was sweet to my taste."

CLOTH, GILT EDGES, 1s. 6d.; LARGER EDITION, FOLIO 8VO. PLAIN, 2s.; GILT, 3s.

SWEET HOME;

OR, THE CHRISTIAN'S RESIDENCE IN THE CHURCH MILITANT, AND HIS ANTICIPATED RESIDENCE IN THE CHURCH TRIUMPHANT:

With Prayers adapted to each subject. To which is prefixed a Memoir of a Beloved Wife.—The Church of God resembles a City built on both sides of a river. The river is death. The Church Militant is on the one side, and the Church Triumphant is on the other. "Sweet Home" is descriptive of the various scenes in a Christian's journey to his Heavenly Home, and his arrival there.

CLOTH, GILT, 1s. 6d.; CLOTH, PLAIN, 1s.

These two works, "The Spiritual Garland" and "Sweet Home," abound with interesting subjects, illustrated by most striking Anecdotes, and beautiful Poetry, calculated to aid in Pulpit preparation; for Sermons judiciously and appositely illustrated by Anecdotes and Poetry cannot fail to be telling.

LIFE OF REV. WILLIAM BRAMWELL,

The celebrated Wesleyan Minister. Eminent for piety, zeal, and usefulness; with his Funeral Sermon by the celebrated William Dawson.

CLOTH, GILT, 1s. 6d.; CLOTH, PLAIN, 1s.

Life and Death of ANN CUTLER;

BY THE REV. WILLIAM BRAMWELL.

She was a very pious Female, and a great instrument in promoting Revivals; to which is added CHOICE WESLEYAN ANECDOTES.

32MO. GILT EDGES, 6d.; FANCY COVERS 4d.

BOOKS PUBLISHED BY W. NICHOLSON & SONS, HALIFAX.
S. D. EWINS JR. & Co. 22, PATERNOSTER ROW, LONDON;
JOHN HEYWOOD, & A. HEYWOOD & SON, MANCHESTER.

THE BOOK LONG WANTED.

THE BIBLE CLASS READER;

Designed for Day Schools, Sunday Schools, &c.; and to Assist and Interest Instructors of the young, and other persons: Comprising Descriptions of the Kingdoms, Cities, Temples, Towns, Villages, Seas, Lakes, Rivers, Pools, Wells, Mountains, Deserts, Valleys, Plains, Trees, Shrubs, Flowers, &c., mentioned in the Sacred Scriptures. Explanation of Numerous Passages of Scripture, by reference to Eastern Manners and Customs, Ancient History, and Modern Discoveries.

The Work is divided into Chapters and Verses, in order to be read in Classes, alternately, like the Bible. Explanations of Words, and Questions are appended to each Chapter in the Book.

The explanation of various passages of Scripture will have a tendency to make them appear more beautiful, impressive, and instructive, than if read without any explanation. Thus the Bible, by being better understood, will be seen to be valuable, and be more frequently read.

The "WORD MEANINGS," or concise Dictionary, appended to each chapter, is calculated to give the pupil a copious understanding of the English language. This part of tuition has been sadly neglected. If the pupil should *previously* read any part of this book, and refer to the "Word Meanings," he cannot fail to understand what he reads. Such knowledge will be a great acquisition. It will teach young men and young women how to speak and write.

The utility of the "QUESTIONS," after each Chapter will, to the intelligent teacher, be very apparent. In finding the answer to these questions, the pupil will be taught to investigate and discriminate what he reads, and the subject will, of necessity, be impressed upon his mind. It is an established opinion that the catechetical mode of teaching is one of the best means of conveying instruction to the minds of the young.

BY W. NICHOLSON.

FOLIOCAP 8VO. GLOTH, 482 PAGES, PRICE 2s.

The following Testimonial has been received from a Sunday School Teacher.

BRADFORD, DECEMBER 14TH, 1868.

GENTLEMEN

Having seen the announcement of your BIBLE CLASS READER, and thinking it might be useful to the Class of Young Men under my care, in our Sabbath School, I procured a number of copies, and have used it on many occasions with the greatest interest and profit, both to myself and the Young Men. The manner in which it is divided into Chapters and Verses, enables it to be used as an agreeable change to the Bible, while the large amount of important information on the History, Geography, Natural History, Manners and Customs, Modern Discoveries, Explanation of Difficult and Obscure Passages &c., of the Bible; and also the short Dictionary, render it a most valuable aid to Sunday School Teachers, whether used as a Class Book, or for the more private use of Teachers. The Young Men expressed themselves as delighted with it.

I have the greatest pleasure in bearing my testimony to its usefulness, and hope it will command a very extensive sale. I shall be glad to see a Second Volume as early as convenient to the Author.

Yours, very truly,

Messrs Nicholson & Sons, Halifax.

B. SMITHSON.

1911
1912
1913

1914

1915
1916
1917
1918

1919

1920
1921

1922

1923
1924

1925

1926

1927

1928

1929

1930

1931

1932

the 1990s, the number of people in the world who are under 15 years of age has increased from 1.1 billion to 1.6 billion, and the number of people aged 65 and over has increased from 0.2 billion to 0.5 billion (United Nations 1999).

There is a growing awareness of the need to address the needs of the young and the old in the context of the ageing of the population. The United Nations (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

